The privileged sex (1)

Posted on September 19, 2019 by Elements of Racial Education

Mothers differentiate the education of children from the age of 2 years. As she grows up, the little girl is called upon to become a master in the art of obtaining things from others in exchange for nothing.

Esther Vilar, The Subjugated Man

As the men are all working frantically to acquire the resources that will allow them to afford contact time with the bodies of the women they like, they do not have a minute to help each other.

Esther Vilar, The Subjugated Man

Whatever men do to impose on women, in the world of women, they do not count. In the world of women, only other women count.

Esther Vilar, The Manipulated Man

As absurd as it may sound, men today need feminism far more than their women. Feminists are indeed the latest to describe men as they like to see themselves: egocentric, obsessed with power, ruthless and uninhibited when it comes to satisfying their instincts. As a result, the most aggressive Liberals find themselves in an oddly difficult position of doing more than anyone else to maintain the status quo. Without their arrogant accusations, the macho would no longer exist, except perhaps in the movies. If the press did not represent the men, who are in fact the sacrificed lambs of this "society of men", as rapacious wolves, the men themselves would no longer hurry with so much obedience into the factories.

Esther Vilar, The Manipulated Man

Martin van Creveld, Professor Emeritus at the Hebrew University of Jerusalem, is one of the world's foremost experts in military history and strategy. Born in the Netherlands and educated in Israel and the United Kingdom, van Creveld has taught and lectured at virtually every major strategic higher education institute, both military and civilian. He is the author of several hundred newspaper and magazine articles and has appeared on radio and television broadcasts in many countries. He is also the author of twenty-five books. Most focus on military history and strategy, but he has also written on political history, women's history, US history, Israeli history, the history of conscience, and the history of women. history of equality.His works have been published in twenty different languages.

In the United States, he is best known for his authoritative books on military history and strategy: Supplying War: Logistics from Wallenstein to Patton (1980) is, with Sun Tzu's treatise on war and De la guerre by Clausewitz, the only book written by a non-American on the list of books recommended by the US Army for its officers to read; along with Technology and War: From 2000 BC to the Present (1991), it is also on the Canadian Army and Royal Australian Navy reading lists.

In Germany, it was his studies of the Wehrmacht, including Kampfkraft: Militärische Organization und militärische Leistung 1939–1945 (1989) and Hitler's Strategy, 1940-41, the Balkan Clue (1973), that made him known. He believes, without judging her morally, that she had a fighting power and a cohesion superior to that of the other armies of the Second World War; in an interview with the German magazine Focus, he compared the Israeli army to the Wehrmacht (i); in the preface to the latest edition (2005) of Fighting Power (1989), he states that the Wehrmacht was involved in crimes and made crimes possible, but was not structurally criminal; judgments which, coming from an Israeli, all deserve to be reported.

Although most of his books run counter to established theories and opinions and have been controversial, none have been more controversial than Das bevorzugte Geschlecht (2003); written in English around 1999-2000, it was not published in that same language, under the title of The Priviledged Sex, until 2013: by himself, for lack of having found an Anglo-Saxon publisher, then even that it had been published by such prestigious publishing houses as Cambridge University Press. As soon as the manuscript was finished, he revealed its contents to some Israeli acquaintances, who themselves had spoken about it around them. “This resulted in a memorable telephone interview with a well-known Israeli journalist. It was early in the morning and his call pulled me out of bed;I still have the photo my wife took of me as I was giving the interview, sitting naked on one of those little round Ikea stools right in front of a mirror! To my sorrow, the lady, not to use the less flattering terms that come to mind, produced one of the most hostile texts ever written about me. And it worked. At the start of the academic year, a few weeks later, I had to call security to clear my way through a crowd of about two hundred people who had come to demonstrate against my 'macho' views ”(ii). One hundred and fifty years after the invention, under the pretext of treating the so-called feminine hysteria (iii), of a massage device in which parts were set in vibration by a clockwork movement, replaced, three years later , by an electric motor,we must therefore face the facts: the so-called hysteria, whether female or male, despite the multiple improvements that have been made to this device over time and its use by an ever-increasing number of people, is clearly still not being treated.

Martin van Creveld's “macho” views are that women are not oppressed by men and have never been oppressed by men. Women are in fact the preferred sex, always have been in the past and continue to be so, arguably more than ever. He has no more difficulty in demonstrating it than had Ernest Belfort Bax (1854 - 1926), the first to have campaigned in favor of “men's rights” and whose writings, among which The Legal Subjection of Men (1890), produced in response to John Stuart Mill's essay on The Subjection of Women (1869), essentially seeks to demonstrate the bias of English law in favor of women: “[the facts], he says, reveal a state of affairs in which, down to the smallest details of law and administration,civil and criminal, women are iniquely privileged at the expense of men ”(iv). A lawyer, he was in a good position to know that.

But, for a long time, weren't men iniquely privileged at the expense of women in the legal field?

The woman, because of the control she exercises over the uterus, the cradle and the kitchen and the psychological, moral, intellectual and sexual immaturity of the man (v), holds the latter under her supremacy. , if checks and balances are not established; law is one of them; given that, in the struggle between the two sexes, women are endowed, say by nature, with much more terrible and effective weapons than those at the disposal of men, it is justified that, in order to restore more or less the balance between them, women are not equal to men, neither before the law, nor before work (vi), including before the salary (vii); otherwise these are totally at the mercy of those. Like Bax, author of The Fraud of Feminism (1913), it goes without saying that van Creveld is radically opposed to feminism.Like all anti-feminist authors, he even tends to fixate on this movement, without seeing that it is, or was, only the tip of the iceberg. "Was": if feminism, to believe some feminists, is dying, it is because it no longer has a reason to exist, except as a museum fossil, having, unlike to what these same feminists claim with false modesty, achieved its objectives, which, officially, were the emancipation of women in all fields and the extension of their rights and their role in order to obtain equal status to that of men. The hidden part is constituted, in the so-called Western countries, by these millions of anonymous who, without recognizing themselves in the least in the feminist ideology,united to each other by ties as fusional as those found among blacks, by a Law perhaps even more exclusive, although unwritten, than the Torah and driven by a esprit de corps possibly even stronger than that of 'a people as particularist and exclusivist as the Chinese, work more or less subconsciously, in the gray mediocrity of a routine as mechanical as the movement of an industrial chopper blade lined with velvet, an almost irremovable smile on its lips, to fully feminize society, mentally, professionally, by systematically lowering any white heretosexual man worthy of the name and by equally systematically raising any man or woman of color, any female individual, homosexual, asexual, transsexual, etc.,in short, anyone with whom they have elective affinities, in order to establish a theo-gynecocracy that does not speak its name. "Woman," Nietzsche said rightly on this subject, has always conspired with the types of decadence, with priests, against the 'powerful', the 'strong', the men ”(ix).

The myth of the oppressed woman constitutes the cornerstone of this conspiratorial device.

Like most books, this one was born out of curiosity. A long time ago, I read Simone de Beauvoir. According to her, the world has always belonged to men, without anyone having ever been able to explain it satisfactorily. Struck by this idea, I decided to find the reason; I, the man and the historian, I would solve the riddle that she, the woman and the literary figure, had posed.

Born in 1946, I grew up in a world where everything revolves around the old myth of the oppression of women. According to legend, there was once a golden age when people lived in large families and tended their gardens. Both men and women worshiped the earth goddesses and spent their lives in blissful ignorance of fatherhood. The government was in the hands of the women and the men were happy or at least satisfied with this arrangement. This Garden of Eden, however, ends up being destroyed. The benevolent reign of women ended and the reign of corrupt men began. The defeat of women brought about the emergence of materialism, competition, hierarchies, war and countless other evils, from venality to rape, from the consumption of meat to the destruction of the environment.For thousands of years, women groaned under patriarchy. But the dam broke and the tidal wave struck. Modern feminism emerged in all its glory and the world changed forever: Long live the revolution!

If this fairy tale were true, when, where and why exactly, I wondered, was matriarchy overthrown? How did the oppression of women begin and how did it develop? How could men, who make up fifty percent of humanity, impose their will on the other fifty percent, anywhere and at any time since then? Searching the literature for answers, I quickly came to the conclusion that there was a significant break in the line. Almost all of the writers accept the oppression of women as a fact and content themselves with shedding light on the details, stringing together the horrific examples, and adding to the evidence that others provide of the triumph of the patriarchy. Very few wonder when and where he was born; and, what is even more remarkable,how it is that it has lasted from the most ancient times to the present day.

Among those who have asked this question are two 20th century authors: John Stuart Mill and Friedrich Engels. For Mill, the "subjugation" of women was the result of "the inferiority of her muscular strength" which, in turn, gave rise to discriminatory customs and laws against her. For Engels, the invention of agriculture and private property excluded women from the production process, confined them to the home and was the cause of the transition to monogamy, the only way to identify legitimate heirs.

Neither could really prove his theory; Mill didn't even seriously try to do so. Until today, despite all the attempts that have been made to connect this transition with what has come to be known as the "Mesolithic Revolution", no one has been able to explain how matriarchy, assuming it ever existed (a), was overthrown and how the patriarchy came into being. What's more, these answers miss the point. In the past, people have often postulated the spiritual and intellectual inferiority of women and described them as irrational, quick-tempered, emotional and dependent. Many of these claims have been refuted by modern science;Studies of men and women carefully divided into test groups under (supposedly) laboratory conditions have shown that these hypotheses have little basis. Some authors even refer to female “tenderness” as “Myth” and claim that if men had allowed them to train properly, female members would have developed muscle and stamina similar to those of men. But these statements, far from answering the enigma posed by Beauvoir, only make things even more complicated. If it is true that women are physically, mentally, emotionally and intellectually equal to men, how could they have oppressed them for so long? And, if women are oppressed, doesn't that prove that they are not equal to men?is this not proof that they are not equal to men?is this not proof that they are not equal to men?Some authors even refer to female “tenderness” as “Myth” and claim that if men had allowed them to train properly, female members would have developed muscle and stamina similar to those of men. But these statements, far from answering the enigma posed by Beauvoir, only make things even more complicated. If it is true that women are physically, mentally, emotionally and intellectually equal to men, how could they have oppressed them for so long? And, if women are oppressed, doesn't that prove that they are not equal to men?Some authors even refer to female “tenderness” as “Myth” and claim that if men had allowed them to train properly, female members would have developed muscle and stamina similar to those of men. But these statements, far from answering the enigma posed by Beauvoir, only make things even more complicated. If it is true that women are physically, mentally, emotionally and intellectually equal to men, how could they have oppressed them for so long? And, if women are oppressed, doesn't that prove that they are not equal to men?females are said to have developed muscle and stamina similar to males. But these statements, far from answering the enigma posed by Beauvoir, only make things even more complicated. If it is true that women are physically, mentally, emotionally and intellectually equal to men, how could they have oppressed them for so long? And, if women are oppressed, doesn't that prove that they are not equal to men?females are said to have developed muscle and stamina similar to males. But these statements, far from answering the enigma posed by Beauvoir, only make things even more complicated. If it is true that women are physically, mentally, emotionally and intellectually equal to men, how could they have oppressed them for so long? And, if women are oppressed, doesn't that prove that they are not equal to men?if women are oppressed, is that not proof that they are not equal to men?if women are oppressed, is that not proof that they are not equal to men?

Many, starting with Karen Horney in the 1920s, have attempted to square the circle by comparing the position of women to that of an oppressed minority who, although discriminated against, yearns for the privileges enjoyed by their oppressors. But, even ignoring the fact that women are the only minority that represents a majority, the analogy is not correct on two points.

First, it is recognized that members of a minority often perform better than the majority; such is the case, for example, of German Jews, who were vastly over-represented in the fields of medicine, law, banking and culture. Then the relationship between the sexes is, to some extent. regulated by supply and demand. But there is no doubt that men want women and cannot live without them. Therefore, if women had been a minority, they would not have had a lower status, but a higher status; to the point where each of them could have married and led several men to the wand.

Even more surprising: if women are oppressed and rebellion against patriarchy is the solution, why do so many women indulge in "post-feminist illusions" and so few respond to feminism's calls to arms? [1] Why, in the United States, is one in three women a feminist while many others have extremely negative judgments about feminism? (b) Why, from Florence Nightingale to Simone de Beauvoir,have many well-known women said that they have never been discriminated against by their gender? [2] Why do surveys of women of different nationalities show that most of them do not feel discriminated against? [3] Why do only twenty percent of all European women who have no children - and only ten percent of those who do - think that the best that can happen to a woman is to work? And, perhaps more fundamentally, in view of the fact that women rebelled with all their might, why did their rebellion not get far and why "the best of societies" is not? nowhere in sight? (vs)perhaps more fundamentally, in view of the fact that women rebelled with all their might, why did their rebellion not get very far and why is "the best of societies" nowhere in sight? (vs)perhaps more fundamentally, in view of the fact that women rebelled with all their might, why did their rebellion not get very far and why is "the best of societies" nowhere in sight? (vs)

In fact, the vast majority of modern feminists have accepted that feminism has failed to achieve its goals. Some activists speak of a "golden cage, which is now called feminism" and wonder why so many women have turned their backs on their movement. Others deplore the "death" of feminism. Even in the most advanced Western countries, the least that can be said is that the doctrine of gender equality has been formally applied and that most of the legal obstacles to women's participation in public life have been. lifted. But even in these countries, an institution, a profession or a professional field is not conquered by women until the prestige enjoyed by these sectors among people of both sexes begins to decline, as do payments.Neither oppression nor discrimination can explain this fact; apparently other mechanisms are at work here.

The questions and contradictions had accumulated in me so much since, a few months earlier, I had started working on the writing of this book that they gradually began to affect my sanity; seeing me in this state, my wife recommended a long walk. No sooner on the street, I realized that I had asked myself the wrong questions, that all the problems that I encountered in my research would be solved, if only I could admit that my assumptions were wrong. If women are not oppressed, this would explain why there is no convincing account of the origins and perpetuation of their so-called oppression. If women are in fact the preferred sex,this would explain why most of them are apparently more or less happy with their lot and why more women have not thrown away their beauty products and burned their bras to put on a coveralls and occupy male jobs like those in the waste industry.

Above all, this turnaround would explain why the vast majority of women, instead of fighting their oppressors, still do everything possible to seduce them: why they attract them, marry them, sleep with them (not necessarily in that order) and have children. of them. Certainly, the assumption that women are satisfied with their privileges is more convincing than the assertion, made by at least one feminist and arguably more insulting towards women than any that have been made about them by them. - themselves or by men, according to which generations of them were "wrong about the truth, the morals or even their own interests". [4]

When I speak of "privileged sex", I do not mean to deny that nature has in a way made the lot of women more difficult than that of men, by endowing them with a weaker and less robust body and by making them feel better. carrying the burden of menstruation, pregnancy, childbirth and breastfeeding. It also does not mean that society has always done its best to help them carry this burden or that it has made their lives into heaven. This book only wants to point out that even this coin has two flips - that women are compensated for the disadvantages they suffer with privileges that compensate them, even outweigh them. The authors, determined to see oppression everywhere, are no more eager to mention these privileges than are the authors,feel guilty that they are in this regard by their collaborators. However, if these privileges are not taken into account, much of the relationship between men and women becomes incomprehensible. My goal here is to clarify them.

The outlines of this book are as follows. Chapter 1 sets the stage, first by examining the basic elements of the myth of the oppression of women in various times and places and then by demonstrating the fallacy of this myth. Chapter 2 deals with the different paths that lead to masculinity and femininity respectively and shows how nature and society conspired to make it much harder to become and be a man than a woman. . Chapter 3 examines the privileges that women have always enjoyed, and continue to enjoy, in relation to work. Chapter 4 explains how, because women traditionally work less and perform easier tasks than men, different societies, at different times and in different places,sought to ensure the economic well-being of women by making men responsible for providing all that was necessary for their subsistence. Chapter 5 examines the position of women in relation to crime and the law and shows that laws are often specifically drafted and enforced in favor of women. Chapter 6 deals with the exemption women enjoy from waging war and attempts to protect them from its horrors. Chapter 7 deals with the consequences of granting women a privileged status, namely the possibility of leading a more comfortable existence, receiving more social assistance and living longer. Chapter 8 examines the reasons why women, despite their many privileges, continue to mourn their plight. Finally,Chapter 9 presents my conclusions.

When I embarked on this project, I initially feared that it would be as difficult to find evidence of women's privileges as mining a few ounces of gold from tons of rock. Not only did my fears turn out to be unfounded, but it soon became clear that the problem would be, not that there wasn't enough documentation, but that there was almost unbelievably too much. To collect, sort, index, evaluate, digest, classify and prepare all this documentation, I would have had to live a hundred times older than Methuselah. I can only ask the readers' indulgence for undertaking this gigantic task and hope that the many gaps in my research will be filled by others, more qualified than me.

I would like to express my gratitude to those who helped me in my work on “The Privileged Sex”. My gratitude to the Alexander von Humboldt Foundation, which funded my stay in Potsdam, during the first year of my research. I also thank the Margaret and Axel Johnson Foundation and its director, Mr. Kurt Almqvist who provided me with money to buy books. Last but not least, I express my thanks to those who helped me find documentation, to those who listened to me discuss my research and to those who reviewed my manuscript and who allowed me to avoid countless errors and misinterpretations. Alphabetically: Ms Kate Aspy, Dr Yuval Harari, Ms Margalit Israeli, Dr Chaim Kahana, Dr Martina Kayser, Dr Jonathan Lewy, Dr Miriam Liepsma, M.Amit Perl, Professor Israel Shatzman, Ms. Ella Shofman, Mr. Paul Spier, Ms. Varda Schramm and Professor Ben Ami Shillony. I don't know what I would have done without you; thank you, thank you, thank you everyone.

Finally, I especially thank Professor Benjamin (“Beni”) Z. Kedar. Although he is a medievalist by training, I have often drawn on the advice of this man who seems to know everything and who, in a way, knows everything. Knowing my theories for a long time, he was skeptical at first. I do not know whether or not I succeeded in convincing him. However, his doubts haven't stopped him from providing me with everything I have grown accustomed to receiving from him over the past three decades. His conversation, encouragement and criticism fit the very definition of friendship and that is why I express my sincere gratitude to him.

Martin van Creveld, Das bevorzugte Geschlecht , Gerling-Akad.-Verlag, 2003, translated from German by BK

(i) “From the point of view of organization, doctrine and relations between the three branches of the armed forces, no army of the twentieth century resembled the Wehrmacht more than the Israeli” (Michael Lkonovsky, Ans Hakenkreuz geschlagen, April 11, 2015 <https://www.focus.de/magazin/archiv/serie-und150-teil-vi-ans-hakenkreuz-geschlagen_aid_212248.html> ); "No army of the twentieth century looked more like the Wehrmacht than the Israeli" (which dates back to the 1920s) and not "no army of the twentieth century looked more like the Israeli than the Wehrmacht"; for those who can grasp the nuance.

(ii) Quoted in <http://www.martin-van-creveld.com/tag/the-privileged-sex/>. For having also undertaken to clean the Augean stables, it cost even more to Esther Vilar (\*) who, more than twenty-five years after having published Der dressierte Mann (1971), wrote, in the preface to the second English edition of this book (1998): “I did not […] fully appreciate the isolation I would find myself in after writing this book. Nor had I considered the consequences it would have for my writing activity and even for my private life - I still continue to receive violent threats ”; she would repeat it ten years later, in the third edition.

(\*) Esther Vilar, her maiden name Esther Margareta Katzen, is a writer of German origin and nationality born in 1935 in Argentina. After studying medicine, psychology and sociology and practicing medicine, she devoted herself entirely to writing. She is best known for a trilogy formed by Der dressierte Mann (1971), which, published in English as The Manipulated Man (Abelard-Schuman, London, 1972; Pinter & Martin, London, 1998, 2008) and in French under that of The Subjugated Man (Stock, 1972), then of The Manipulated Man (Omnia Veritas, 2017), earned him the qualification not only of "sexist, but also [of] fascist" (Im Clinch, Der Spiegel, February 10, 1975); Das polygame Geschlecht (1974) (The polygamous sex: or, The right of the man to several women, A. Michel,1976) and Das Ende der Dressur: Modell für eine neue Männlichkeit (1977) (For a new virility, A. Michel, 1977).

The first book shows how the man is manipulated by the woman; the second explains why this manipulation is possible; the third, much less realistic, suggests ways to remedy it. Coming back to The Manipulated Man, which anticipates van Creveld's thesis, he asserts and shows that women are not oppressed by men, but that they control men in a relationship which, without most of those -ci be aware of it, is to their advantage. Like Female Power Anatomy: A Male Dissection of Matriarchy, it identifies gender ("Men, she writes, have been trained and conditioned by women, much like Pavlov conditioned his dogs, to become their slaves." . As compensation for their work, men are allowed to periodically use a woman's vagina ”),flattery, emotional blackmail, marriage and children are among the main tactics a woman uses to achieve her goals.

(iii) Rachel P. Maines, Orgasm Technologies: The Vibrator, 'Hysteria' and Women's Sexual Satisfaction, Payot, 2009; see also <https://fordham.universitypressscholarship.com/view/10.5422/fordham/9780823255962.001.0001/upso-9780823255962-chapter-4> as well as Heinz Duthel, Global Prostitution Data: Facts and details of global prostitution, ePub, 2018.

( iv) Quoted in Tim Browne, Classics of Men's Rights: Shaw Alphabet Edition, 2013, p. 22.

(v) See <https://elementsdeducationraciale.wordpress.com/2017/12/10/postface-a-anatomie-du-pouvoir-feminin> .

(vi) For the fundamental reasons that have just been presented, it is a mistake to demand, as almost all of those who militate in favor of "human rights" do, legal equality between sexes; equal to women before the law, men would nevertheless continue to undergo the ascendancy of women from the point of view of psychology and sexuality.

(vii) As things stand, where (, since 1919,) Unfortunately, women have access to all professions, it could not be more legitimate for a man's salary to be higher than that of a woman for equal work, on the one hand because men, who they are married or not, spend a greater or lesser part of the money which they earn to satisfy the whims of the women whom they associate and on the other hand because the women receive more social allowances than the men. However, the belief that there is a pay gap between men and women for equal work and equal "skill" is a myth, of which it is unnecessary to explain why it is complementary to that of the oppression of women. woman by man. In the United States, he was laid bare by various authors, including Diana Furchtgott-Roth (The Gender Wage Gap is a Myth,in Noël Merino (ed.), The Wage Gap, Greenhaven Press, 2014; see also, for a summary, id., The Gender Wage Gap is a Myth, July 26, 2012

<https://www.manhattan-institute.org/html/gender-wage-gap-myth-3786.html> or <https://www.marketwatch.com/story/the-gender-wage-gap-is-a>- myth-2012-07-26 ; the article's caption, “Bad comparisons make for bad data,” summarizes the problem. In France, the fact that the so-called wage gap between men and women is calculated by a shop like INSEE, mainly on the basis of the sum of all the net wages received annually, regardless of the time spent work , in any case does not allow statistics to be taken seriously.

(viii) See [https://ernestbelfortbax.com](https://ernestbelfortbax.com/) .

(ix) Friedrich Nietzsche, The Will to Power, translation by Henri Albert, Complete Works of Frédéric Nietzsche, vol. 13, t. 2, Mercure de France, 1903, p. 195.

[1] See Vicki Coppock et al., The Illusions of 'Post Feminism': New Women, Old Myths, Taylor & Francis, London, 1995, chap. 1; Sherrye Henry, The Deep Divide: Why American Women Resist Equality, MacMillan, New York, 1994 [p. 1-36]; Jean J. Mansbridge, Why We Lost the Era, Chicago, University of Chicago Press, 1986.

[2] See, on Florence Nightingale, Gertrudee Himmelfarb, The De-Moralization of Society: From Victorian Virtues to Modern Values, Vintage Books, New York, 1994, p. 102; concerning Simone de Beauvoir, Force of Circumstance, Harmondsworth, Middlesex, Penguin, 1968, p. 199 [ed. original: La Force des choses, Éditions Gallimard, Paris, 1963]; by Carly Fiorina, Sherianne Shulerr, 'Breaking Through the Glass Ceiling Without Breaking a Nail. Women Executives in Fortune Magazine's 'Power 50' List. In American Communication Journal, December 2003, vol. 6, no.2 , <http://ac-journal.org/journal/vol6/iss2/articles/shuler.htm> .

[3] See, with regard to the United States, Dahlia Moore, Labor Market Segmentation and its Implications: Inequality, Deprivation and Entitlement, Garland, New York, 1992, p. 145-67; as regards Germany, Das Rattenrennen nicht Mitmachen, Der Spiegel, October 1998, p. 112; for Ukraine, Solomea Pavlychko, Conservative Faces of Women in the Ukraine. In Mary Buckley (ed.), Post-Soviet Women: From the Baltic to Central Asia, Cambridge University Press, Cambridge, 1997, p. 226.

[4] Alison Jaggar, Feminist Politics and Human Nature, Rowman & Littlefield, Totowa, NJ, 1983, p. 44.

(a) To be meaningful, the question of knowing whether matriarchy existed must be coupled with that of knowing where and when it existed. The study of the mores, law and religion of certain colored peoples clearly indicates that, in their regimes of social organization, women in antiquity held power in the family and played a preponderant political role ( <https://elementsdeducationraciale.wordpress.com/2016/08/19/isis-1/> ) and it is clear that the type of society currently emerging in the so-called Western countries is fundamentally gynecocratic

( [https://elementsdeducationraciale.wordpress](https://elementsdeducationraciale.wordpress/) .com / 2017/12/10 / postface-to-anatomy-of-female-power / ) [Translator's Note.]

(b) The answer to these questions has been given in the last lines of our introduction to this preface. [Translator's Note.]

(C) “Not far,” the “rebellion” of women? The author himself acknowledges a little further that “[even in the most advanced Western countries, the least that can be said is that the doctrine of equality between the sexes has been formally applied and that most legal obstacles to women's participation in public life have been removed ”, so that, from a woman's point of view,“ the best of societies ”is in full view, while for the dignified man of the name, it constitutes a real hell. [Translator's Note.]

The privileged sex (2)

Posted on January 13, 2020 by Elements of Racial Education

1. The myth of oppression

This chapter aims to dispel many of the myths about the oppression of women by men. These myths begin with the claim that men in developing countries shorten the lifespan of women. by depriving them of food and medical care. In fact, in almost all countries (developing and developed), women live longer than men. Among these myths is also the belief that, if "difficult" professions such as engineering have so few women, it is because men "stand in their way"; [5] in fact, even Stalin did not succeed in forcing female students into technological courses [6] Some myths about the oppression of women are just plain foolish; so is the claim that the QWERTY keyboard,invented over a century ago, continues to be used because it makes life more difficult for female typists [7]. Others are downright grotesque. This is the argument that the doctors who at the turn of the twentieth century persuaded mothers to breastfeed their babies and thus reduce infant mortality rates were guilty of "male imperialism against women" [ 8].

In this chapter, I will focus on three case studies. I chose them because they have led to some of the most vehement denunciations. The first is the claim that in ancient Greece, men confined women to their homes and rarely allowed them to leave their rooms. The second is the claim that the European misogynists who engaged in witch hunts, arresting, torturing and executing countless women, did so simply to preserve the rights of the patriarchy. The third is that the National Socialists persecuted women almost as much as they persecuted homosexuals, gypsies, Jews and others.

2. Did Greek women live in lockdown?

The debate on the situation of women in ancient Greece, especially in Athens, is even more relevant today than two centuries ago. Some, like Rousseau, saw the attitude of the Greeks towards women as a model. Others rejected this model, claiming it oppressed women and was inherently bad. Although the imprisonment of women is only one of the many misdeeds of which Greek men are accused, this accusation plays a crucial role in the attack on the patriarchy. In the words of a historian, in order for women to be oppressed, it was first necessary to ensure that they "hardly ever leave their apartments". If women "rarely crossed the threshold of their house" [9], it was because they had to be oppressed.

The argument which has just been recalled consists of two propositions. The first is that the women were confined to their own apartments inside the house; the second, that they were forbidden to leave them. However, if women were in fact allowed to appear in public, it wouldn't have made much sense to confine them to certain rooms in the house. The main source "proving" that Greek women did not go out of their homes is generally considered to be the Oeconomicusof Xenophon. The book, which is more of an exercise in rhetoric than a description of real life, sets out to explain how an ideal woman should take care of the house while her husband minds his business. The second source is a passage from Euripides in which a woman declares that "a woman, whether innocent or guilty, exposes herself [to backbiting by the mere fact that she does not stay at home: I m 'even forbade the desire to leave it, and shut myself up in my home, without admitting flattering conversations with women in my homes ”[10].

Greek literature also includes many references to this question. "He lives most of the time locked in his house like a woman, envying the citizens who travel outside," says Plato. In the "Funeral oration given by Pericles in memory of the Athenians who died in the fighting, in the first year of the Peloponnesian War", the Greek statesman declares that the best woman is the one "of whom there is less talk, for good or for bad ”[11]. However, these statements should be understood as an expression of a cultural ideal, rather than a mere description of the reality of the time. Likewise, the Jewish proverb which says that “all the honor of a king's daughter is within” does not prove that Hasidic women were confined to their homes.

To begin with, in mythology, it is clear that women do not live locked up [12]. In a passage from the Iliad, Zeus, to help the Greeks, confines the deities in Olympus. Although this measure applied to both goddesses and gods, his wife, Hera, ignored it. After having made love to Zeus, she escaped from Olympus to help the Trojans. The goddess of the sea, Thetis, had no difficulty in visiting her son Achilles and being her messenger on various occasions. This same goddess left Achilles' father, Peleus, because he did not find him attractive enough. She does not seem to have been particularly sequestered. In the Odyssey, Aphrodite was able to escape to maintain an adulterous affair with Ares. Athena helped Achilles in front of the gates of Troy and welcomed Ulysses on his return home.The goddesses, including Daphne, Persephone, and Persephone's powerful mother, Demeter, used to stroll through the fields. Artemis haunted forests and mountains and was never locked in a house.

The same is true of the human heroines of the Greek epics. During the siege of Troy, Helena, from the top of the city walls, watched her two husbands, Menelaus and Paris, fight. Priam, her father-in-law, far from berating her, had himself invited her to do so [14]. Andromache met her husband outside the gates of Troy and often visited friends she had in the city. Hector's mother, Hecube and his companions also attended the final duel between Hector and Achilles from the top of the walls of Troy. In the Odyssey, Nausicaa and her maids went to the river to wash their clothes. When Ulysses recounted his adventures in King Alcinoos' room, the latter's wife and daughter were both present. In the absence of her husband, Penelope preferred to stay at home. However,nothing prevented her from appearing in public when she wanted to. Greek tragedies also abound in such cases; if Greek women had really been kidnapped, the vast majority of Greek myths would have made no sense.

In addition, goddesses were, by definition, upper class, just like the ladies of mythology, relatives of powerful men. Although several of them were spinning and weaving, none were supposed to work outside the home. It was for this reason and also because they had servants of both sexes, that they could send shopping, that they lived more in their homes than ordinary women. Most people were middle or lower class and could afford only a few slaves at best. They did not live in the city but in the countryside, where they worked in agriculture. In fact, there is overwhelming evidence that women worked outside the home [15].The Greeks used to go to the fountain to fetch water or wash their clothes.

Others worked as nurses or midwives or as courtesans, acrobats and prostitutes. Others were agricultural workers. Women even worked as vendors, as is clearly indicated by the fact that in Athens it was criminal to accuse a citizen, man or woman, of selling in the market. [16] Aristotle wrote that it was both impossible and unfair to prevent poor women from leaving their homes. After all, he noted, they had no slaves to shop for them or accompany them to the market. [17]

Women also left their homes, as evidenced by the literature of the time, to visit their favorite diviner [18]. participate in certain public ceremonies [19], admire works of art on the Acropolis [20], visit prisoners [21], plead their case with arbitrators [22] and visit courtrooms to awaken the sympathy of judges towards their male relatives [23]. Women also listened to public speeches; one of them, Elpinice, reproached Pericles for having delivered a speech in honor of the Athenians killed during the war against Samos [24]. Plato says that sophisticated women preferred tragedy to comedy; from this, as from two other passages by the same author, it appears that women frequented theaters [25].Women not only attended the funerals of their loved ones, but in their absence the funeral could not take place. Women took an active part in religious affairs. [26] They could become priestesses; and even some priesthoods were reserved exclusively for women. Some of the religious rites in which the women participated were performed daily, while others were performed at festivals on fixed dates. Some festivals were mixed, others reserved for women. None could have happened if the women had been confined to their homes. Not to mention the feast of Dionysus, during which women left not only their homes, but also their city, to go to the mountains where this festival was held.in their absence, this funeral could not take place. Women took an active part in religious affairs. [26] They could become priestesses; and even some priesthoods were reserved exclusively for women. Some of the religious rites in which the women participated were performed daily, while others were performed at festivals on fixed dates. Some festivals were mixed, others reserved for women. None could have happened if the women had been confined to their homes. Not to mention the feast of Dionysus, during which women left not only their homes, but also their city, to go to the mountains where this festival was held.in their absence, this funeral could not take place. Women took an active part in religious affairs. [26] They could become priestesses; and even some priesthoods were reserved exclusively for women. Some of the religious rites in which the women participated were performed daily, while others were performed at festivals on fixed dates. Some festivals were mixed, others reserved for women. None could have happened if the women had been confined to their homes. Not to mention the feast of Dionysus, during which women left not only their homes, but also their city, to go to the mountains where this festival was held.They could become priestesses; and even some priesthoods were reserved exclusively for women. Some of the religious rites in which the women participated were performed daily, while others were performed at festivals on fixed dates. Some festivals were mixed, others reserved for women. None could have happened if the women had been confined to their homes. Not to mention the feast of Dionysus, during which women left not only their homes, but also their city, to go to the mountains where this festival was held.They could become priestesses; and even some priesthoods were reserved exclusively for women. Some of the religious rites in which the women participated were performed daily, while others were performed at festivals on fixed dates. Some festivals were mixed, others reserved for women. None could have happened if the women had been confined to their homes. Not to mention the feast of Dionysus, during which women left not only their homes, but also their city, to go to the mountains where this festival was held.while others were performed at festivals on fixed dates. Some festivals were mixed, others reserved for women. None could have happened if the women had been confined to their homes. Not to mention the feast of Dionysus, during which women left not only their homes, but also their city, to go to the mountains where this festival was held.while others were performed at festivals on fixed dates. Some festivals were mixed, others reserved for women. None could have happened if the women had been confined to their homes. Not to mention the feast of Dionysus, during which women left not only their homes, but also their city, to go to the mountains where this festival was held.

Thousands of works of art show women doing all kinds of activities: dressing, putting on jewelry, weaving or eating at the table, playing knucklebones, babysitting or spinning. While some could certainly be done indoors, others could be done either indoors or outdoors. This even applies to sexual intercourse; a vase shows a woman masturbating near a fountain, under the eyes of another woman and a man. In cases where they are seen encountering a satyr, carrying water, playing ball, making a sacrifice, or dancing ecstatically, the scene could only take place outside. If art had been the only evidence we had of ancient Greece,any speculation about the claim that Greek women were locked up would have quickly ceased.

Other testimonials are obviously available. The Oecomenicusby Xenophon is arguably the most important account of the life of the Athenians at the beginning of the 4th century BC. This treatise, it should be emphasized, was part of a series of works whose aim was to present reality as it should have been and not as it was. One of the characters, Ischomaque, explains that human children are fragile and need shelter. In order for young children to grow up at home, the gods made women love them more than men. As for these, they are suitable for "travel and military campaigns". Human laws mirror those prescribed by the gods. Men and women are praised or blamed depending on whether or not they follow their respective natures. Ischomaque compares his wife's work to that of the queen bee and declares that,if she deserted the home, it collapsed [27]. The fact that he assigns her mainly domestic functions does not mean that he forbids her to leave the home. Draw fromOeconomicus such a conclusion is as wrong as claiming that, since it was considered shameful for a man to spend too much time indoors, they lived outdoors like beasts.

If women were free to leave the home, it obviously did not make sense to lock them up there, let alone lock them in their apartments. On the other hand, a closer examination of the sources which contain references to the apartments of the women reveals that most of these were in fact those of the female slaves. Slave women, Ischomaque says, occupied separate apartments, so that their master could control their reproduction. It is true that it was considered an improper act for a stranger to enter the interior rooms of a house without being invited to do so. In one case, violence was inflicted on the intruder and resulted in prosecution [28]. Yet a man could perfectly well visit a friend and talk to his wife. [29] Even today, many people,otherwise modern, would not like their guests to peek into their bedroom and no one would dare claim that this proves that they are locking their wives there. At most, one could find evidence that Greek women were more likely to be at home than outside [30]. One could also find evidence that it was out of modesty that Greek women left the dining room and retired to the interior rooms, when their husbands received guests.One could also find evidence that it was out of modesty that Greek women left the dining room and retired to the interior rooms, when their husbands received guests.One could also find evidence that it was out of modesty that Greek women left the dining room and retired to the interior rooms, when their husbands received guests.

Faced with overwhelming evidence to the contrary, some modern historians have stormed casuistry to argue that in ancient Greece, women lived locked up. If the ancient Greek beds were narrower than the American beds of today, it is obviously that the men and the women did not sleep together and that the women occupied separate apartments where the men went. rarely [31]. If it is Ischomaque's wife who runs the house, it is only because Xenophon "contests the traditional role of the Athenian woman" [32]. If countless paintings show women engaging in all kinds of outdoor activities, it is evidently that these women had to be either courtesans or slaves. If, in myth and in the theater,women move for the most part as they please, this proves that imaginary women did what real ones could not do [33]. If there is overwhelming evidence that women appeared in public in the decades following the Peloponnesian War is overwhelming, it is because of the vast, undocumented social revolution that resulted this war.

In truth, the question for modern historians is not whether Greek women lived locked up. Rather, it is for them how to account for their stubborn refusal to face the facts.

3. The great witch hunt

Over the past four decades, an enormous amount of material has been published on the witch hunts in modern Europe (1500-1650). In English speaking countries, interest in this issue has been aroused by Magic and The Decline of Religion(1971) by Keith Thomas. It has proposed new interpretations and established new methods of analysis in this area. According to Thomas, "the idea that witchcraft trials reflected a war between the sexes can be dismissed" [34]. This claim, however, did not prevent other researchers from claiming that the witch hunt originated in male hatred of women. One scholar even went so far as to assert that the phenomenon, “far from being merely a reflection of an age-old stereotype, the by-product of a patriarchal society […] [was] part of and was an example of the permanent mechanism of social control of women ”[35]. However, it is not easy to explain how and why the patriarchy would have resulted in the organization of a witch hunt at this particular time.Instead of trying to answer this question, I will endeavor to show that the witch hunt was not the work of misogynists determined to imagine the most horrific crimes to burn some women and put others in their place. First of all, it should be noted that contemporaries, men and women, firmly believed in witchcraft [36]. The existence of witches was no more in doubt than the existence of a God or the rotation of the sun around the earth [36bis]. Contemporaries would have scoffed at the idea that witchcraft was "a crime without criminals," as some modern historians have called it. The mythology of witchcraft, which was built over several centuries, was practically complete by 1480. Some witches formally swore allegiance to the devil or were possessed.Some witches were visited by the devil in their own homes, while others rode a broomstick and took off for orgies known as sabbaths. During these orgies, which were held in secret and were reserved for initiates (s), the witches ate, drank and danced in promiscuity. In return for the devil's promise to give them powers, they renounced Christianity and desecrated its symbols. Witches were guilty of evil spells or bad deeds. These evil spells were seen as a real threat, both to individuals and to society. Thewhile others rode a broomstick and took off for orgies known as sabbaths. During these orgies, which were held in secret and were reserved for initiates (s), the witches ate, drank and danced in promiscuity. In return for the devil's promise to give them powers, they renounced Christianity and desecrated its symbols. Witches were guilty of evil spells or bad deeds. These evil spells were seen as a real threat, both to individuals and to society. Thewhile others rode a broomstick and took off for orgies known as sabbaths. During these orgies, which were held in secret and were reserved for initiates (s), the witches ate, drank and danced in promiscuity. In return for the devil's promise to give them powers, they renounced Christianity and desecrated its symbols. Witches were guilty of evil spells or bad deeds. These evil spells were seen as a real threat, both to individuals and to society. Thethey renounced Christianity and desecrated its symbols. Witches were guilty of evil spells or bad deeds. These evil spells were seen as a real threat, both to individuals and to society. Thethey renounced Christianity and desecrated its symbols. Witches were guilty of evil spells or bad deeds. These evil spells were seen as a real threat, both to individuals and to society. Themaleficiawere not aimed simply at harming, but at destroying and killing. Some witches caused natural disasters such as storms, hailstorms or flooding. Others killed people and cattle and caused various diseases, many of which were previously unknown, such as, for example, a woman giving birth to rabbits. Some witches prepared love potions to seduce new lovers and bring back those who had been unfaithful to them. They could also make men powerless. Thanks to their alliance with the devil, witches could do things that were beyond the cords of ordinary criminals. [37] Society therefore had as much, if not more, reasons to oppose witchcraft as it did to combat crime in general.

There have always been witches and wizards in history. In his bull of 1484 against witchcraft, Pope Innocent VIII explicitly declared that it was practiced by "many people of both sexes". In 1572, the Prince Elector of Saxony decided that "sorcerers, men or women, will have passed by the edge of the sword" [38]. Even in England, where the percentage of women accused was unusually high, the laws against witchcraft still spoke of "persons." Sabbath performances regularly show the devil being served by men as well as women. The Puritan pastor William Perkins went so far as to blame Moses for having commanded: "you will not let the witch live" [39]. In truth, he said, the Bible "does not exempt man."Many other experts agreed with him in this regard [40]. Contemporaries were so embarrassed by the "fact" that most witches were women that they kept wondering why this was so. King James I of England himself felt compelled to consider the question. [41] It was precisely because witchcraft was considered real and not as an invention of society that the reason had to be sought in the very nature of women. Most experts agreed that women were meaner than men. Their nature was weaker and their mind was not so clear; therefore, the devil could trap them "without a fight" [42].Women writers who broached the question tended to agree with their male colleagues [43]. The authors of the most famous witch-hunting manual, theMalleus Maleficarum , claim that the word "feminine" itself derives from " feminicus ", "less faith". This did not prevent them from including ten pages on wizards. [44]

The crime of murder offers an instructive analogy to that of witchcraft. While men and women both commit crimes, more than 80% of convicted murderers are men. When we seek an explanation for this fact, we are not saying that the murders were invented by a misanded society to execute men or put them behind bars. On the contrary, we look for the reasons in the qualities that are innate in men: for example, the fact that testosterone levels are much higher in them than in women makes them more aggressive than women. In short,it is not necessarily true that those whose job it was to hunt down and judge witches hated women - nor is it necessarily true that those who claim that violence is a masculine characteristic that defines men do not hate men. All witch hunters were trying to do what criminologists, sociologists, and psychologists of both sexes are doing today - namely, explain a social phenomenon that left them perplexed.

Some historians have claimed that by persecuting witches men tried to suppress the sexuality of women. [45] It's absurd. As Shakespeare might have put it, "you're mighty strange" that most of the accused were elderly women. Some were even very old. The eldest, who responded to the name of Isabelle Blary, had celebrated her hundredth birthday. Subjected to questioning, Blary "confessed" that she had been sodomized by the devil [46]. Needless to say, the aforementioned argument makes no sense, any more than the fact that young single men are overrepresented among violent criminals does not prove that society is committed to preventing young single men from secreting testosterone. All that meansit is that these men are more prone to breaking the law and less afraid of the consequences than are older men or women.

In Italy, clergymen were perhaps even more likely to be accused of witchcraft than women. In Germany, where it often involved forcing a witch to identify her accomplices in order to seize their property, leading men were among the accused. This was also the case in Sussex [47]. Most often, the persecution started at the village or neighborhood level, usually after the suspect had acquired a bad reputation. The breaking point was when he asked for a favor, such as food, a helping hand, or a small loan. When rejected, not always politely, he could retaliate with a curse or threat. Once the threat or curse seemed to come true, the news was spread and the authorities stepped in.Often it was up to the authorities, who were men, to put a stop to local outbreaks of witch hunts. In 1597, James VI of Scotland, as it was then called, abolished the general commission against witchcraft, which he himself had appointed, precisely because people used it to settle their scores. [48] In the second half of the 17th century, as belief in witchcraft began to decline among the elite and the people persisted in making such accusations, many trials ended in acquittals. [49]which he himself had named, precisely because people used it to settle scores. [48] In the second half of the 17th century, as belief in witchcraft began to decline among the elite and the people persisted in making such accusations, many trials ended in acquittals. [49]which he himself had named, precisely because people used it to settle scores [48]. In the second half of the 17th century, as belief in witchcraft began to decline among the elite and the people persisted in making such accusations, many trials ended in acquittals. [49]

It is true that few women among the intellectual elite wrote on the subject of witchcraft and held trials. On the other hand, women in power were just as inclined as men in power to persecute witches. In the Netherlands, persecution culminated in the first half of the 16th century, when the country was ruled successively by three women appointed by Charles V: Margaret of Austria, Mary of Hungary and Margaret of Parma [50]. When William the Silent later took power, the persecutions abated. Likewise, in France, persecution reached its peak towards the end of the 16th century, during the reign of Catherine de Medici.

Scotland's witchcraft laws were enacted during the reign of Mary, Queen of Scots. In 1547, King Edward VI of England, aged 9, acting on the advice of his male entourage, had all penalties against witchcraft abolished. Sixteen years later Elizabeth allowed Parliament to restore them in an even more terrible form. The reign of "Good Queen Bess" marked the height of the persecution. Under his male heir, the number of cases and the conviction rate declined. [51] These facts hardly support the claim that the purpose of the witch hunt was to restore patriarchy.

Women participated in witch hunts at least as much as men. Most of the hexes were cast by women at other women. [52] It was mainly women who accused women of violating the usual rules of conduct and insisted that husbands or male relatives of women suspected of witchcraft take action against them. [53] It was mostly women bewitched by other women who suffered from convulsions and fainting spells. It was especially the women bewitched by other women who told the competent officials, who believed them or not, to vomit pins, needles and toads. [54] Elizabeth Lowys, the first Englishwoman to be tried for witchcraft by Elizabethan justice, was accused of this crime mainly by women [55].The last English witch to stand trial, Jane Wenham, was not only accused by another woman, she herself accused three other women. All were acquitted. Wenham was condemned by the jury, but was quickly pardoned by a skeptical judge. Unable to return home, she found refuge on the property of a landowner. [56]

Women also played an important role in cases which, going beyond the level of neighborhood rivalries, were referred to the courts. Some women sued other women. And since prostitutes, who were not allowed to testify in court, were allowed to testify in witchcraft cases, women may have been over-represented among witnesses. In addition, just as the police force today employs women to look after delinquent women, women of the time were often employed as jailers when it came to guarding women suspected of witchcraft. If there were biters [56bis], professionals responsible for probing with a punch the marks that the devil had made on the bodies of his victims,in order to check if they were indeed bleeding, there were also stitchers. One of them, a Scottish woman, practiced disguised as a man, under the assumed name of Mr. Paterson [56ter] [57]. Whether because of personal animosities or because they were tortured, the defendants cooperated, incriminating other women. Women jealous of women whom the devil had preferred to them brought against them accusations of witchcraft [58]. Since there were no women among the judges, if the witchcraft accusations against women had really resulted from men's hatred for women, more women than men would have been convicted of witchcraft. However, this was not the case. In Scotland, of course, a greater proportion of women were executed,but a greater proportion of women suspected of witchcraft were acquitted. In Geneva, the reverse happened. In Italy, the vast majority of witches handed over to the Inquisition, an entirely male institution, received very light sentences or were released. It is only in England that it is possible to detect a clear bias against women - in the sense that fewer have been acquitted and more have been executed - in trials in district courts. [59] ; however, there were relatively few executions and not all of those ordered were ordered by district courts.received very light sentences or were released. It is only in England that it is possible to detect a clear bias against women - in the sense that fewer have been acquitted and more have been executed - in trials before the district courts. [59] ; however, there were relatively few executions and not all of those ordered were ordered by district courts.were given very light sentences or were released. It is only in England that it is possible to detect a clear bias against women - in the sense that fewer have been acquitted and more have been executed - in trials before the district courts. [59] ; however, there were relatively few executions and not all those ordered were ordered by district courts.

Contrary to a widely held misconception today, the problem of witchcraft was not a stand-alone problem. It was part of a much larger set of "spiritual" offenses, such as heresy, apostasy and blasphemy. All were considered crimes against God and religion, and all deserved to be punished as severely as witchcraft.

As a result, witchcraft made up only a small fraction of the cases brought before the Supreme Court of the Inquisition. In Venice, this figure stood at just over 20 percent and the vast majority of those involved were given very light sentences, if even convicted. [60] But, while most of those accused of witchcraft were women, most of those accused of other spiritual offenses were men.

Thus, while the fact that women were considered less intelligent explains why they were disproportionately charged with witchcraft, it also explains why they were not often held responsible for related crimes. This is one of the reasons why women made up only 10 percent of all those executed during the period in question. Indeed, far fewer women were executed for witchcraft than for these two archetypal female crimes of infanticide and poisoning [61].

In their description of witch hunts, most historians have made the mistake of focusing on the period from 1500 to 1650. Before 1350, nearly three times as many men as women were tried for witchcraft. [62] In northern France, between 1351 and 1400, there were roughly as many defendants as there were defendants. Across Europe, between 1300 and 1499, the number of men accused of witchcraft was about the same as that of women accused of the same crime. [64]

In the Netherlands, "before the persecution of witches was in full swing, some authorities had already started to punish men suspected of trading with the devil" [65]. In Finland, too, the oldest indigenous traditions generally regarded witches as men. [66] In the British Isles, men made up 59% of defendants at the same time. In the Swiss canton of Neuchâtel, they accounted for 80 percent and in Valais 78 percent; in Switzerland as a whole, almost half [67]. Because we focused on the period from 1500 to 1650, we did not realize that, subsequently, in Germany, the stereotype was reversed. Those accused of witchcraft were no longer mainly elderly women, but mostly young men. [68]

In summary, we can say that if historians had associated witchcraft with other "spiritual" crimes, as contemporaries did, they would have realized that they were wrong about the proportion of men and women accused of witchcraft or executed for this crime. Women believed in witchcraft just as much as men. Their contribution to the witch hunt was as important as that of the men. In some ways it was more so. Very often it was women who decided that a particular person should be accused of witchcraft, it was women who provided the evidence, and it was women who brought the accusations of witchcraft.

In fact, it seems that the less the male authority in charge of the witch-hunt adjudicated cases of neighborhood conflicts, the less, therefore, the fewer women involved, the more likely the treatment of witches was likely to be. [69 ]. In short, neither does the fact that today most of the people who commit murders are men proves that men are hunted down by matriarchy, the fact that most people accused of witchcraft in the early days of the world The modern era were women does not prove that the patriarchy targeted women as women. All this proves is that contemporaries were truly determined to hunt and eradicate witches of both sexes.

4. The attitude of the National Socialists towards women

The idea of ​​portraying National Socialists as the quintessential oppressors of women dates back to Betty Friedan. In 1959, she attended a meeting of magazine editors, all men, who were discussing topics of interest to American women. What she heard them say did not please her. “One of the German phrases they said echoed in my head - 'Kinder, Küche, Kirche'. This phrase meant that the Nazis had decreed that women should again be confined to their biological roles. [70] Friedan's accusation against the National Socialists was echoed by some of the most important pioneers of modern feminism, including Kate Millett, Germaine Greer, Susan Brownmiller and Andrea Dworkin; Friedan herself mentioned it in her memoirs [71].These feminist researchers set out to prove that National Socialists persecuted women almost as much as homosexuals, Gypsies, Jews and other "inferior" people. Others claimed that the National Socialist idea of ​​femininity represented a form of "secondary racism". [72] Still others argued that anti-feminism was as fundamental a part of National Socialism as anti-Semitism, except that it had caused no deaths. [73] The fact that the National Socialists built “polarized identities for men and women” and did not accept the feminist dogma that men and women are alike in all respects was seen as one of their worst evils. .One researcher even claimed that the roots of the genocide lay in the attitude of National Socialists towards women. [74]

What was the real position of women in National Socialist Germany? The best way to answer this question is to first examine German feminism before Adolf Hitler came to power in 1933.

In this country there was then a great diversity of feminist groups: a Catholic Frauenbund, a Protestant Frauenbund as well as a conservative, a liberal, a socialist, a communist, a colonial and a Jewish woman, to name just a few of the few. 230 active women's organizations. Some were in favor of equal rights for women. Others opposed it in the name of motherhood and criticized the Weimar Republic for having emancipated women. Some were in favor of the right to abortion, others opposed it, and still others advocated compulsory sterilization of "unfit" people. [75] Over time, the socialist and liberal women's movements, which demanded equal rights for women, lost their power and membership,while those who defended motherhood gained momentum. In the last years of the Weimar Republic, the label "feminist" itself had become anathema to many women. [76]

The organization that claimed to speak for everyone else was the Bund Deutscher Frauen (BDF), an informal confederation of many groups. It was headed by Gertrude Bäumer, a veteran women's rights activist. [77] Before 1914, she had opposed both abortion and contraception. In 1919, she helped rewrite the BDF program, injecting it with a right-wing nationalist ideology. As early as 1932, the organization advocated the abolition of democracy and the establishment of a corporate state on the model of fascist Italy. She called on women to reverse the consequences of the Great War, as World War I was then called, by having as many children as possible. Conversely, the societal ills allegedly associated with the Weimar Republic - sexual libertarianism, pornography,abortion and venereal disease - had to be fought and defeated.

Much of what the BDF said resonated with Hitler. The objective of the National Socialists was to save women from the debauchery into which the Jews, modernists, internationalists and other enemies of Germany were dragging them [77bis]. Healthy values ​​were to be restored and women judged primarily by the number of children they had given to the Reich. The aim of educating girls was to “prepare them for motherhood”. Marriage was only a means of "multiplying and maintaining the race". Women (and men) without children were considered harmful to the Volk, although in the end the only measure taken against them was higher taxation [78]. "By nature" a man was destined for the world, for society. "By nature" a woman was intended for her husband, her family, her children and her home. [79] Intellectuals were, in the eyes of contemporaries, pissers. Like most people at the time, Hitler believed that women who did not have children would eventually become mentally ill. [80] His closest associates, including Arthur Rosenberg, Robert Ley, Gregor Strasser and Gottfried Feder, agreed with him on this point. The main task of women was motherhood and they had to be protected from the obligation to work outside the home.

Were the views of the National Socialists on the place of women in society shared by German women?

The answer, which may surprise, is that they were more and more. From its inception, the party succeeded in attracting women. Most were matrons who loved her fiery young leader. One of them, Countess von Reventlov, called Hitler "the coming Messiah." Others gave him rich gifts. As if it had been a question of proving Nietzsche right, it was the one who offered him the most elaborate whip. It was a woman, whose name has not been passed down to posterity, who sketched the design of the swastika flag [81]. Another woman, Gertrude von Seydlitz, raises the money to turn Der Völkischer Beobachter newspaper into a daily. Other women financed Hitler's coup in November 1923. After the failure, it was the wife of a friend, Helene Hanfstängel, who prevented Hitler from committing suicide,by snatching his gun from his hands and reminding him sharply that his duty was to live for Germany. During his thirteen months of imprisonment, he received visits from many women. As Hitler wrote in Mein Kampf, during this difficult time it was women who kept the National Socialist Party from disintegrating. Indeed, even the paper on which Rudolf Hess wrote the Führer's autobiography was provided by a woman, Winifred Wagner, the daughter-in-law of the famous composer.Indeed, even the paper on which Rudolf Hess wrote the Führer's autobiography was provided by a woman, Winifred Wagner, the daughter-in-law of the famous composer.Indeed, even the paper on which Rudolf Hess wrote the Führer's autobiography was provided by a woman, Winifred Wagner, the daughter-in-law of the famous composer.

The National Socialists were determined to seize power, if not by violence, at least by "conquering the streets". Therefore, National Socialist women were probably less linked to the traditional female role than in most other societies of the time. They demonstrated, held meetings, raised funds, distributed leaflets and faced disruptors. Others sewed the uniforms of the SA men, healed their wounds, and organized soup kitchens for them. In the decisive elections of 1930, 45% of the NSDAP voters were women. This percentage increased further in the elections that followed. Observers of National Socialist rallies noted that women still occupied the first ranks [82] [82bis].Hitler's core belief was that women were ruled by emotions rather than intellect, and that they had the greatest admiration for strong men. And he knew exactly how to talk to them. In turn, they cheered him as loudly as the men did, often unable to stop themselves from crying.

Women's worship for Hitler intensified after 1933. The crowds that followed him wherever he went were partly made up of women. Other women made the pilgrimage to Berchtesgaden to give him the National Socialist salute or to touch their children. For his birthday, women sent him acres of scarves, pillow cases and blankets, all embroidered with swastikas of all sizes, colors and varieties. He was careful not to disillusion them. Once he rhetorically asked a crowd of women what he had given them, then he answered his own question with "the Man". [83] It was for their own good that he remained celibate and kept the fact that he had a mistress a secret. Nothing should disturb the love affair between the Germans and their Führer. Fact,until the fall of Hitler and the Third Reich, nothing disturbed her.

After the National Socialists came to power, women's organizations saw their numbers increase. In 1933 alone, 800,000 new members joined the Nationalsozialistische Frauenschaft (NSF). The number of members of the women's league finally reached 3.5 million. It included certain groups who, like domestic workers, had previously been excluded and reinstated against the will of "respectable" women. The NSF, like almost all other organizations in the National Socialist totalitarian state, had little real power. However, it received huge grants and had significant leeway in its own areas of activity. The SNSF mainly focused on the well-being and education of women,especially the kind of education needed to improve the “racial quality” of the German people. State support for the NSF enabled it to implement its program on a scale that no women's organization had ever imagined possible. Forty years later, the leader of the Frauenschaft, Gertrudee Scholz-Klink, was still proud of the way she and her assistants had taken the "feminists" to their own game, doing what they wanted without male interference. [84 ].was still proud of the way she and her assistants had taken 'feminists' to their own game, doing what they wanted without male interference. [84]was still proud of the way she and her assistants had taken “feminists” to their own game, doing what they wanted without male interference. [84]

Women opposed to the regime were often treated with a grain of salt. At the start of the Third Reich, only one woman was killed, the Social Democratic Member of the Reichstag Minna Cammens. Of the 150 or so concentration camps built before the World War, only one, Möringen, housed women. It was not until 1938 that the regime carried out the first "legal" execution of a woman, the socialist Lieselotte Hermann. Accused of transmitting classified information to the headquarters of the German Communist Party in Switzerland, she was convicted of treason and guillotined along with three of her male accomplices. Life in Ravensbrück, the main concentration camp for women, was certainly far from a picnic. However, the conditions of detention were not as harsh as in some other camps. In fact,some women were transferred from Auschwitz to Ravensbrück precisely because the death rate in the latter was considered too high. Until early 1945, when deteriorating living conditions led to severe malnutrition and epidemics of infectious disease, "only" about 3% of women in Ravensbrück died each year. [85]

The National Socialists then began to realize their dream of creating a pure Aryan race by implementing a series of practical measures designed to encourage women to marry, stay at home and have children. Symbolic measures such as the institution of a Mother's Day and the awarding of medals to fertile women served the same purpose. Some of these measures predated National Socialist Germany or were not unique to it. Others, such as family allowances and tax deductions for families with children, were part of the contemporary, almost universal march towards a welfare state. To help working mothers while reducing female unemployment,the scheme allowed taxpayers to deduct a certain amount from their taxes for childcare. [86] This privilege was not abolished with the creation of the Federal Republic of Germany in 1949. In the United States, on the other hand, it was not introduced into law until under the Reagan administration.

The marriage loan is perhaps the best-known means that National Socialists found to encourage mothers to start a family. At the time, a similar measure was adopted in social democratic Sweden. Provided that the mother and father were both of Aryan descent, a German couple could benefit from a loan, if the bride undertook not to engage in any paid activity during the two years following her marriage. Later, the requirement that a woman not work was quietly dropped, so that all mothers benefited.

There was also the Lebensborn Institutes, a unique type of National Socialist welfare organization aimed specifically at women. At the time and later, rumor described the Institute as a stud farm where unmarried women were impregnated by SS His real mission was much more prosaic. SS leader Heinrich Himmler was favorable to life, provided that life was Germanic and free from hereditary diseases. One of the goals of the Lebensborn institutes was to offer Aryan pregnant women a suitable alternative to abortion. Another objective, according to the SS leader, was to partially erase the stigma with which “ridiculous fools” had marked German single mothers. The association provided women with temporary shelter at extremely low prices.Expectant mothers would spend the last weeks of their pregnancy in a Lebensborn, under medical supervision, then give birth, recover and receive basic training in how to care for a baby.

Most of the National Socialist measures to help mothers proved to be immensely popular. The leader of the Association of German Catholic Women, Antoine Hoppman, called them "a genius idea" [87]. Less popular, but still acceptable, to the vast majority of German women were the aspects of Hitler's policies that were unfavorable to them. Like a considerable part of contemporary public opinion in Germany and abroad, the Führer viewed women as delicate creatures unsuited to the cruel and tumultuous world of politics. [88] He especially hated lawyers.

Even though he realized that he couldn't do without lawyers, he never ceased to call them "traitors", "idiots" and "absolute morons". The idea that women should be kept away from anything sordid in law and politics led to the dismissal of female politicians and the dismissal of senior officials and magistrates as well as the dismissal of some three hundred female lawyers. .

These measures were supported both by the leader of the Association of National Socialist Women - who welcomes Hitler's promise to free women from work [89] - and by the great lady of German feminism, Gertrude Bäumer. [90]. In any case, they affected only about 1% of all working women. And most of those who lost their jobs, including school principals, were transferred. The others benefited from a full pension. [91]

The views of National Socialists on women academics were shared by all their contemporaries in the developed world. They were based on the belief that women were inherently irrational creatures and as such were less suited to academic life than men. It was also believed that university women were much more likely than their male colleagues to fall prey to misfortune and insanity. In addition, they were much less likely to marry or have children than other women. If the first two beliefs could not be proven statistically, the third could certainly be [92]. In the absence of complete figures concerning the fate of intellectuals under the Third Reich,those from the University of Hamburg are instructive. When the National Socialists came to power, 22 of the 330 faculty members of this university were women. Seven of them lost their jobs - but not because of their gender. Five owed their misfortune - the term being used here in a relative way, since four of them were able to leave the country - to the fact that they were Jewish. As for the other two, one committed suicide rather than accept a transfer and the other resigned rather than join the NSDAP. At most, one of these women may have been fired simply because she was a woman; however, the exact cause of his dismissal is not clear [93]. The one and only measure the National Socialists took against the students was,in December 1933, the establishment of a numerus clausus of 10 per cent of women. Once again, Bäumer supported the decree. Early in her career, she had become known as one of the most zealous supporters of higher education for women in Germany [94]. She now felt that the fall in level required a partial retreat. In any case, in February 1935 the decree was annulled. The only students affected were those in the class of 1934. However, those who had been enrolled in university as "listeners" could obtain retroactive credit on request.she had become known as one of the most zealous supporters of higher education for women in Germany [94]. She now felt that the drop in level required a partial retreat. In any case, in February 1935 the decree was annulled. The only students affected were those in the class of 1934. However, those who had been enrolled in university as "listeners" were able to obtain retroactive credit on request.she had become known as one of the most zealous supporters of higher education for women in Germany [94]. She now felt that the fall in level required a partial retreat. In any case, in February 1935 the decree was annulled. The only students affected were those in the class of 1934. However, those who had been enrolled in university as "listeners" were able to obtain retroactive credit on request.

At the start of World War II, the policy of removing women from faculties which, like those in politics and social sciences, were considered unsuitable for their nature had in fact led to a substantial increase in the proportion of female students in "practical" areas such as pharmacy, physical education and journalism [95]. At that time, the government had started paying a “childbirth allowance” of 50 Reichsmark to the affected students, whether they were married or not. No other country has granted such a privilege before and no other country has granted it since. From 1939 to 1944, the proportion of female students increased sevenfold, reaching 49.3% of the total enrollment.Many women at the time took the opportunity to engage in non-traditional fields. Women thus came to dominate that of the natural sciences, where, after having formed 10.8% of the total workforce, they came to represent 63.5%. In engineering and technology, the percentage of women rose from 0.7% to 11.7%, while in medicine the representation of women increased by more than double, to reach 35%. In law, it went from 2.5% to 16.4% [96]. By the end of the war, medicine had become the privileged domain of women. If there is one regime that has never "oriented" its students towards the "more accessible" subjects of which the humanities are composed, it is National Socialism during the last years of the Second World War.Women thus came to dominate that of the natural sciences, where, after having formed 10.8% of the total workforce, they came to represent 63.5%. In engineering and technology, the percentage of women rose from 0.7% to 11.7%, while in medicine the representation of women increased by more than double, to reach 35%. In law, it went from 2.5% to 16.4% [96]. By the end of the war, medicine had become the privileged domain of women. If there is one regime that has never "oriented" its students towards the "more accessible" subjects of which the humanities are composed, it is National Socialism during the last years of the Second World War.Women thus came to dominate that of the natural sciences, where, after having formed 10.8% of the total workforce, they came to represent 63.5%. In engineering and technology, the percentage of women rose from 0.7% to 11.7%, while in medicine the representation of women increased by more than double, to reach 35%. In law, it went from 2.5% to 16.4% [96]. By the end of the war, medicine had become the privileged domain of women. If there is one regime that has never "oriented" its students towards the "more accessible" subjects of which the humanities are composed, it is National Socialism during the last years of the Second World War.5%. In engineering and technology, the percentage of women rose from 0.7% to 11.7%, while in medicine the representation of women increased by more than double, to reach 35%. In law, it went from 2.5% to 16.4% [96]. By the end of the war, medicine had become the privileged domain of women. If there is one regime that has never "oriented" its students towards the "more accessible" subjects of which the humanities are composed, it is National Socialism during the last years of the Second World War.5%. In engineering and technology, the percentage of women rose from 0.7% to 11.7%, while in medicine the representation of women increased by more than double, to reach 35%. In law, it went from 2.5% to 16.4% [96]. By the end of the war, medicine had become the privileged domain of women. If there is one regime that has never "oriented" its students towards the "more accessible" subjects of which the humanities are composed, it is National Socialism during the last years of the Second World War.If there is one regime that has never "oriented" its students towards the "more accessible" subjects of which the humanities are composed, it is National Socialism during the last years of the Second World War.If there is one regime that has never "oriented" its students towards the "more accessible" subjects of which the humanities are composed, it is National Socialism during the last years of the Second World War.

In 1933, German women were much more likely to work than their American counterparts [97]. At that time, Germany, like the rest of the world, was suffering from the Great Depression. A widely adopted solution to the unemployment problem was the dismissal of women whose husbands also had an income. Austria, Belgium, Britain, France, Italy, Luxembourg, the Netherlands, Spain, Sweden and the United States all took or are considering taking similar action. In Germany, the only bill of this type that was passed was not introduced by Adolf Hitler, but by Chancellor Heinrich Brüning, under Weimar. This law had little effect and few women actually lost their jobs.Within a year of the National Socialists coming to power, attempts to implement it had come to an end.

By then, the ideological reservations that the National Socialists could make about the presence of women in the workforce had disappeared. As early as 1932, Joseph Goebbels noted that the Führer considered women to be the “comrade” of men at work. "It has always been so and it will always be so… Man is the organizer of life, woman his support and his right arm" [98]. He later added that "we would be foolish not to call on women in the common task of building our nation" [99]. As the National Socialists' other measures against unemployment began to bear fruit, the number of women paying social insurance increased from 4.6 million in 1932 to 4.75 million in 1933 and to 5.05 million in 1934. [100]. In the late 1930s,the percentage of German women in the labor force was higher than in any other European country except France [101]. As in other countries, the nature of women's participation in the labor market changed. They were increasingly attracted to white-collar occupations such as secretarial, communications, commerce and the liberal professions [102] [102bis]. As has been said, "five years of Nazi rule somehow did more to help professional women than a decade of feminist pressure under the Weimar Republic" [103].They were increasingly attracted to white-collar occupations such as secretarial, communications, business, and the liberal professions [102] [102bis]. As has been said, "five years of Nazi rule somehow did more to help professional women than a decade of feminist pressure under the Weimar Republic" [103].They were increasingly attracted to white-collar occupations such as secretarial, communications, business, and the liberal professions [102] [102bis]. As has been said, "five years of Nazi rule somehow did more to help professional women than a decade of feminist pressure under the Weimar Republic" [103].

As in other countries, German women under National Socialism earned less than their male colleagues. As in other countries, this was mainly explained by the reluctance of their families to invest in their vocational training, as well as their own tendency to interrupt their careers to give birth or to face other family obligations. On the other hand, the authorities of the Third Reich tried to protect women more than their counterparts did in other countries. A law prohibited employers from requiring women to work on pedal machines. Others prohibited women from working underground, handling toxic materials or carrying heavy loads. Shift work and night work were also prohibited.In the late 1930s, however, a labor shortage forced German employers to court their female employees. As a result, their wages grew faster than those of men. Women began to receive wages equal to those of men in industries such as textiles, mining, metal, electronics and bricks. Of this achievement, the Arbeitsfront, the National Socialist union, was very proud [104]. There were also provisions designed to help working women, including special facilities for mothers, a "birth grant" and "breastfeeding bonus" as well as nursing, medical and nursing services. free drugs.As a result, their wages grew faster than those of men. Women began to receive wages equal to those of men in industries such as textiles, mining, metal, electronics and bricks. Of this achievement, the Arbeitsfront, the National Socialist union, was very proud [104]. There were also provisions designed to help working women, including special facilities for mothers, a "birth grant" and "breastfeeding bonus" as well as nursing, medical and nursing services. free drugs.As a result, their wages rose faster than those of men. Women began to receive wages equal to those of men in industries such as textiles, mining, metal, electronics and bricks. Of this achievement, the Arbeitsfront, the National Socialist union, was very proud [104]. There were also provisions designed to help working women, including special facilities for mothers, a "birth grant" and "breastfeeding bonus" as well as nursing, medical and nursing services. free drugs.electronics and bricks. Of this achievement, the Arbeitsfront, the National Socialist union, was very proud [104]. There were also provisions designed to help working women, including special facilities for mothers, a "birth grant" and "breastfeeding bonus" as well as nursing, medical and nursing services. free drugs.electronics and bricks. Of this achievement, the Arbeitsfront, the National Socialist union, was very proud [104]. There were also provisions designed to help working women, including special facilities for mothers, a "birth grant" and "breastfeeding bonus" as well as nursing, medical and nursing services. free drugs.

Many turned out to be so far ahead of their time that they remained in German law long after 1945.

The man in charge of Germany's economic war preparations was Hermann Göring. Among other measures to this end, it drew up plans to register women in compulsory labor. It was in vain, for hundreds of thousands of women found ways to escape it. From 1940 on, other key economic and industrial leaders lobbied in the same direction. Again, it was in vain. As Hitler told his General Plenipotentiary for Labor Mobilization Fritz Sauckel, German women, with their "long legs", were not made for hard work. They could only do so at the cost of very great physical and psychological efforts. According to him, during World War I, the state failed to protect women.He had put them through "untold suffering" which, in turn, damaged morale and contributed to defeat. It was a mistake Hitler had sworn not to make. Moreover, if only because it was something that “their husbands, fiancés, fathers and brothers in uniform were entitled to expect”, women workers had to be defended “at all costs” against “ill-treatment”. , overwork, insults or moral damages ”. Unfortunately, the war did not protect women to the extent necessary. But, for the future, "the objective is to ensure that, in 20 years, no woman will be obliged to work in a factory" [105].It was a mistake Hitler had sworn not to make. Moreover, if only because it was something that “their husbands, fiancés, fathers and brothers in uniform were entitled to expect”, women workers had to be defended “at all costs” against “ill-treatment”. , overwork, insults or moral damages ”. Unfortunately, the war did not protect women to the extent necessary. But, for the future, "the objective is to ensure that, in 20 years, no woman will be obliged to work in a factory" [105].It was a mistake Hitler had sworn not to make. Moreover, if only because it was something that “their husbands, fiancés, fathers and brothers in uniform were entitled to expect”, women workers had to be defended “at all costs” against “ill-treatment”. , overwork, insults or moral damages ”. Unfortunately, the war did not protect women to the extent necessary. But, for the future, "the objective is to ensure that, in 20 years, no woman will be obliged to work in a factory" [105].women workers had to be defended "at all costs" against "ill-treatment, overwork, insults or moral damage". Unfortunately, the war did not protect women to the extent necessary. But, for the future, "the objective is to ensure that, in 20 years, no woman will be obliged to work in a factory" [105].women workers had to be defended "at all costs" against "ill-treatment, overwork, insults or moral damage". Unfortunately, the war did not protect women to the extent necessary. But, for the future, "the objective is to ensure that, in 20 years, no woman will be obliged to work in a factory" [105].

Social reality reflects these views. As millions of men had been called up for service and could no longer take part in household chores, between October and December 1939, the number of working women fell by 300,000. In May 1941, there were 500,000. less than in May 1939. This situation was partly due to the fact that the arrangements made by the German authorities for the maintenance of the families of members of the armed forces were much more generous than those made for this purpose in other countries. country. In October 1939, a law was passed which explicitly allowed the wives of soldiers to stop working. A Briton with two children received 38% of her absent husband's income, an American 36%, a German 75%.

Germany paid pensions to the fiancées of fallen soldiers as well as to the mothers of their illegitimate children. [106] Later, during the war, the trend towards the reduction of the female workforce was reversed. The vast majority of newly employed women found work in the public service, where the number rose from 954,000 in May 1939 to 1,746,000 in 1943.

Proportionately, fewer German women than Allied women were employed in heavy labor in factories, mines, and transport, and their working conditions were relatively good. In the United States in 1943, 50 percent of all female employees worked nights; in Germany, restrictions on night work for women were not lifted until January 1944. Germany subsidized many more places in kindergartens than did the United States or Great Britain. [108] .

The requisition of foreign workers during the war also explains why the Germans had it easier than their counterparts abroad. Their number is estimated at ten million. Employed in mines and factories, they died like flies. Most of the two million women forced into forced labor were captured in the East; in the West, the Germans did not requisition women, only men. Hundreds of thousands of these women were brought to Germany specifically to help Germans whose husbands had been mobilized.

While most German women enjoyed the advantages of their position, the regime went to great lengths to promote and publicize the exploits of a few particularly enterprising women, as examples to the rest of society. The best known of them, Leni Riefenstahl, produced the most famous propaganda films ever made for a political movement.

During this time, in an era when British and American women were only allowed to fly planes on transport missions behind the front lines, at least three German women became test pilots. One of them, Hanna Reitsch, flew the world's first helicopter. Another, Melitta Schiller, made no less than 1,500 test flights of the Stuka bomber and flew the first prototypes of jet and rocket planes. A third rocket and jet aircraft test pilot was Flight Lieutenant Beate Köstlin. After the war she rose to fame and wealth under the assumed name of Beate Uhse by starting a business producing pornography and sexual enhancers.

How did German women view the criminal measures of the National Socialist regime [108bis]? The answer is that, as much as possible, they supported these measures. Some Frauenbünde began to expel their Jewish members even before they had to officially ask for it. [109] Later, NSF leaders put a lot of energy into educating women about the need to maintain racial purity. And, as we have already mentioned, some Frauenbünde were for a long time in favor of compulsory sterilization, the success of which depended almost entirely on denunciations: there were women among the informants. During the war 40% of the Gestapo personnel in Vienna and perhaps also in other towns were women. [110] Often,proceedings were initiated by social workers who visited women in their homes

Female doctors helped examine candidates for sterilization and performed some of the operations. Others performed compulsory abortions on women detained in concentration camps. [111] Nurses killed thousands of mentally and physically disabled people of all ages. Women, mostly from the lower class, but also some from the middle class, accounted for 10% of the concentration camp guards. The surviving inmates remembered them as particularly vicious people. In Auschwitz, we know that the guards crowded around the peepholes to watch the gas chambers fill with cyanide and the victims dying [112] [112bis]. In Ravensbrück,a female doctor by the name of Herta Oberheuser performed horrible medical experiments on detainees [113] [113bis]

In short, certain National Socialist leaders very early on had particular ideas about the place of women in society. This did not prevent the Germans from working for the Party, campaigning for it and being more and more numerous to vote for it [113ter]. Later, far from attacking feminism, Hitler adopted the goals of many of her leaders, including Bäumer [113quater]. He saw the Germans as one of the Volk's most valuable resources, which had to be protected "at all costs". This protection had both negative and positive repercussions. The negative aspects affected only a very small number of women, mainly in the civil service, universities and the legal profession. In 1945 many more women were studying law than in 1933. In all other respects National Socialist policy was expressly designed to help women in the field which most of them had long considered to be theirs. main occupation, motherhood. Many of the significant steps taken by the National Socialist government in this regard resembled those already instituted in other countries during this period. Most were rented by women, with the sole exception of the Lebensborn,who were surrounded by all kinds of questionable legends. His real fault, however, was that he threatened to erase the distinction between pregnant women who were married and those who were not.

Like the leaders of other countries, the National Socialists tried to defeat unemployment by sacking employed women whose husbands had an income. However, the attempt was timid and came to nothing. Earlier than in other countries, after the Depression ended, National Socialists began to encourage women to take paid employment. During World War II, the pressure on women to enter the workforce was less in Germany than in other countries. More than in any other country, those who entered the labor market were mostly white-collar workers. In the meantime, it was non-German forced laborers, men and women, who did the heavy labor in the fields and factories.The Germans were protected by various laws and regulations. They also had advantages, such as allowances and subsidized kindergartens, which all their non-German counterparts would have envied. It is no wonder that most Germans retained their loyalty to Hitler until the end. Far from being persecuted, they cooperated in persecutions to the extent that they were authorized.they cooperated in persecutions insofar as they were authorized.they cooperated in the persecutions insofar as they were authorized.

5. Conclusions

A detailed examination of these three myths, which are among the many that modern feminists have concocted to "prove" that men oppress women, has shown them to be untrue. As far as we can tell, women in ancient Greece did not live locked in the house or recluse inside the house. The witch hunt of the period between 1500 and 1650 was not simply a mechanism invented by the patriarchy to control women who did not stay in their place. Among other things, the accusation of witchcraft was often brought by women against other women, which may explain that the majority of witches were women. Finally, if the National Socialists had wanted to oppress German women, they would hardly have aroused the enthusiasm of German women.Rather, National Socialist policy was primarily designed to help women achieve what they and their own leaders had long seen to be their main function, namely motherhood. In many ways this policy was successful, both in itself and in comparison to other countries. As the National Socialists themselves pointed out, for the implementation of their racial policies, the cooperation of women with National Socialism was at least as important as that of men.this policy was successful, both in itself and in relation to other countries. As the National Socialists themselves pointed out, for the implementation of their racial policies, the cooperation of women with National Socialism was at least as important as that of men.this policy was successful, both in itself and in relation to other countries. As the National Socialists themselves pointed out, for the implementation of their racial policies, the cooperation of women with National Socialism was at least as important as that of men.

In many other cases, too, the idea that misogynists discriminated against women, oppressed and subordinated them is a myth. In fact, very often the opposite was true. In many ways, society and nature have conspired to make life easier for women than for men. Far from being discriminated against, women in many ways have been and still are free from most of the burdens that weigh on men. This is so from the day they are born until the day they die, not to mention the fact that they live longer than they lead in between. To be convinced of these truths, the reader will only have to browse through the following pages.

Martin van Creveld, The Priviledged Sex , Space Independent Publishing Platform, 2013, translated from English by BK

[5] See Gordon Weil, Gender Analysis of Dismantling the Command Economy in Eastern Europe: The Case of Poland, in Valentine M. Moghadam (ed.), Democratic Reform and the Position of Women in Transitional Economies, Clarendon, Oxford, 1993, p. 287.

[6] Bernice Glazter Rosenthal, Love on the Tractor: Women in the Russian Revolution and After, in Renate Bridenthal and Claudia Koonz (eds.), Women in European History, Houghton Mifflin, Boston, 1977, p. 389.

[7] Juliet Webster, Shaping Women's Work: Gender, Employment and Information Technology, Longman, London, 1996, p. 38, 59, 60.

[8] Anne Lokke, Philanthropists, Mothers and Doctors: The Philanthropic Struggle against Infant Mortality in Copenhagen, 1860-1920, in Birgitta Jordansson and Tinne Vammen, Charitable Women: Philanthropic Welfare, 1780-1930, Odense University Press, Odense, 1998, p. 154.

[9] EL Flacliere, Daily Life in Athens at the Time of Pericles, Weidenfeld & Nicolson, London, 1965, p. 55.

[10] Les Troyennes, 646-7.

[11] Plato, The Republic, 579b; Thucydides, History of the Peloponnesian War, 2.45.

[12] See Ken Dowden, Approaching Women through Myth: Vital Tool or Self Delusion ?. In Richard Hawley and Barbara Levik (eds.), Women in Antiquity, Routledge, London, 1995, p. 56.

[13] Aristophanes, The Clouds, 1067-70.

[14] The Illiad, 2, 140-242.

[15] See David Cohen, Seclusion, Separation and the Status of Women in Classical Athens, in Ian MacAuslan and Peter Walcot (eds.), Women in Antiquity, Oxford University Press, Oxford, 1995, p. 138-40.

[16] Demosthenes, 57, 30-1.

[17] Politics, 1300a, 1323a.

[18] Theophrastus, 11, 9-10 and 16, 2.

[19] Thucydides, The Peloponnesian War, 2.46; Aristophanes, Acharnanians, 253.

[20] Plutarch, Pericles, 13, 9-10.

[21] Andocide, Discourse, 1, 48; Lysias, Speeches, 13, 39-41; The Phaedo, 60a.

[22] Demosthenes, 40, 11.

[23] Aeschine, 2,148, 152; Plato, Apology of Socrates, 34c-35b; Demosthenes, 19, 310, 21, 99 and 186, 25, 85, 54, 35; Aristophanes, The Wasps, 568-9; id., Ploutos, 380.

[24] Plutarch, Pericles, Heinemann, Loeb Classical Library London, 28.

[25] The Laws, 658a-d, 817a-c; Gorgias, 502b-e.

[26] See Leena Vittaniemi, Partheneia — Remarks on Virginity and Its Meanings in the Religious Context of Ancient Greece, in Lena Larsen Loven et al. (eds.), Aspects of Women in Antiquity, Astron, 1998 [p. 44-57], p. 51.

[27] The Economics, 7, 3-5; 9, 3-4.

[28] Demosthenes, Lysias, 3.

[29] See David Cohen, Law, Sexuality and Society: The Enforcement of Morals in Classical Greece, Cambridge University Press, Cambridge, 1991, p. 156.

[30] Hippocrates, Epidemics, 6, 7.

[30bis] “By designating one of the rooms as gunaikonitis, translated as gynaeceum, historians have deduced that Athenian (even Greek) houses all included apartments reserved for women and others for men. Texts describing such spatial divisions are however very rare and, today, the work of archaeologists - after those of specialists in images - tends to conclude that the pieces are not specialized by genre. It has recently been suggested that lexical specialization (gunaikonitis, andronitis) corresponded to temporary activity assignments of multifunctional rooms. Depending on the activities, times of the year or times of day, men or women were in the majority in a given room. Knowing that the statutory distinctions (slaves,members of the house, strangers from the house) mattered more than the sex distinction, it is difficult to believe that the groups could have been made up only of men or only women. In other words, the idea that free women were closely watched and controlled in their comings and goings because of the anguish which the birth of an illegitimate child would have represented is, like the "guardianship of women" an idea which should be revised. The gynaeceum, symbol of the control of the sexuality of pubescent women, remains untraceable ”(Violaine Sebillotte Cuchet. Families and society in Athens during the classical period: an insight through gender studies, 2017. ffhal-01618996f, p. 7- 8). "The myth of the gynaeceum is not worth more than that of the medina" (Annie Bélis [account-report], Music in the Bronze Age (SMAL, Pocket-book, 144),1 vol. by John G. Younger In Revue Archéologique, new series, fasc. 1, 2001 [p. 109-112]), at the risk of frustrating some.

[31] See Eva Keuls, The Reign of the Phallus, University of California Press, Berkeley, CA, 1993, p. 212.

[32] Sarah Pomeroy, Families in Classical and Hellenistic Greece: Representations and Realities, Clarendon Press, Oxford, 1997, p. 297.

[33] Dyfri Williams, Women on Athenian Vases: Problems of Interpretation. In Averil Cameron and Amélie Kuhrt, (eds.), Images of Women in Antiquity, p. 103-4; Helene P. Foley, The Conception of Women in Athenian Drama, in Helene P. Foley (ed.), Reflections of Women in Antiquity, Gorden & Breach, New York, 1981, p. 151.

[34] Keith Thomas, Religion and the Decline of Magic, Weidenfeld & Nicolson, London, 1971, p. 586.

[35] Marianne Hester, “Patriarchal Reconstruction and Witch-Hunting”, in Jonathan Barry et al. (eds.), Witchcraft in Early Modern Europe, Cambridge University Press, Cambridge, 1996, p. 288-9; see also Catherine Belsey, The Subject of Tragedy: Identity and Difference in Renaissance Drama, Methuen, London, 1985, p. 185-6; and Karen Newman, Fashioning Femininity and English Renaissance Drama, University of Chicago Press, Chicago, 1991, p. 69.

[36] See Gerhard Schormann, Hexenprozesse in Nordwestdeutschland, Vanderhoeck & Ruprecht, Hildesheim, 1977, p. 1.

[36bis] The second example is probably not very well chosen, because the heliocentric theory, formulated by Copernicus in 1543 in De Revolutionibus, can probably be compared to a storm in a glass of water, the glass of water being constituted here, initially, by the small world of scientists and sects (J. Dobrzycki [ed.], The Reception of Copernicus' Heliocentric Theory: Proceedings of a Symposium Committee of the International Union of the History and Philosophy of Science Toruń, Poland 1973, Springer) and, secondly, by certain university circles. At least until the beginning of the 18th century, it seems to have aroused little more than indifference among the people Hans-Jürgen Lüsebrink et al. (under the ed.), The readings of the people in Europe and the Americas [17th-20th century], Editions Complexe, 2003, p.50). [NOT. d. E.]

[37] See Richard Kieckhefer, Magic in the Middle Ages, Cambridge University Press, Cambridge, 1990, p. 176.

[38] See Wolfgang Behringer, Hexen und Hexenverfolgung in Deutschland, Universität Tübingen, Munich, 1988, p. 157.

[39] Exodus 22:18 ..

[40] Sermon Preached by Mr. James Hutchinson [on Witchcraft], April 13, 1697, in Brian D. Levack, (ed.), Witchcraft in Scotland, Garland, New York, 1992, p. 379-80; Barbara Rosen, Witchcraft in England, University of Massachusetts Press, Amherst, MA, 1969, p. 51-60; Malcolm Gaskill, Witchcraft in Early Modern Kent: stereotypes and the background to accusations, in Jonathan Barry, Marianne Hester and Gareth Roberts, Witchcraft in Early Modern Europe: Studies in Culture and Belief, Cambridge University Press, Cambridge, 1996, p. 274.

[41] See Christina Larner, Witchcraft and Religion: The Politics of Popular Belief, Alan Macfarlane (ed.), Oxford, Blackwell, 1984, p. 20.

[42] Peter Burke, Culture and Society in Renaissance Italy, 1420-1540, Batsford, London, 1972, p. 164; see also George Mora et al. (eds.), Witches, Devils and Doctors in the Renaissance: Johann Weyer, 'e praestigiis daemonum', Medieval and Renaissance Texts and Studies, Binghampton, NY, 1991, p. 181-2.

[43] Rachel Speght, A Muzzle for Melastomus (1617), cited in Sara Gamble (ed.), The Routledge Critical Dictionary of Feminism and Postfeminism, Routledge, New York, 2000, p. 7.

[44] Heinrich Krämer and Jacob Sprenger, Malleus Maleficarum, Pushkin, London, 1948 [1495], p.44.

[45] Marianne Hester, Lewd Women and Wicked Witches: A Study of the Dynamics of Male Domination, Routledge, London, 1992, p. 4, 108, 114.

[46] Robert Muchembled, La sorcière au village (xve-xviii century), Paris, Gallimard, 1979, p. 181.

[47] Ruth Martin, Witchcraft and the Inquisition in Venice, 1550-1650, Blackwell, Oxford, 1989, p. 226-7; Walter Rummel, Bauern, Herren und Hexen, Vanderhoeck, Göttingen, 1991, p. 317; Cynthia B. Herrup, The Common Peace: Participation and the Criminal Law in Seventeenth Century England, Cambridge University Press, Cambridge, 1987, p. 33.

[48] ​​Christina Larder, Crimen Exceptum? The Crime of Witchcraft in Europe, in Brian D. Levack (ed.), The Witch-Hunt in Early Modern Europe, Pearson, London, 2006, p. 87; Jim Sharpe, The Devil in East Anglia: the Matthew Hopkins Trials Reconsidered, in Jonathan Barry et al. (eds.), Witchcraft in Early Modern Europe, Cambridge University Press, Cambridge, 1996, p. 254.

[49] See Christina Larner, Witchcraft and Religion, Balckwell, London, 1984, p. 32.

[50] Marijke Gijswijt-Hofstra, Six Centuries of Witchcraft, in Marijke Gijswijt-Hofstra and Willem Frijhoff (eds.), Witchcraft in the Netherlands, University of Rotterdam Press, Rotterdam, 1991, p. 29-30.

[51] C. L'Estrange-Ewen, Witch-Hunting and Witch Trials, Kegan Paul, London, 1929, p. 112 and sqq.

[52] Marianne Hester, Patriarchal Reconstruction and Witch-Hunting, in Jonathan Barry et al. (eds.), op. cit., p. 298; Alan MacFarlane, Witchcraft in Tudor and Stuart England, Routledge, London, p. 160, Table 15. An admittedly small sample shows that in the Netherlands there were twice as many bewitched women as bewitched men (see Hans de Waardt, At Bottom a Family Affair: Feuds and Witchcraft in Nijkerk in 1550 , in Marijke Gijswijt-Hofstra and Willem Frijhoff (eds.), op. cit., p. 137, table 1.

[53] Deborah Willis, Malevolent Nurture: Witch-Hunting and Maternal Power in Early Modern England, Cornell University Press, Ithaca, NY, 1995, p. 13, 97.

[54] See G. Geis, Lord Hale, Witches and Rape, in Brian P. Levack (ed.), Witchcraft in England, New York, 225 Garland, 1992, p. 54-7.

[55] See Alan R. Young, Elizabeth Lowys: Witch and Social Victim, 1564, in Brian P. Levack (ed.), Witchcraft in England, p. 79-86.

[56] Ian Bostridge, Witchcraft and its Transformations v. 1650-1950, Clarendon Press, Oxford, 1997, p. 132-4; Phyllis J. Guskin, The Context of Witchcraft: The Case of Jane Wenham, in Brian P. Levack (ed.), Op. cit, p. 94-117.

[56bis] Pricker, "punch, awl", can also be translated as "punch"; in slang, it means "fucker"; "To prick", "make a mark or a shallow hole with a sharp instrument"; as for the substantive, it designates the penis in slang. Various punches, one of which was used for the tongue, are reproduced in Georges Charpak and Henri Broch, Devenez sorciers, become savants, Editions Odile Jacob, Paris, 2002, p. 69-70. [NOT. d. E.]

[56ter] See, on the subject of this, or rather this Paterson, "who allowed many women to be wrongly convicted", SW Mcdonald, The Devil's Mark and the Witch-Prickers of Scotland, JRSM, vol. 90, 1997. She made at least one emulator: “Christian Caddel”. (Elizabeth Ewan; Sue Innes and Sian Reynolds, The biographical dictionary of Scottish women: from the earliest times to 2004, Edinburgh University Press, Edinburg, 2006; Louise Yeoman, The woman who became a witch-pricker, BBC News, November 18, 2012 . [

Ed. ] [57] WN Neill, The Professional Pricker and His Test for Witchcraft, in Brian P. Levack (ed.), Witchcraft in Scotland, pp. 278-9.

[58] See Richard von Dülmen, Imagination des Teuflischen, in Richard von Dülmen (ed.), Hexenwelten, Magie und Imagination, Fischer, Frankfurt, 1987, p. 114.

[59] JK Swales and Hugh V. McLachlan, Witchcraft and the Status of Women: A Comment. In British Journal of Sociology, September 30, 1979, vol. 30, n ° 3 [p. 349-59].

[60] Ruth Martin, Witchcraft and the Inquisition in Venice, 1550-1650, Blackwell, Oxford, 1989, appendix, table 1.

[61] Wolfgang Behringer, 'Erhob sich das ganze Land zu ihrer Ausrottung'… Hexenprozesse und Hexenverfolgungen in Europa , in Richard van Dülmen (ed.), Hexenwelten, Magie, und Imagination, Frankfurt, 1987, p. 143. See also Richard van Dülmen, Frauen vor Gericht: Kindsmord in der frühen Neuzeit, Fischer, Frankfurt, 1990, p. 95.

[62] E. William Monter, Witchcraft in France and Switzerland: The Borderlands During the Reformation, Cornell University Press, Ithaca, NY, 1976, p. 23.

[63] Robert Muchembled, op. cit., p. 176.

[64] Joseph Klaits, Servants of Satan, Bloomington, IN, Indiana University Press, 1985, p. 52; Peter Brown, Sorcery, Demons and the Rise of Christianity from Late Antiquity to the Middle Ages, in Mary Douglas (ed.), Witchcraft Confessions and Accusations, Tavistock, London, 1970, p. 17-45.

[65] Hans de Waardt and Willem de Blecourt, It Is No Sin To Put an Evil Person to Death, in Marijke Gijswijt-Hofstra and Willem Frijhoff [eds.], Witchcraft in the Netherlands, p. 69.

[66] Bengst Hennigsen and T. Kervinen, Finland: The Male Domination, in Bengst Ankerloo and Gustav Henningsen (eds.), Early Modern European Witchcraft, Clarendon Press, Oxford, 1990, p. 31-8.

[67] Richard Kiekhefer, European Witch Trials, Routledge, London, 1976, p. 100, 147; E. William Monter, Witchcraft in France and Switzerland, Cornell University Press, Ithaca, NJ, 1976, p. 26.

[68] Wolfgang Behringer, op. cit., p. 167-8.

[69] Christina, Larner, Witchcraft and Religion: The Politics of Popular Belief, Blackwell, London, 1984, p. 28.

[70] Kate Millett, Sexual Politics, Doubleday, Garden City, NJ, 1970; Betty Friedan, The Feminine Mystique, Del, New York, 1983 [1st ed /: 1963], p. 37.

[71] Germaine Greer, The Female Eunuch, New York, McGraw Hill, 1970, p. 302; Susan Brownmiller, Against Our Will, Simon & Schuster, New York, 1975, p. 394; Andrea Dworkin, Scapegoat: The Jews, Israel and Women's Liberation, Virago, New York, 2000, p. 30 ; Betty Friedan, Life So Far, Simon & Schuster, New York, 2000, p. 262.

[72] David Schoenbaum, Die Braune Revolution: eine Sozialgeschichte des Dritten Reichs, Kippenheuer & Witsch, Berlin, 1961, p. 426.

[73] Richard Grunberger, The 12-Year Reich: A Social History of the Third Reich, New York, Holt, Rinehart & Winston, 1971, p. 252.

[74] See Claudia Koonz, Mothers in the Fatherland, St. Martin's, New York, 1987, p. 6, 17, 405.

[75] See Ann T. Allen, Feminism and Motherhood in Germany, 1800-1914, Rutgers University Press, New Brunswick, NJ, 1991, p. 197, 201, 202.

[76] Christine Wittrock, Weiblichkeits Mythen, Sendler, Frankfurt, 1984, p. 81-4.

[77] See Richard J. Evans, The Feminist Movement in Germany, 1894-1933, Sage, London, 1976, p. 157, 235, 237, 247.

[77bis] In his 1934 speech at the Conference of the Association of National Socialist Women, he declared: "The term 'liberation of women is only a term coined by the Jewish intellect. and its content is characterized by the same spirit. In the real good times of Germany, the German woman never had to free herself. (Quoted in Brigitte Hamann, Hitler's Vienna: A Dictator's Apprenticeship, translated from German by Thomas Thornton, Oxford University Press, Oxford, p. 373. [Ed.]

[78] See Hans Peter Bleuel, Sex and Society in Nazi Germany, Lippincott, Philadelphia, 1973, pp. 26-8.

[79] Speech to the Association of National Socialist Women (1934), in Max Domarus (ed.), Hitler, Reden und Proklamationen 1932- 1945, Löwit, Würzburg, 1963-4, vol. 1, p. 449.

[80] Henry Picker (ed.), Hitlers Tischgespräche, Goldmann, Stuttgart, 1963, p. 11, entry January 4, 1942.

[81] Adolf Hitler, Mein Kampf, Jaico, Mumbai, 1988 [1924-6], p. 411.

[82] Herman Rauschning, The Voice of Destruction, Putnam, New York, 1940, p. 265.

[82bis] As much the author successfully submits the question of the gynaeceum in ancient Greece and that of the witch-hunt in the "Renaissance" to a revisionist criticism based on primary sources put under wraps by academic historiography, as much her treatment of the question of the vote for women in the 1920s and early 1930s is nothing but very conventional and even rather superficial, echoing itself, like many popular studies on the subject , of the assertion, made by Rauschning in 1939 in his novel "Gespräche mit Hitler" ("Hitler told me"), according to which "it is the vote of women which allowed Hitler's triumph" (quoted in Richard J. Evans, German Women and the Triumph of Hitler. In The Journal of Modern History, vol. 48, n ° 1, On Demand Supplement, March 1976 [p.123-175], p.123), a statement which is at the origin of the diffusion in the following decades of a part of the belief that the vote of women in favor of Hitler was explained by their so-called irrationalism innate and on the other hand a Freudian interpretation of the so-called irresistible attraction that Hitler would have exerted on women ("It is necessary, writes Rauschning in his famous novel, to have seen from above, from the tribune of the orators , the moist, rolling and veiled eyes of [Hitler's] listeners so as not to doubt the character of this enthusiasm any longer ”, which later inspired historian Joachim Fest (The Face Of The Third Reich, Harmondsworth, 1972, p 401) this grotesque output: “The 'role of eroticism in modern mass propaganda' has rarely been better documented.” “But,” he said before quoting Rauschning,the over-excited, distinctly hysterical tone that quickly spread in all directions, arose in the first place from the excessive emotionality of a peculiar type of elderly woman who sought to energize her dissatisfied impulses in the tumult of nocturnal political demonstrations , in front of the ecstatic face of Hitler ”(8). Richard Grunberger (A Social History of the Third Reich, Harmondsworth, 1974, p. 117) is not left out who, also projecting his troubled fantasies on Hitler, asserts: "The character of Hitler's monk engendered great sexual hysteria among the women of the Third Reich, especially the celibates, who transformed their repressed desires into 'tearful worship. "was born in the first place from the excessive emotionality of a particular type of elderly woman who sought to energize her dissatisfied impulses in the tumult of nocturnal political demonstrations, in front of the ecstatic figure of Hitler ”(8). Richard Grunberger (A Social History of the Third Reich, Harmondsworth, 1974, p. 117) is not left out who, also projecting his troubled fantasies on Hitler, asserts: "The character of Hitler's monk engendered great sexual hysteria among the women of the Third Reich, especially the celibates, who transformed their repressed desires into 'tearful worship. "was born in the first place from the excessive emotionality of a particular type of elderly woman who sought to energize her dissatisfied impulses in the tumult of nocturnal political demonstrations, in front of the ecstatic figure of Hitler ”(8). Richard Grunberger (A Social History of the Third Reich, Harmondsworth, 1974, p. 117) is not left out who, also projecting his troubled fantasies on Hitler, asserts: "The character of Hitler's monk engendered a great deal of sexual hysteria among the women of the Third Reich, especially the celibates, who transformed their repressed desires into 'tearful worship. "Richard Grunberger (A Social History of the Third Reich, Harmondsworth, 1974, p. 117) is not left out who, also projecting his troubled fantasies on Hitler, asserts: "The character of Hitler's monk engendered a great deal of sexual hysteria among the women of the Third Reich, especially the bachelors, who transformed their repressed desires into 'tearful worship. "Richard Grunberger (A Social History of the Third Reich, Harmondsworth, 1974, p. 117) is not left out who, also projecting his troubled fantasies on Hitler, asserts: "The character of Hitler's monk engendered great sexual hysteria among the women of the Third Reich, especially the bachelors, who transformed their repressed desires into 'tearful worship. "

To settle this question, however, it was enough to look at the statistics of this vote, as the historian Dorothee Klinksiek did in the early 1980s. Her conclusion, which she gave in Die Frau im NS- Staat (Deutsche Verlags-Anstalt, Stuttgart, 1982), is clear: “The well-known thesis that only women made Hitler's electoral victory possible must […] be dismissed as false on the basis of electoral statistics. (Complete election statistics, not election statistics for specific cities and regions, used by Helen L. Boak ['Our Last Hope'; Women's Votes for Hitler: A Reappraisal. In German Studies Review, vol. 12, No. 2, May 1989 [p. 289-310], p.303] to prove "that it is no longer possible to continue to argue that Hitler and his party did not attract women and that the NSDAP hardly benefited from the female vote"). “There is general agreement on six major points concerning the electoral behavior of women after their emancipation in 1918. First, although female voters were in the majority, their influence has been altered by their tendency to vote in smaller numbers than men. . Second, women voted significantly more than men for clerical / conservative parties, especially for clerical parties. The Catholic Center Party and its partner, the Bavarian People's Party (BVP), have particularly benefited,although the Nationalist Party (DNVP) and explicitly evangelical interest groups have also benefited in Protestant regions. Third, women's support for leftist parties has been less. The Social Democrats (SPD) won female voters, however, so that by the late 1920s they were getting almost as many female votes as male votes. The Communist Party (KPD) fails to attract a significant number of women. Fourth, until at least 1930, women's support for the NSDAP was very limited (although more important than that they gave to the KPD). Subsequently, there was a sharp increase in the votes of men and women in favor of the NSDAP, although it was only in a few regions that it obtained half the votes of women.Whatever has been said about 'Hitler's triumph through women's vote', it is clear that Hitler's chances of being elected would have been even greater without the women's vote. Fifth, the presidential elections of 1932 help to confirm this point: the majority of women supported Hindenburg. If only the women's vote had counted, Hitler would not have reached the second round. Finally, married women voted overwhelmingly in the same way as their husbands, while girls and sisters often tended to vote in the same way as the head of the family […] It is probable that 6.5 million German women voted for the NSDAP in July 1932 and 5.5 million in November 1932, many of them presumably because of the influence of a husband or head of household ”(Jill Stephenson,National Socialism and Women before 1933, in Peter D. Stachura, The Nazi Machtergreifung (RLE Nazi Germany & Holocaust, Routledge Library Editions, 2014 (1st ed .: 1983), p.35-8; see also Wendy Lower, Hitler's Furies: German Women in the Nazi Killing Fields, Houghton Mifflin Harcourt, Boston, p. 213, note 20, 2013; Richard F. Hamilton, Who voted for Hitler ?, Princeton University Press, 1982). [NOT. d. E.]

[83] Quoted in Otto Strasser, Hitler and I, Cape, London, 1940, p. 78.

[84] Claudia Koonz, op. cit., p. xxiii-xxv.

[85] Grit Philipp, Kalendarium der Ereignisse im Frauen-Konzentrationslager Ravensbrück, 1939-1945, Metropol, Berlin, 1999, p. 103, 107, 150, 180. 226.

[86] Reimer Voss, Steuern im Dritten Reich: vom Recht zum Unrecht unter der Herrschaft des Nationalsozialismus, Beck, Munich, 1995, p. 80.

[87] Claudia Koonz, op. cit., p. 278.

[88] See Dörte Winkler, Frauenarbeit im Dritten Reich, Hoffman und Campe, Hamburg, 1977, p. 187.

[89] Clifford Kirkpatrick, Nazi Germany: Its Women and Its Family Life, Bobbs-Merrill, New York, 1938, p. 207; Hilde Browing, Women under Fascism and Communism, Lawrence, London, 1943, p. 9.

[90] Gertrude Bäumer, Des Lebens wie der Liebe Band, Wunderlich, Tübingen, 1956, p. 135.

[91] Dörte Winkler, Frauenarbeit im 'Dritten Reich', Hoffmann und Campe, 1977, p. 49-50.

[92] See Charlotte Grätz-Menzel, Über die rassenideologische Wirkung der akademischen Frauenberufe mit besonderer Berücksichtigung der Ärztinnen und Zahnärztinnen, Archiv für Rassen- and Gesellschaftsbiologie, n ° 27, 1933, p. 143, table 10.

[93] Astrid Dageförde, Frauen an der Hamburger Universität 1933 bis 1945: Emanzipation oder Repression ?, in Eckart Krause (ed.)., Hochschulalltag im 'Dritten Reich', Reimer, Berlin, 1991, p. 256-7.

[94] James C. Albisetti, Schooling German Girls and Women: Secondary and Higher Education in the Nineteenth Century, Princeton University Press, Princeton, NJ, 1988, p. 222-3.

[95] Hans R. Bleuel, Sex and Society in Nazi Germany, Bantam, New York, 1973, p. 67.

[96] Jacques R. Pauwels, Women, Nazis and Universities, Westport, CT, Greenwood, 1984, p. 101-5; see also Michael H. Kater, Doctors Under Hitler, University of North Carolina Press, Chapel Hill, NC, 1989, p. 99.

[97] Claudia Koonz, op. cit., p. 45.

[98] Joseph Goebbels, Vom Kaiserhof zur Reichskanzlei, Zentralverlag der NDSAP, Munich, 1939, p 72.

[99] Speech (1932), cited in Werner Siebert, Hitlers Wollen, nach Kernsätzen aus seinen Schriften und Reden, Zentralverlag der NSDAP, Franz Eher Nachf. GmbH, Munich, 1937, p. 105.

[100] Statistisches Jahrbuch des Deutschen Reiches, 1935, Berlin, 1935, p. 474.

[101] Renate Bridenthal, Something Old, Something New: Women between the Two World Wars, in Bridenthal and Claudia Koonz (eds.), Becoming Visible, p. 426, Table 18-1.

[102] Dörte Winkler, op; cit., p. 55, 64-5; Hans R. Bleuel, Sex and Society in Nazi Germany, Bantam, 1973, New York, p. 63.

[102bis] In reality, the relations between National Socialism and the professional woman were not as idyllic as the picture which the author paints here suggests. Indeed, the significant increase in the number of women in white-collar jobs is a Weimar heritage and cannot therefore be attributed to the Third Reich alone (Marie-Bénédicte Vincent, White-Collar Workers in the Weimar Republic: Historians and Hans Fallada's Bestseller, 'Little Man, What Now?', University of Angers, Center for Historical Research in the West (CERHIO, CNRS, 1932, Angers). Between 1907 and 1933, the number of office workers and civil servants women increased by 248.9%, while the number of clerical and male civil servants increased "only" by 43%; in fact,the number of female office workers and civil servants grew faster than the female workforce as a whole; they were secretaries, telephone operators, saleswomen, nurses, technicians, etc. ; in 1925, women made up 51.6% of the “teaching staff” (Helen Boak, Women in Weimar Germany: the '' Frauenfrage 'and the female vote, in Richard Bessel and EJ Feuchtwanger (eds.), Social Change and Political Development in Weimar Germany, Croom Helm, London, 1981, p. 188-9). Similarly, women did not wait for the Third Reich to infiltrate so-called higher education. Their number increased in universities from 3,368 (5.6%) in the summer of 1913 to 7,182 (10%) in the summer of 1918 (who said war does not benefit women?), To 19,394 (18.7%) in summer 1931 (Jill Stephenson,Women and the Professions in Germany, 1900-1945, in Geoffrey Cocks and Konrad H. Jarausch, German Professions, 1800-1950, Oxford University Press, New York and Oxford, 1990, p. 277). Hitler having made the mistake of not cleaning up the senior civil service, the bad habits acquired under and even, for some, before Weimar, persisted and intensified. [NOT. d. E.]

[103] Richard J. Evans, The Feminist Movement In Germany, p. 263.

[104] Dörte Winkler, Frauenarbeit im Dritten Reich, p. 74.

[105] See ibid., P. 110-9.

[106] Hans Peter Bleuel, op. cit., p. 155.

[107] Dörte Winkler, op. cit., p. 123.

[108] Leila J. Rupp, Mobilizing Women for War: German and American Propaganda, 1939-1945, Princeton University Press, Princeton, NJ, 1978, p. 171.

[108bis] Let us rephrase: “How did German women see the measures of the National Socialist regime that the author considers criminal? " [NOT. d. E.]

[109] Claudia Koonz, op. cit., p. 161, 246.

[110] Franz Weiss, “Die Personelle Zusammensetzung der Führungskräfte der Wiener Gestapoleitstelle zwischen 1938 und 1945. In Zeitgeschichte, vol. 20, n ° 7-8, 1993, p. 247.

[111] Grit Philipp, op. cit., p. 101, 122, 123.

[112] Claudia Koonz, op. cit., p. 404-5.

[112bis] In 1952, while, having benefited from an early release from Landsberg where she was serving a sentence of twenty years in prison commuted to ten after having been "found guilty of war crimes and crimes against humanity" by the court of the Judeo-Allied Inquisition, she practiced again, Dr. Herta Oberheuser (1911-1978) declared to have been the victim of a conspiracy of communists and former prisoners of the concentration camp of Ravensbrück (<https://individual.utoronto.ca/jarekg/Ravensbruck/Regainedfaith.pdf> ). The German historian Gisela Bock, in her review of Koonz's book published in 1989 in the history review Geschichte und Gesellschat, accused her US colleague of having written a tendentious book, "of zero historical value" (Atina Grossmann, The question of women and nazism at the heart of feminism, Liliane Kandel (ed.), Féminismes et Nazisme, Editions Odile Jacob, Paris, 2004, p. 214. [N. d. E.]

[113] Michael H. Kater, op. Cit., P. 110.

[113bis] It should be noted that such accusations were brought in the aftermath of the war by detainees whose testimony could never be confirmed by material evidence. As far as Dachau is concerned, the main eyewitness is a certain Walter Neff who worked there as an assistant to Dr. Sigmund Rascher. According to Neff, medical experiments were carried out on 180 to 200 prisoners, ten of whom were volunteers, while most of the rest, except about forty, had been sentenced to death by the Gestapo (John Cobden, Lessons from Dachau Book Review. In IHR, vol. 9, no. 4, 1989). About the famous Dr. Mengele,most of the information we have about his medical practice at Auschwitz comes from a book published in 1947 by the Jewish forensic scientist Miklós Nyiszli who claimed to have been his assistant in this concentration camp. However, it is very interesting that the work, which was first published in the Hungarian newspaper Vilag, was presented there as a historical fiction (Charles D. Provan, New Light on Dr. Miklos Nyiszli and His Auschwitz Book. In IHR, vol. 20, no. 1). Carlos Mattogno subjected Nyiszli's various writings to a thorough critical examination in An Auschwitz Doctor's Eyewitness Account — The Tall Tales of Dr. Mengele's Assistant Analyzed (Castle Hill Publishers, Uckfield, 2018). His conclusion is clear: “Nyiszli was either an extraordinary impostor or a madman; there is no escaping this dilemma.And the two horns of this dilemma - blatant lie or madness - disqualify Nyiszli and completely destroy his credibility. " [NOT. d. E.]

[113ter] This is to disregard the many who came into resistance against National Socialism (see Zurn and Meyer, Women Against Hitler and Hanna Elling, Frauen im deutschen Widerstand, 1933-45, Röderberg-Verlag, Cologne, 1978). “Much has been written about the resistance of the Churches, and in particular of the Catholic Churches, in the Third Reich. But it has rarely been pointed out that this resistance would have collapsed overnight if it had not been solidly supported by the mass of Catholic women ”(ibid., P. 159), a resistance which, from the start of the war ”Became“ more general and unbridled ”(ibid.). "Women's resistance to Nazism was generally more direct, more violent, and more widespread than male resistance" (ibid., P. 158), particularly in Catholic and Protestant circles.On October 11, 1943, riots broke out in several towns in the Ruhr area: the miners' wives were on the front line. In Witten three hundred women demonstrated with such violence that the authorities were forced to order the police to disperse them; the police refused to execute her, claiming that the cause of these women seemed to them just. What gave rise to the demonstrations of October 11, 1943, was the authorities' refusal to distribute ration tickets to the women concerned, on the grounds that they had returned without authorization to their homes from the regions where they had been evacuated following raids by large-scale Allied bombardment. Women's resistance to evacuation orders appears to have been relatively widespread.They had little or no interest in the unfolding of the war and did not hide it. In the middle classes, many women retired to the thermal establishments, thus completely disengaging themselves from national life. In factories, women, especially married women […] were more and more inclined to do their jobs poorly, to disobey the rules, not to go to work and to be generally regarded as less reliable and more unruly than men. But while the authorities severely punished workers who broke the rules, the workers got away with it ”(ibid., P. 160). [NOT. d. E.]thus completely disengaging from national life. In factories, women, especially married women […] were increasingly inclined to do their jobs poorly, to disobey the rules, not to go to work and to be generally regarded as less reliable and more unruly than men. But, while the authorities severely punished the workers who broke the rules, the workers got away with it ”(ibid., P. 160). [NOT. d. E.]thus completely disengaging from national life. In factories, women, especially married women […] were increasingly inclined to do their jobs poorly, to disobey the rules, not to go to work and to be generally regarded as less reliable and more unruly than men. But, while the authorities severely punished the workers who broke the rules, the workers got away with it ”(ibid., P. 160). [NOT. d. E.]while the authorities severely punished the workers who broke the rules, the workers got away with it ”(ibid., p. 160). [NOT. d. E.]while the authorities severely punished the workers who broke the rules, the workers got away with it ”(ibid., p. 160). [NOT. d. E.]

[113quater] It would be more correct to say that the feminist leaders, at least some of them, including Baümer, sided with the objectives of the National Socialist leaders, as is clear from the rest of what the author himself indicates higher on the latter. It will come as no surprise that the National Socialist leaders resolutely rejected feminist philosophy (Evans, The Feminist Movement in Germany, 1894-1944, London, 1976, pp. 247-8). [NOT. d. E.]

The privileged sex (3)

Posted on April 28, 2020 by Elements of Racial Education

From the ice-age to the dole-age

There is but one concern

I have just discovered:

Some girls are bigger than others

Some girls are bigger than others

Some girl's mothers are bigger than

Other girl's mothers

Steven Morrissey, Some Girls are Bigger than Others , 1986

Masculinity and its disorders

1. The forgotten sex

In the vast feminist literature, no accusation is more common than the claim that men tend to treat each other and are themselves treated as the gold standard for evaluating women. This assertion is not without merit. In many languages, the term "man" is synonymous with "human being" (which is a double-edged sword, given the very high number of low-praise judgments that are constantly made about "being." human ”and therefore“ man. ”NDE). However, there is a flip side. It is precisely because men are considered and consider themselves as the reference sex that the status of woman is considered particularly interesting. Conversely,a man is often disregarded as a man and his existence is even generally ignored. Research at the Library of Congress shows that books with titles containing the word "women" outnumber those with titles containing the word "men", twelve to one. SureAmazon.com

Perhaps because many women dislike sex, the main course of sexology is said to be "(female) orgasm storytelling." On the other hand, "the orgasmic experience of man is hardly the object of literary concerns" [114]. The major work published in 1944 by Helene Deutsch on female psychology was authoritative on the subject for several decades. It was then followed, among others, by those of Nancy Chodorow and Carol Gilligan (both published in 1989). However, to date, there is no such classic work on male psychology. Everything happens as if the psychological problems specific to men do not exist. Likewise, in the field of education, the number of publications on the specific needs of girls is simply astounding. On the other hand,as regards those of the boys, the silence is almost deafening. As one historian wrote, since there is no such book on the men of ancient Egypt, the reader might question the rationale for writing one about the women of ancient Egypt. [115]. It goes without saying that this remark did not prevent him from moving forward.

Part of the disinterest in men may be due to discriminatory institutional arrangements against them. Before the start of the "second wave of feminism" around 1970, it could be explained by the fact that no case was made of men. What everyone knows or thinks he knows does not need to be studied. Since then, disinterest in men has become an integral part of the campaign against “patriarchy,” where any attempt to pay attention to men's needs and men's demands can lead to legal action. Whenever women are less likely to study a subject than men, this fact is immediately seen as a problem. However, when fewer men than women study a subject,as is the case in areas such as foreign languages, most of the liberal arts, and some social sciences, no one seems to care. As one author wrote [116], one could not blame a visitor from outer space for concluding from his exploration of our libraries and our academic world that there is only one sex: the female sex.

In this chapter we will see that, in fact, it is much more difficult to become and to be a man than to become and to be a woman. I will begin with a brief summary of the bio-psychological data of the problem from the time of conception. Next, I will examine how men compete and support women and some of the consequences of their failure. Then I will show how society, claiming to prepare young men for the heaviest burdens they will have to bear as adults, makes their lives even more difficult. The final part will summarize these issues and explain how, to top it off, men are prohibited from telling other men about these issues.

2. Bio-psychological data

Why did nature create two sexes instead of one? Today, most biologists would answer that the function of sexual reproduction is to allow each generation to give birth [117]. Life is seen as a process of deterioration, as certain genes mutate spontaneously and develop abnormalities. Others are damaged by ultraviolet light. By recombining two strands of DNA, each of which is from a different parent, gender corrects mistakes, much like a new car can be made by taking two wrecked cars apart and putting together the undamaged parts of each.

To form a new organism, two sex cells, each with half the normal number of chromosomes, must merge. Then the zygote needs to be fed enough to go through the first phase of its life. In theory, these two requirements could be satisfied by two cells from two different organisms, each of which is equally able to move easily (to seek the other) and similarly nutritious. This solution, called isogamy, is the method of fertilization of certain fungi. However, it is like building an airplane designed for both transport and combat. The resulting hybrid is unlikely to perform either of these functions very effectively. As we know it,the vast majority of species that reproduce sexually have developed differently. Some of the parent organisms produce small motile sex cells (sperm) and are known as male organisms. Others produce larger, less mobile, but more nutritious cells (ova) and are known as female organisms.

It is the woman who constitutes the primary sex. Man exists to serve it and not the other way around. Since every embryonic fetus is either female or sexually undifferentiated, the Bible was wrong. The males are, so to speak, mounted on a female frame. For an organism to become masculine, an extraordinary event is needed, namely the appearance at a given moment of a Y chromosome, which will trigger the process. Otherwise, the zygote will follow the path of least resistance and transform into a female gamete [118]. However, it does not all end with the design. In many species, such as turtles and crocodiles, the sex of the young is determined by the temperature at which the eggs are incubated. Here too, nature "strikingly benefits the woman" [119]. In humans,even if a Y chromosome is present, hormonal disturbances can cause the baby to look and behave like a female. It is so difficult to become a male that in all the species for which information is available, once the sex of the fetus has been determined, more males than females are aborted [120].

From a biological point of view, to become a woman is to follow the path of least resistance. Since society allows girls to follow in their mother's footsteps directly, becoming a woman also means, from a psychological point of view, following the path of least resistance. Like girls, boys are born to women and spend the first years of their childhood in their care. Unlike girls, boys have to give up on their mothers at some point, start to identify with their father, and become men. If one believes Freud, it may be due to the fact that the father threatens them with castration. Or perhaps it is because they regard their mother as someone strong and threatening. [121] Or, as some feminists have argued, it may be because boys,forced to witness the sufferings that their father inflicts on their mother, will do everything not to share them [122]. One way or another, men suffer from Oedipus complex. Under pain of remaining forever in childhood, they must overcome it; this may be the most difficult thing for them to do in their life.

Since a single male can impregnate a very large number of females, the vast majority of males are not necessary. Once they have donated their sperm, they are needed even less. All of this suggests, in the words of one biologist, that nature uses males to produce additional females and is rather wasteful [123]. In reality, all it takes is a syringe and a few cubic centimeters of semen. If current experiments of fertilizing eggs with DNA taken from other eggs are extended from mice to humans, soon we won't even need them anymore. The fact that the necessary techniques were invented by men only compounds the offense. It's like every time men try to help womenthey only made themselves even more superfluous. It is in the praying mantis and in the tarantula that the superfluity of man is most evident. Indeed, females of these species eat males during copulation. In addition to his sperm, the male therefore also gives the rest of his proteins. When it comes to mammals, nature's solutions are less drastic and less lethal. However, the same principles apply. We do not know if male animals understand that they are superfluous. Yet the sight of young males of some mammals, such as baboons and zebras, sacrificing themselves in defense of females and their young, suggests that this is the case to some extent. In humans, the fact that "man is the infertile animal", in the words of Friedrich Nietzsche,is obvious to everyone. In many cultures, it is tormented from childhood. From childhood, girls are told that they will have babies one day, while boys are told that they must become men. [124]

As if to confirm this reasoning, a society composed only of women is not only conceivable, but has often been conceived [125]: think of the myth of the Amazons. For our purposes, the most important "fact" about them is not that they were warriors "equal to men" and able to fight and defeat them. Rather, they lived alone, without men. Several legends explain how they achieved this while having descendants, but most of them date from a relatively late period [126]. The impact of the legend of the Amazons on the imagination of people has been so huge that it has given rise to countless imitations. Thus, Mary E. Bradley portrayed in Mizora(1890) a world of blond and powerful Brunhildes, who, thanks to the discovery they made of the “Secret of life”, were able to eliminate all men [127]. In Charlotte Perkins Gilman's Herland (1915), the women, having rid themselves in a certain way of "their brutal (male) conquerors", live in isolation on a plateau in the Amazon. At first, they expected their race to perish for lack of descendants. But, thanks to an unforeseen miracle, not only did they begin to reproduce by parthenogenesis, but the resulting offspring were made up entirely of females [128].

The second wave of feminism in the 1960s and 1970s produced a new harvest of such narratives. In The Female Man(1975) by Joanna Russ [129], most men are killed by a mysterious disease that only affected their sex. The others are exterminated by Jaël, a misander fury with retractable steel nails. In this novel, women reproduce by parthenogenesis. In The Wanderground(1978), Sally Gearhart achieved the same feat through 'implantation' and 'egg fusion'. Children are fortunate enough to be brought up not by one but by seven mothers. [130] Other female utopias suggest that children be brought up by machines, in order to give their mothers the freedom to take care of their own spiritual development. In fact, it is not impossible that one day fertilization of eggs without sperm - based on triggering the genetic code present in every cell in the body - will become a reality [131].

Until such progress is made, it might occur to women to keep a few men in cages for breeding purposes as well as for sexual pleasure. Gearhart suggested limiting them to 10% of the population. Monique Wittig, for her part, was ready to let a few live [132], on condition that they accept a feminist society inspired by primitive communism, that they do not claim the children they could father and that they wear long hair. Other feminist visionaries have suggested that men receive injections to enable them to produce milk or be conditioned to carrot walk for erection on demand [133].

In contrast, male writers, with very rare exceptions, never sought to rid the world of women, partly because they realized that women are indispensable and partly because they loved them so much. . Male addiction to women may be related to the reproductive mechanism itself [134]. The difference in size between the egg and the cell varies, but the egg is always much larger, six to twelve times as large and sometimes even larger. Therefore, the production of an egg requires much more energy from the woman than the production of a sperm requires of the man, even when taking full ejaculations into account. A man can ejaculate thousands of times in his life. In contrast, a woman will only ovulate about four hundred times.Of these eggs only a small part will be fertilized, while the rest will be excreted by natural means. The most fertile man known to date is a king of Morocco from the beginning of the 19th century named Ishmael the Bloodthirsty: he had 700 children, girls not included. But, as far as we know, no woman has ever had more than 69 children; the lady in question was a Russian specializing in triplets [135].

Add to this gestation and the difference between male and female becomes so large that it is almost impossible to assess. Most healthy men who have not reached middle age can have sex at least once a day and therefore have many children. However, any time a woman has sex, there is a risk that she will get pregnant. If she does get pregnant, she will not be able to conceive for at least nine months. Even after childbirth, the mother remains sterile as long as she is breastfeeding. This period can last from a few months to three years. Due to the fact that she can only conceive relatively few times in her life and the considerable investment that each of her children requires of her before and after birth,as much as possible she ensures that they survive and become adults. This explains why women are "stingy with their vaginas", as the saying goes by a tribe in Papua New Guinea [136]. Experiments show that men are much more willing to seek pleasure in the arms of strangers [137]. The same is true for males of other species of mammals. [138].

The mechanism by which society regulates sexual behavior is known as marriage. However, marriage has a different meaning for a man and a woman. As both surveys and the existence in Western societies of a huge marriage industry prove, women follow their inclinations and achieve their dreams through marriage. [139] The same is not true of men, who have little to gain from an arrangement whose aim is to force them to have only one or, in non-Western societies, only a few women and who would have arguably better chances of survival and development if they remained single.This imbalance explains why there is no magazine titled Groom that specializes in the sale of top hats and striped pants (a magazine of this name has been published since 2016 whose editorial line does not, however, lie to the author. NDE). On the contrary, bachelor parties are the occasion for the man to enjoy his sexual freedom for the last time, or, in the form of a stripper, a third-rate substitute for it. this.

Much has been written about women's fear of intercourse and the physical and mental consequences that can result if initiation into such intercourse is not carried out properly. This is to forget the other side of the coin, which is no less important [140]. In sexual relations, as in many other fields, the woman is allowed to have a passive role; in fact, in most societies women were traditionally required to play such a role; any activity on her part was considered unworthy of a lady and likely to diminish the chances of conception. The same is not true for men, who are supposed to satisfy their partner and without whom the act simply cannot take place. As Betty Friedan wrote in her memoir,A self-proclaimed "bitch" who is not known for her concern for men: "It would be terrible to have this pressure [to have him hard] all the time" [141]. As a result, men approach the first meeting and not just the first with fear and nervousness. Anxious to avoid contempt, they cannot confess their ignorance to either other men or women. They are often led to lie about their level of experience.They are often led to lie about their level of experience.They are often led to lie about their level of experience.

By focusing only on the difficulties girls face in this area, modern society requires boys to fend for themselves. This was not the case in previous eras, when a lot of attention was paid to the problem and tried to deal with it in a way which, as awkward as it may seem to some of us, shows in any case that he was taken seriously [142]. Often, special arrangements were made for young men. In some societies, boys were educated by their elders; This is still the case with Orthodox Jews [143]. In other cultures, boys were initiated by an older, more experienced woman. It could be an unmarried family servant or a prostitute. In France, Italy, Spain and Latin America,it was customary for fathers to take their teenage sons to a brothel in order to spare them future embarrassment. In Thomas Mann's novel entitledRoyal Highness , which describes how these things were done in the upper classes of late 19th century Germany, everything is organized by the young hero's tutor. The lady was the mistress of an older man. She lived in another part of the country, where she more or less belonged to the socially suspicious world of the theater. As a reward for her services, she received a souvenir.

Failure in bed can mark a man's life just as much as a woman's. Especially since a helpless man is more likely to be held in contempt than a woman who suffers from anorgasmia. While this orgasm disorder can be and often is successfully covered up, impotence cannot be. A woman who blames her husband for his lack of sexual pleasure is likely to be compassionate. But a man who accuses a woman of "castrating" him will be ridiculed. This difference may explain why, even in societies where divorce is difficult to obtain, a woman whose husband cannot fulfill her "marital duty" can usually get it if she can substantiate her accusation.Court records from the Middle Ages and early modern times document the methods used to get a husband to confess; it is hardly necessary to explain how humiliating, even destructive they were.

Even if things are going their normal course, a man will find that a woman's sexual abilities are superior to that of a man in some ways. Whatever she feels, she is always ready. She can cum over and over, when he can't. If we add the problem of premature ejaculation, which would affect 30% of men, we understand why, for many men, this performance gap is a constant source of anxiety. Anxiety can be very justified. About half of her married readers had had an affair, according to a Cosmopolitan poll . As readers of this magazine are generally young, this survey underestimates the probability that a woman will have an extramarital affair at some point in her life. [144]

Worse still for husbands, research indicates that women are more likely to conceive when they commit adultery than when they have sex in the marital bed. [145]

DNA tests show that between 5 and 30% of babies born to married women in the United States and the United Kingdom are born to men other than their husbands [146]. In Germany, this figure would be around 10%. As the law only allows the use of results as evidence if the tests were done with the consent of the woman, this is probably an underestimation [147]. It is not for nothing that, according to rabbinic law, the Jewishness of a Jewish child is always determined by that of its mother. It is not for nothing that attempts to change this rule meet determined opposition from Orthodox rabbis. They rightly fear that if paternity tests are carried out, the number of Jewish children will drop dramatically. [148]

In short, just becoming a man is a risky business. Even when successful, men remain unwanted sex both before and after coitus. Therefore most men have a keen awareness. The result is a whole literature on worlds without men, while the number of attempts to create worlds without women is very close to zero. As Darwin argued, biological factors make women more difficult to sexually satisfy than men. [149] As men feel the urge to have sex with as many women as possible more strongly, marriage involves a much greater sacrifice for them than for women, especially when monogamy is the rule. Marriage or not,“Phallic power is a relentless relentless conveyor belt that threatens to crumble at any moment” [150]. Finally, a woman's sexual performance is superior to that of a man, to say nothing of her ability to have offspring whose paternity, until now, could rarely be established with certainty.

3. Fight and provide for the needs

In all animals, male sex cells should seek out the less mobile females, either inside the body, such as in mammals, or outside, such as in fish. May Heaven preserve us from interpreting this as proof that female sex cells are less "active" than male cells! In fact, the type of activity they do is different. The sperm fight with each other to reach the eggs. The eggs stay in place and, by means of the finger-like structures attached to their walls, “decide” which to admit and which to repress. Thus, for male sex cells, life itself begins with competition; of the tens of millions of them who enter the race, only one will live.

Before spilling his sperm into the womb, males must first compete against each other to gain access to one or more fertile females and monopolize her or them as much as possible. The mathematics of competition vary among species, but the principle itself is widespread. Male ants and male bees struggle with each other for access to the queen. In many species of fish, the males chase the females and take on vibrant colors to get their attention. The same is true in many species of birds and mammals. In this struggle, many males adopt particular characters; for example, their canines, their mane, their antlers change shape or color. The female,unless it is raped (which is not totally unknown in animals) [151], is content to observe. At the end of the fight, she will give her approval to the winner by mating with him.

The absolute necessity which forces the male to fight for access to females often comes at a high cost to him. In some mammals, such as kangaroos, mountain sheep, deer, and elephant seals, it causes fights that can cause fatal injuries. At a minimum, the loser can expect to lose their rank and be excluded from the best hunting grounds, resulting in a reduction in their life expectancy. Moreover, sexual selection often operates against other evolutionary forces [152]. A male, because of the disproportionate size of some of his limbs, the vivid colors he takes or the particular sounds he makes when in rut, may very well lose some of his mobility or become more vulnerable to predators. In other words,he can lose his life trying to attract a female.

The fact that it develops certain characters and engages in certain activities whose only justification is the display can also cost it dearly in biological resources. To quote the best-known examples, each year the peacock loses at the end of July the feathers of its tail, which grow back the following spring, the deer loses its antlers at the end of winter, which grow back in the month of the following August [153]. In short, males show their biological aptitudes by indulging in types of exhibition which are not essential to their survival [154]; the more the change of color or shape that an animal undergoes during the rut has a high cost for it, the more it proves its capacity to bear this cost. His situation is comparable to that of a man driving a brand new Mercedes.While such a car is not essential for its owner's commute, it demonstrates its power better than a modest Chevrolet or Volkswagen would. At the wheel of his Mercedes, the owner shows to the whole world that he has purchasing power that, women hope, he will share with them and their offspring.

In almost all cultures, a man has to invest in a woman in order to attract and keep her. To attract and keep a man, a woman must invest in herself. [155] Few men, if any, can find their way through their looks or their ability to make friends. Those who do are called crooks. This is not the case with women, for whom beauty is often the fastest way to succeed and whose social skills may be enough for them to maintain their lifestyle. In department stores in the United States, the area dedicated to accessories, jewelry and cosmetics for women is seven times greater than that allocated to similar male products [156].It is no coincidence that most personal development magazines are read by women. [157] It is no coincidence that most of the magazines explaining how to build a career are read by men. It doesn't matter how a man succeeds; the reward is always women with parted lips and deep necklines. Thus, competition between men, even if it involves personal development, which can take the form of bodybuilding, will eventually lead them to give. In the end, men are mostly gauged by their pockets. On the other hand, the main field on which women fight among themselves is that of personal development. Their goal is for men to pay for them, an act which is by definition egocentric.It is no coincidence that most of the magazines explaining how to build a career are read by men. It doesn't matter how a man succeeds; the reward is always women with parted lips and deep necklines. Thus, competition between men, even if it involves personal development, which can take the form of bodybuilding, will eventually lead them to give. In the end, men are mostly gauged by their pockets. On the other hand, the main field on which women fight among themselves is that of personal development. Their goal is for men to pay for them, an act which is by definition egocentric.It is no coincidence that most of the magazines explaining how to build a career are read by men. It doesn't matter how a man succeeds; the reward is always women with parted lips and deep necklines. Thus, competition between men, even if it involves personal development, which can take the form of bodybuilding, will eventually lead them to give. In the end, men are mostly gauged by their pockets. On the other hand, the main field on which women fight among themselves is that of personal development. Their aim is for men to pay for them, an act which is by definition egocentric.the reward is always women with parted lips and deep necklines. Thus, competition between men, even if it involves personal development, which can take the form of bodybuilding, will eventually lead them to give. In the end, men are mostly gauged by their pockets. On the other hand, the main ground on which women fight among themselves is that of personal development. Their goal is for men to pay for them, an act which is by definition egocentric.the reward is always women with parted lips and deep necklines. Thus, competition between men, even if it involves personal development, which can take the form of bodybuilding, will eventually lead them to give. In the end, men are mostly gauged by their pockets. On the other hand, the main ground on which women fight among themselves is that of personal development. Their aim is for men to pay for them, an act which is by definition egocentric.the main ground on which women struggle with each other is that of personal development. Their goal is for men to pay for them, an act which is by definition egocentric.the main ground on which women fight among themselves is that of personal development. Their goal is for men to pay for them, an act which is by definition egocentric.

In many societies, control of a woman's reproductive abilities rests with her family. A young woman can give herself to a man because she feels passion for him; it is for this reason that Juliette gave herself to Romeo. In contrast, in such circumstances, his parents or other family members are much more likely to have practical considerations in mind. The legends of many peoples speak of rulers who organized competitions to marry their daughters. In the Irish epic The Tain, the hero, Cuchulainn, must kill twenty-four men - each of whom can kill him just as well - to obtain the right to roam the "sweet land" of the breasts of his beloved. Subsequently, a woman named Medb shamelessly abuses seven different men by promising them each her daughter in marriage. [158] Many of those who participated in these competitions were put to death there in various exotic ways. It is not just in the myths that women marry, or are bestowed in marriage, to the best fighters. In ancient Rome, successful gladiators received the same kind of attention from women as today's football stars. In many tribal societies, but not only in tribal societies, women favor warriors who perform feats,temporarily before marriage or permanently after.

The price of the bride is another aspect of the competition that men engage in for access to women. In the Bible, Jacob had to serve Laban for seven years before obtaining his daughter, Leah, and seven others before finally obtaining his true love, Rachel. Today, the bride price continues to be practiced by many tribes in black Africa, as well as parts of Oceania and Australia. It can be symbolic in nature and last only a day, as among the Ngondi of Rhodesia and the Baganda of Kenya. It can also last up to 20 years and exhaust a man's resources, as among the Goba of the Zambezi Valley [159]. The period in question is stipulated in advance and begins several years before the marriage can take place.There is no guarantee that the young man will get what he wants, as the woman or her parents may change their mind in the meantime.

Some see the bride price and dowry as a system that older men use to control young people. Others believe this system is intended to reassure husbands who are not "very sure" that their wives do not run away during the early stages of marriage. [160] With particular reference to Japan, others see a link between the low divorce rate in this country and the fact that before a marriage can take place, the groom or his family must pay up to 30,000. dollars (1999) [161]. However, in all societies it is men and not women who have to work and pay to get married. In this respect, as in so many others, they are the workhorses of humanity. Not only did Cuchulainn have to risk his life twenty-four times,but he also had to perform “the salmon jump”, “twice his weight in gold” [162] on his back.

Stimulated and encouraged by women, this competition is likely to shape a man's entire life. The winner can gain power, wealth and better self-esteem. However, even for the winner, the rewards are bittersweet. The very qualities that are needed to achieve victory, such as aggressiveness, cunning, and relentlessness, are likely to isolate winners, making it virtually impossible for them to have meaningful relationships with men or women. Often the man at the top of the social hierarchy is the one with the fewest friends. Perhaps there has never been a man more powerful than Joseph Stalin. In the Soviet Union, even his closest acolytes shrank from him in fear, and abroadhe provoked the same reaction by threatening to operate the five hundred divisions of his army and, later, to rain atomic bombs. This is the same person who, in a documentary, is filmed with a glass of vodka in hand at a private performance of a famous ballerina. After the show, he didn't even bother to sleep with her; after all, that wouldn't have proven anything.

For Stalin and his ilk, providing for their families was not a problem. However, for many other men, then and now, providing for their families was the most difficult thing they will do in their entire life. In some bird species, males are monogamous and feed their female during courtship or nesting [163], but even in these birds this is a temporary arrangement, which does not last their entire life. . In contrast, the males of most species of mammals simply move away from the female after mating, having provided their offspring only with their genes. Only a few, including gorillas, gibbons and saddle tamarins, care for her. Yet for them it is only a question of playing with the young,if and when they are in the mood for it. In no primate except man, there is no question of the father providing for the needs of his offspring. Compared to the size of their mother's body, human babies are huge, which is why childbirth is both difficult and dangerous, especially since bipedalism has made the birth canal relatively narrower in the mother. female (What about the ostrich and the penguin? NDE) [164] than it is in the female of other mammals. In no other species of mammal the child is so helpless at birth and its growth is not so long. This is true in absolute terms and in relation to the overall lifespan.Even the youngest young people in the simplest societies will hardly reach the final stage of the growth process before their 14/15 years [165]. This is almost certainly the reason why our hunter-gatherer ancestors made the arrangement, not found in any other species, by which males sustainably provide for the needs not only of their offspring, but also of the mother (to give any credit to this explanation, one must obviously believe in the fable of evolutionism. NDE).but also of the mother (to give some credit to this explanation, one must obviously believe in the fable of evolutionism. NDE).but also of the mother (to give some credit to this explanation, one must obviously believe in the fable of evolutionism. NDE).

Even today, all things considered, a mother or father trying to raise their children on their own faces a serious challenge. He or she will have a much harder time raising healthy and balanced children. [166] To help women cope, men provide for themselves on an ongoing basis, from marriage to the grave and beyond. Whether the union is polygamous or polygynous, whether it is contracted in a hunter-gatherer society or in a post-industrial society, whether the married couple are Christians or Muslims, Buddhists or animists, whatever the time, the place and culture, with the sole exception perhaps of the fleeting communist experience, the man maintains one (or sometimes several) wives and his (their) offspring. As for polyandry, which escapes the general rule,it is found in less than 1% of companies. In the vast majority of cases, men marry one or more women. Under these conditions, they are expected to cede a large part, if not most, of their subsistence. In Western countries, if men abandoned their families, their disposable income would increase by up to 75% [167]. In all of nature, there is no more demanding and more altruistic arrangement.this would increase their disposable income of up to 75% [167]. In all of nature, there is no more demanding and more altruistic arrangement.this would increase their disposable income by up to 75% [167]. In all of nature, there is no more demanding and more altruistic arrangement.

Given the immense burden they are burdened under, it is hardly surprising that some men find it difficult to constantly cope with life or that almost all of them struggle to cope with life at times. A series of solutions to this problem have been proposed which vary according to culture and personal inclination and present more or less danger, both to men themselves and to society. Several of these solutions will be examined here, from the less dangerous to the most dangerous.

First of all, there is the use of the imagination. It can take many forms, from reading the Iliadto playing a computer game. At all times and in all places, men and women have dreamed of "heroes of the future", although for different reasons. What he wants to be, she wants to have. From circus games to the Super Bowl to medieval tournaments, the function of performing sports has hardly changed. They provide men with heroes they can relate to, which distracts their attention from reality, at least temporarily.

Pornography can also be understood as a sub-category of the fantastic. It is often used by men who feel unable to procure the women they desire, in order to create a kind of universe in which they are omniscient and all-powerful. [168] It can also represent an attempt to penetrate the mystery of femininity - "the great abyss of nothingness", as the American author Henry Miller [169] once called it - or to stimulate declining sexual performance. It is true that women also resort to pornography, sometimes in the company or at the insistence of men whose interest they hope to stimulate in this way. However, one only needs to walk to the nearest newsstand to find that it affects far more men than women.Gay pornography is plentiful [170]. In contrast, lesbian pornography hardly exists. If we are to believe psychoanalysts, women do not react in the same way to pornography. In particular, they do not seem particularly fond of scenes where force and restraint are used [171].

Another solution is crime. Worldwide, many more men than women become criminals. To cite just one example, in Britain during the 1990s, men committed 84% of all recorded crimes, 92% of violent crimes and 97% of burglaries [171bis]. By the age of 25, a quarter of men have been convicted of some offense. [172] The question is why [173]. On the one hand, the answer lies in biology and more particularly in the properties of male hormones. However, many sociologists believe that the criminal propensities of young men reflect the greater difficulties they face in finding their place in the world. As we will see in the next chapter,the fact that men commit more criminal acts may also reflect the harsher treatment that society inflicts upon them from birth.

Men's problems can be compounded by the fact that modern city life does not allow them to take full advantage of their most important advantage over women: their courage and physical prowess. In simpler societies, these qualities allow men to acquire adult status. Faced with the obligation to achieve difficult, if not impossible, goals in ways that cripple them and called weaklings or losers if they fail, it is little wonder that some of them seek to do so. through illegal channels. All in all, the smaller the family they come from, the more likely they are to achieve it. Conversely, the need to have money to spend for girls is said to be one of the driving forces of the drug trade [174].

One crime to be discussed in this context is rape. [175] In the case of people who know each other - known as acquaintance rape - it may be inappropriate to speak of “rape”. Even the most determined opponents of rape admit that 50% of women who have been raped have been raped by people they know. [176] Some studies put forward a much higher figure. A man can have what he thinks is consensual sex with a woman and leave her on the friendliest terms, only to find himself charged with rape the next day or even years later. It is not surprising that, according to the police officers in charge of the repression of sexual offenses, almost all the men arrested for this crime seem very surprised at the accusation against them.In some cases, it is to get revenge on a man who refused his advances that a woman accuses him of having raped her. Think in this regard of Joseph and Putiphar's wife in the Bible. As one scholar put it, bogus claims are "a very old female strategy" [178].

Aside from these cases, the fact remains that rape does exist. US and UK reports claim that the vast majority of rapists are unmarried, unskilled, unemployed workers. [179] If this is true, it would mean that rape is the only way for men to possess women who despise them and don't want to have sex with them. In other cases, particularly those involving various types of sadistic acts, rape may represent a way for a man to use a woman for revenge on other women. [180] Whatever the reason, rape very often indicates the author's inability to be loved, his insecurity, his discontent and his powerlessness [181].

The last possibility open to men is to give up life. When suicide statistics began to be collected in the 19th century, it was found that men were more likely to kill themselves than women. Other men can be withered away, such as the main character in Herman Melville's short story Bartleby[182] Bartleby, a clerk in a Wall Street cabinet, decides one day to stop working and take care of himself. His condition begins to deteriorate, much to the horror of his employer, who plays the role of narrator and whose own gloom increases as he tells the story. Having resisted the urgent prayers that had been made to him by his boss to pull himself together, Bartleby ended his life curled up in the "Tombs", as the Manhattan prison was then called [183], where, refusing to eat, he died of hunger. The story probably struck a chord with many men in the 150 years since its publication. The plight of men is endless hard work, the fruits of which are widely consumed by others. The more men give, the more they are asked.If they suffer a setback, they risk losing both the fruits of their labor and those to whom they have given them. Perhaps most terrifying about Melville's novel is that at times Bartleby's demeanor and fate can tempt even the most active and successful man.

Ultimately, the only way for men to escape their burden is through old age. In Plato's Republic, it is an old man, Cephalus, who opens the discussion. In response to a question, he explains how happy he is to be rid of the "rabid and savage" passion for sex [184]; he is finally able to lead a quiet life and to sacrifice himself to the gods. Likewise, in Chinese art, a famous motif is that of bald, fat, smiling old men sitting comfortably in the lotus position. They have come to a point where they have nothing more to fear except to eat as much as they want; for the lucky ones, they almost seem to be floating in the air. But in order to reach old age under such good conditions, one must be able to bear the burden and survive the competition.In humans, as in apes [185], the road to tranquility is littered with corpses of men.

In short, the mathematics of reproduction made women the privileged sex. This same mathematics has created in men a desperate need to own women and fight with each other for them. Hundreds of thousands of years of evolution have strongly programmed this competition in their genes [186]. The competition is particularly fierce in polygamous societies, which historically have always been the most numerous. In these cultures, many men can only marry late, if at all they never marry. They compete with each other shortly after puberty, and remain so for most of their adulthood. Competition can take the form of a fight, a job or a payment. Whatever form it takes, in almost all cases,it implies the obligation to provide for subsistence. Whether in terms of risks, resources, wealth or health, the price men pay for this competition is staggering. It is therefore not surprising that in some cases they indulge in it by resorting to unconventional means or simply abandon it.

4. Become a man

In everything except pregnancy, childbirth, and breastfeeding, the male gender bears the greatest burden. In their youth, men must be more or less forcibly separated from their mothers to be able one day to assume the role of adult man - uprooted from maternal paradise, as a psychiatrist has said [187]. Then, they will find themselves doomed to face other men, in terms of risk taking, professional success or provision, to obtain favors from women. In a sense, they will always remain superfluous sex. Like an erection, virility cannot be taken for granted, but must be reaffirmed until old age makes it insignificant. Considering all this,how does society treat men? Does it help them and make their life easier? Or, on the contrary, is it putting even more obstacles in their way?

First of all, the dreaded break with the mother. “A second weaning, Simone de Beauvoir reveals to us on this subject, less brutal, slower than the first, withdraws the mother's body from the child's embrace; but it is especially boys who are gradually refused kisses and caresses; as for the little girl, they continue to cuddle her, they allow her to live in her mother's skirts, the father takes her on his knees and flatters her hair; we dress her in dresses as soft as kisses, we are indulgent to her tears and her whims, we comb her hair with care, we have fun with her looks and her coquetries: carnal contacts and complacent gazes protect her against the anguish of loneliness. For the little boy, on the contrary, even coquetry will be prohibited; his maneuvers of seduction, his comedies annoy.'A man does not ask to be kissed… A man does not look at himself in the mirrors… A man does not cry ”. we say to him, We want him to be 'a little man'; it is by freeing himself from adults that he will obtain their suffrage. He will please by not appearing to seek to please. Many boys, afraid of the harsh independence to which they are condemned, then wish to be girls; at the time when they were first dressed like them, it is often with tears that they abandoned the dress for the trousers, that they saw their curls cut. Some obstinately choose femininity, which is one of the ways of move towards homosexuality (…) ”[188].it is by freeing himself from adults that he will obtain their suffrage. He will please by not appearing to seek to please. Many boys, afraid of the harsh independence to which they are condemned, then wish to be girls; at the time when they were first dressed like them, it is often with tears that they abandoned the dress for the trousers, that they saw their curls cut. Some obstinately choose femininity, which is one of the ways of move towards homosexuality (…) ”[188].it is by freeing himself from adults that he will obtain their suffrage. He will please by not appearing to seek to please. Many boys, afraid of the harsh independence to which they are condemned, then wish to be girls; at the time when they were first dressed like them, it is often with tears that they abandoned the dress for the trousers, that they saw their curls cut. Some obstinately choose femininity, which is one of the ways of move towards homosexuality (…) ”[188].that they saw cutting their curls, Some obstinately choose femininity, which is one of the ways of moving towards homosexuality (…) ”[188].that they saw their curls cut, Some obstinately choose femininity, which is one of the ways of moving towards homosexuality (…) ”[188].

The process of gender differentiation begins even before birth. Women who know they are pregnant with a boy are much more likely to report that the fetus is making “forceful” movements than those who know they are carrying a girl [189]. The greater vigor attributed to boys may explain why, when they are babies, they are much more likely to be repressed, disparaged, threatened and disciplined. [190] Later, parents are more likely to push boys to actively explore their surroundings and, in doing so, to take certain risks. Young males of many other species are under similar pressures; the method of demanding more from boys may be written in our genes [192]. On the other hand,girls tend to be protected from dangers of all kinds, whether it's climbing trees, swinging, biking, or going out alone at night. They are also more likely to benefit from better living conditions than boys. In Great Britain, for example, boys are more likely than girls to suffer from promiscuity, lack of amenities and insufficient psychological support [193]. It doesn't take long for boys to realize that their parents are making life more difficult for them, nor to understand the underlying reasons. Research shows that by the age of 4, they already want to be "badass" [194].They are also more likely to benefit from better living conditions than boys. In Great Britain, for example, boys are more likely than girls to suffer from promiscuity, lack of amenities and insufficient psychological support [193]. It doesn't take long for boys to realize that their parents are making life more difficult for them, nor to understand the underlying reasons. Research shows that, by the age of 4, they already want to be "badass" [194].They are also more likely to benefit from better living conditions than boys. In Great Britain, for example, boys are more likely than girls to suffer from promiscuity, lack of amenities and insufficient psychological support [193]. It doesn't take long for boys to realize that their parents are making life more difficult for them, nor to understand the underlying reasons. Research shows that by the age of 4, they already want to be "badass" [194].It doesn't take long for boys to realize that their parents are making life more difficult for them, nor to understand the underlying reasons. Research shows that, by the age of 4, they already want to be "badass" [194].It doesn't take long for boys to realize that their parents are making life more difficult for them, nor to understand the underlying reasons. Research shows that, by the age of 4, they already want to be "badass" [194].

Worse still for boys, if they are perceived as "difficult", which is often synonymous with "vigorous", the difference in treatment will increase as a result [195]. The same behavior of a little girl and a little boy can cause adults to support and comfort the former and chastise or discipline the latter. Conversely, failure is much more likely to be tolerated in girls, but exposed, fought against and punished in boys. Boys are four times more likely than girls to be sanctioned by teachers for aggressive acts [196]; according to a psychologist, "they take longer to react to difficulties and to adapt" [197]; these are just euphemisms to say that, practically from birth,boys are proportionately much more likely to be bullied than cuddled.

Many societies use initiation rites to separate boys from their mothers. As some tribes say, the goal is to excise their "feminine substance" [198]. Therefore, as long as women do not participate, the precise nature of the rites does not matter much. The first step may consist in removing the novices from their mother's hut and forbidding them to enter it again [199]. Then, they are taken to a sacred place outside the village, or else locked up in a house that no woman can enter. There, they are revealed to them “secrets” of men that they must never divulge, even to the women who are closest to them and dearest to them [200]. Once the initiation is completed, the young people are offered special clothing, ornaments and accessories,which represent their new human status [201].

A second aspect of initiation, closely related to the first, consists of testing boys before granting them full male status. As is done in countless societies around the world [202], they can be forced to humiliate themselves by shaving their hair and sometimes pubic hair. They may also be forced to take silly poses, recite self-deprecating phrases, or undress in front of their elders. Other trials consist in making them suffer from hunger, thirst, cold, depriving them of sleep or cutting, mutilating and tattooing their body at the cost of "terrible" suffering [203]. In Papua New Guinea, men from some tribes were known to climb a tower, have a rope tied to their legs, and then dive head first into the void.This rite would be the origin of the bungee jumping, but, as the traditional practice was not as safe as the modern practice, the diving was a real test of strength.

In many parts of the world, the highlight of male initiation is circumcision or some other form of genital mutilation. Except among Jews, the operation is usually performed on boys between the ages of 6 and 12. Since the objective is to check that the boy can take it without flinching, everything is done so that it is painful. If he fails the test, he dishonors himself and his family. Women of Australian tribes told a researcher that they would refuse to marry a man who had not suffered it. [204] A 19th-century traveler claimed to have attended a ceremony in Arabia in which a standing young man had the skin of his penis peeled in the presence of his wife, who squatted the drum. She had the right to separate from him if he stirred or moaned. [205]

In the literature, it is relatively difficult to find first-hand accounts of female initiation rites. From those who allude to them, it seems they tend to be a piece of cake compared to those to which men are subjected. Much humiliation does not go into it - at worst (or at best, depending on the case. NDE) the girl has to undress in the presence of other women. There is no question of hurting him either. Usually it all boils down to secluding the initiate for a few days after she has had her first period. At the end of this period of confinement, she is washed, anointed, and given female clothing and decorative items that symbolize her status as a marriageable woman. [206]Some societies mark and mutilate female genitalia in various ways. However, the sexes are definitely not in the same boat in this regard either. Whatever its purpose, FGC is not a test of character or resistance. Those who undergo it are allowed and even supposed to scream like devils.

In Imperial China, Medieval Egypt, and Christian Europe since the early Middle Ages, upper-class boys aged 6 to 8 were often placed in special institutions. These institutions were often military, monastic or military-monastic. The modern schools that are the descendants of it often resemble prisons or concentration camps. They are equipped with barred windows, assembly grounds, walls and fortified doors. Candidates may be given courage tests, endurance tests, or both. For example, Nazi schools intended for the elite (under National Socialism, there were no schools "intended for the elite", but schools intended to train an elite; more than 90% of the members of the SS were of peasant origin NDE) made the admission of 12-year-old boys conditional on them swimming ten meters from one hole to another under the ice. [207] Never in history has something like this been demanded of girls (never in history have there been military schools for women. NDE).

Once admitted into one or the other of the medieval institutions mentioned above, whether they were religious or military [207bis], the boys were subjected to training lasting several years, which included tests such as sleep deprivation, forced fasting, physical punishment and strenuous exercise. To this were added (and still are) for them mental exercises such as meditation, mastery of foreign languages, learning by heart of difficult or incomprehensible texts and the repeated confession of their most intimate thoughts. Not to mention constant surveillance, lack of privacy and harassment. The agogé, that is to say Spartan education, was so harsh that Aristotle considered it more suited to animals than to men. Then as now, many exercises only served to make life difficult for those who were subjected to them, under the guise of "character building" - a phrase that was often only a euphemism for denote mistreatment - and under the pretext of helping students to forge bonds of faith among themselves and with the institution (the example, whatever one thinks of the agogé , could not be more ill-chosen : indeed, in Lacedaemon, physical exercises were imposed, not only on men, but also on women. Below, the author will express more nuanced views on Spartan education. NDE).

Boys who did not enter military schools or monastic schools were nonetheless more or less often subject to compulsory education. Now that co-education exists in most countries, schools may not appear to be particularly threatening institutions. But historically in boys' schools the situation was often quite different. In Greece as in Rome, the "leaders of the youth", who were either slaves or freedmen, played with the stick to drive into the skulls of their students what little knowledge they possessed. In ancient art, the stick became the hallmark of the schoolmaster. The Roman poet Martial, describing the sounds of the schoolmasters' stick with the exaggeration we know him, wrote:“(T) he brass does not resonate with more noise on the anvil of the blacksmith who sets in the saddle the statue of a lawyer; less noisy are, in the great Amphitheater, the frantic clamors of the partisans of a victorious gladiator ”[208]. In medieval England, schoolchildren were known as "wild colts" and were regularly beaten. [209] One of those who had direct experience of this kind of discipline was Erasmus of Rotterdam (1466-1536). He later wrote an entire book on the need to abolish it.schoolchildren were known as "wild colts" and were regularly beaten [209]. One of those who had direct experience of this kind of discipline was Erasmus of Rotterdam (1466-1536). He later wrote an entire book on the need to abolish it.schoolchildren were known as "wild colts" and were regularly beaten [209]. One of those who had direct experience of this kind of discipline was Erasmus of Rotterdam (1466-1536). He later wrote an entire book on the need to abolish it.

Partly because they were seen as less difficult and more docile, and partly because, as 18th century German education textbooks suggested, beating girls was just not pleasant, [210] girls, regardless of their social class, were much less likely to experience corporal punishment. It is not for nothing that the softness and purity of the skin of upper-class girls has become proverbial. They received their first lessons and often all their lessons from their mothers or other women in their family. In Europe at the beginning of modern times and in some places up to the 20th century, girls of the really well-off upper class received private lessons at home. [211]

Another type of education for boys was apprenticeship. From the Middle Ages there were many companions in Europe, but historical accounts rarely mention the companions. Even when young women left the house, they tended to stay nearby so as not to lose contact with their families. [212] Once in apprenticeship, perhaps against their will for some, the boys entered a strange universe. They could spend many years there doing the most menial jobs for little pay, if they even had one. [213] Whatever the arrangement, it is clear that it could cause a lot of suffering. It is the young men of this group who are said to have coined the expression “homesickness” at the beginning of the 19th century [214].Girls could also be apprenticed. However, from the Middle Ages, they had the privilege of being able to stay at home [215]. Over the centuries, the number of female apprentices has declined across Europe [216]. In modern times, perhaps we find an echo of this gap between the number of apprentices and the number of female apprentices in the fact that, until recently, twice as many girls as boys remained at home until marriage [217].twice as many girls as boys stayed home until marriage. [217]twice as many girls as boys stayed home until marriage. [217]

Like boys, some girls were able to attend relatively formal education without having to leave home. And, like boys, some girls received education outside the home, for example in convents. In the 13th century, Maimonides spoke of classrooms entirely filled with girls. Visiting the Indian town of Hinawr at the beginning of the 14th century, the Arab traveler Ibn Battuta noticed that it had twenty-three schools for boys and thirteen schools for girls [219]; women, he said, all knew the Koran by heart. In Germany, following Luther's call to provide “instruction in German or Latin”, schools for boys and schools for girls developed in parallel. Whenever a municipality or a community established an institution for boys,It was only a matter of time before an equivalent institution was created for the girls they planned to marry later.

From the end of the 15th century, a great deal of literature was published on the education of girls. In 1800, according to one expert, "the number and variety of educational opportunities available to girls inside and outside their parental or other homes defied the imagination" [220], however, according to preferences parents and not just fathers, girls were less likely than boys to attend school. In accordance with the demands of society, the only type of educational institution closed to them was the military school. Most of the military schools were established in the 1740s. They catered for boys from the age of 12 and were renowned for their Spartan character and fierce discipline.It was so that they would retain this fierce discipline and this Spartan character that the girls were excluded. Now that the military schools have become co-ed, the harshness that once reigned there has largely disappeared. [221] This is because, according to the academics who teach there without knowing anything about war, the Spartan military training methods are "arbitrary and unnecessary" [222]. No wonder, then, that in the last decades almost every time Western troops have been sent to fight in "developing" countries, they have been beaten to the sidelines.according to academics who teach there without knowing anything about warfare, Spartan military training methods are "arbitrary and unnecessary" [222]. No wonder, then, that in recent decades almost every time Western troops have been sent to fight in "developing" countries, they have been beaten to the sidelines.according to academics who teach there without knowing anything about warfare, Spartan military training methods are "arbitrary and unnecessary" [222]. No wonder, then, that in recent decades almost every time Western troops have been sent to fight in "developing" countries, they have been beaten to the sidelines.

Most girls 'schools have been modeled on boys' schools. Until the 19th century, the main subject taught to young people of both sexes was religion. Then came reading, writing and arithmetic. As middle-class girls were expected to help their future husbands with bookkeeping and other similar activities, education was largely similar for both sexes. The difference was that the admission requirements girls had to meet and the programs designed for them were generally less demanding. In the early grades, they were taught to read, but not to write.As historians generally rely on a person's ability to sign their name to determine literacy rates, they may have exaggerated the educational differences between the sexes. [223] Girls were not required to study difficult subjects like Latin, Greek, mathematics or the natural sciences, but there was no shortage of schools that taught them to those whose parents wanted them to study them. 224].

What all girls' schools had in common was a relaxed atmosphere. In the words of the great feminist Mary Wollstonecraft, director of one of these schools for a time, they were “pampered for the first time” [225]. The boys were put to the test, often with barbaric cruelty. The more difficult a subject, the more optional it was for girls and the less in-depth its study, if they chose to study it. This was as true in the United States as in Russia before the revolution [226]. It was not uncommon for boys to be forced to double a grade, while before the advent of coeducation, doubling rarely concerned girls.A teacher who "made the flesh of a young girl tremble under the rod or the rod ... (was) liable to be accused of excessive severity." All this explains why the memoirs of nineteenth-century female students, unlike those of male students, rarely contain expressions of fierce hatred towards the school. [228]

Many educational differences between boys and girls can be attributed to the fact that girls' schools were not supposed to prepare them for college, which, with rare exceptions, was closed to women. This does not mean that higher education was directly discriminatory against women. First, until the second half of the twentieth century, the vast majority of men did not attend university either. Second - and more importantly - universities were intended for those who had to earn a living. Consequently, the sons of the great and the rich did not frequent them any more than their sisters. They were just not allowed to do the Grand Tour, for fear that they would be seduced and do not get pregnant. Their education was often just as good,or as bad as that of their brothers.

During the 19th century, the United States was the first country to adopt coeducation. Other countries eventually followed suit and began to make children compulsory from 1850. The teaching profession became massively feminized. In 1900, three-quarters of public school teachers in the United States were women. Twenty years later, 90% [229]. For the first time in history, a large number of boys began to be trained by women; the more integrated education developed, the more likely they were to be treated like girls. As a result, boys were simply at a disadvantage, either because they were developing more slowly,either because they were more physically active and had more difficulty spending endless hours in class, or because they saw it as a humiliation the fact of having to be in competition with the girls [230].

In the second half of the 19th century, girls performed better than boys in primary school [231]. Since then, the same has been true of secondary schools in almost all countries [232] and the same trend is currently observed in universities. At the same time, the importance of ratings has eroded. Those who visited the United States in the 19th century noted that schools, which were mixed, tended to place less importance on achievement than European schools [233]. In the whole of the developed world today, it is forbidden to criticize a student, let alone put an "F" on a copy. As schools have admitted girls, who on average are less competitive than boys, they have been forced to adapt to meet their needs.

Over time, however, the boys left behind the suffocating atmosphere of the school, with its teaching staff overwhelmingly female, to follow different paths. Unless they came from well-off families, most boys were pressured into paid work in their early to mid-adolescence. The same was not the case for girls, who, considered to be the bearers of culture, were not supposed to have a job. It was much easier for them to get an education; indeed, education itself was seen as a luxury for girls who did not have to earn a living. Boys who dared to show their love of knowledge were often looked down upon; some were called weaklings and punished. These pressures explain why,during the second half of the 19th century, girls began to outnumber boys in primary school. [234] Among high school students, the gap was even greater. This is not surprising, given that secondary education was sometimes free for girls; in contrast, parents of boys had to pay school fees. [235] In 1900 in the United States, there were three times as many girls as boys in secondary schools [236].parents of boys had to pay school fees. [235] In 1900 in the United States, there were three times as many girls as boys in secondary schools [236].parents of boys had to pay school fees. [235] In 1900 in the United States, there were three times as many girls as boys in secondary schools [236].

In St Louis, which around 1900 was considered a large progressive city. 23% per cent of 16-year-old Euro-American girls, but only 15% of boys of the same age and background, attended school. In the world of work, the figures were diametrically opposed: 73.7% of boys, but only 46.9% of girls, were employed [237]. Contemporaries were well aware that women had more possibilities to study than men [238]; some thought this was the reason why boys, "kicked out of the classroom", focused on athletics, "the only area where male supremacy is unmistakable" [239]. These differences have persisted. In 1950, the average number of years of schooling for those 25 and over was 9,6 years for women against only 9 years for men [240]. To date, more girls than boys graduate from high school. As there are more schools for girls than schools for boys, girls also have more opportunities to study "college". [241]

At the time and in the places where girls enrolled in mixed schools, it was generally easier for them than for boys to be admitted. They also had better conditions, followed less demanding curricula, were subject to less severe discipline, and could graduate with little or no effort. Not content with these benefits, they or their teachers demanded that subjects such as cooking and cleaning count as much for scholarship and college admission as Latin and algebra. [242] When girls began to attend school with boys, they continued to move into less demanding or perceived programs of study. For example, they studied the humanities rather than the exact sciences.Perhaps this is also why, on average, girls for a long time achieved higher marks. If girls were educated separately from boys, it was claimed that they were discriminated against. If they were educated with the boys, it was said that their special needs were not met [243].

When women began to be admitted to universities, nothing changed in this regard. Oberlin College, founded in 1833 to train priests, was the first in the world to provide higher education for women. And, from the start, the students were exempted from arithmetic, which was considered the most difficult subject of all. Some would say that mathematics was of little use to the Oberlin seminarians, but we see much less how they were supposed to do without Greek and Latin. These measures were not intended to discriminate against women, but rather to attract them. Indeed, as soon as, in 1837, four women asked to follow the courses until then reserved for men, their request was accepted. However,the vast majority of women continued to enroll in the easier women's course [244].

In the 19th century, other women's colleges built their curricula in the same way. Wellesley, founded in 1875, immediately claimed to be as good as any boys' school. But, unlike boys' schools, Wellesley did not require those who wished to enroll in it to have knowledge of such a "formidable" subject as Greek. Although the requirements for admission to Vassar and Bryn Mawr were strict, Greek was not required in either of these institutions. [245] In fact, of all the early universities for women, only Smith College rivaled the universities for men. Founded in 1871, it found itself practically without students after a few years and had to save money. [246] In the 1950s again,only a very small minority of women's universities presented studies as a means of "developing intellectual curiosity and love of knowledge" in the catalogs they used to attract students. [247]

According to Mabel Newcomer, a professor of economics at Vassar who studied the issue in the late 1950s, "girls' universities as a whole provided better dormitories and more elaborate gardens and grounds than other universities." They were saving money elsewhere. Girls' dorm rooms are likely to be redecorated at regular intervals by professionals, although classrooms, where female students spend more time studying than they spend in living rooms, remain shabby and little attractive. If teachers reside in student dormitories, their quarters are more stylish than anything their colleagues can afford with their own salaries; and teachers' desks tend to be as bare as cells in a monastery.

To justify these conveniences, Newcomer affirmed that "it would be giving jam to the pigs to give it to the men", who do not need "maids" to serve them, but are happy to eat in cafeterias. . Although tuition fees are higher at men's universities than at women's universities, when you add the cost of accommodation and meals, the situation is reversed: men spend more on studying, women on teaching. a pleasant life. Living as a woman not only has a price, but it is also a disproportionate price that is paid by others. At the time, two-thirds of men who attended university, but only half of women, contributed to the costs of their own education. [248] Until 1987,women received more financial assistance for their studies than men [249].

To prepare for a living, men chose fields such as engineering, agriculture, and law. To prepare to become housewives or, if they could not find a husband, to teach, women chose household arts and education. [250] As late as 1961, only a small percentage of American female students were concerned with earning a living. [251] All they hoped for was to find a nice job in an office where they could meet their future mate. Many of them went straight from university to their husbands' homes, if they did not interrupt their studies to get married. Overall, the same trend has persisted until today. In the United States, as in other countries,men make up the vast majority of engineering and natural science students. Conversely, women outnumber men in the humanities and, more recently, in many social sciences as well [252].

Feminists have often attributed the tendency of women to focus on the humanities to be "steered" by society in that direction. In fact, the opposite is usually the case. Even as children, girls are more likely to be admitted into the company of boys than the reverse [253]. In the past, attempts to attract more women into technical occupations and the natural sciences have failed to change the situation [254]. Even today, the most demanding courses of higher education, such as engineering and physics, are those with the fewest female students [255]. Aside from the theories regarding the different intellectual capacities of the sexes, which are currently so old-fashioned that a Harvard president was fired for mentioning them,two explanations for this state of affairs come to mind. First, if girls receive a different education, it may be that, by being spoiled and pampered from birth, they end up shying away from any subject that is or is deemed difficult. They are said to do so with "extreme ingenuity and determination" [256]. Second, relatively few women plan to support a family. Therefore, the goals which drive them to choose the above mentioned subjects are other than that of making a lucrative career; in other words, women are more free to study what they like.by dint of being spoiled and pampered from birth, they end up shying away from any subject that is or is deemed difficult. They are said to do so with "extreme ingenuity and determination". [256] Second, relatively few women plan to support a family. Therefore, the goals which drive them to choose the above mentioned subjects are other than that of making a lucrative career; in other words, women are more free to study what they like.by dint of being spoiled and pampered from birth, they end up shying away from any subject that is or is deemed difficult. They are said to do so with "extreme ingenuity and determination" [256]. Second, relatively few women plan to support a family. Therefore, the goals which drive them to choose the above mentioned subjects are other than that of making a lucrative career; in other words, women are more free to study what they like.the goals which prompt them to choose the above mentioned subjects are other than that of making a lucrative career; in other words, women are more free to study what they like.the goals which push them to choose the above mentioned subjects are other than that of making a lucrative career; in other words, women are more free to study what they like.

Many women study humanities or social sciences because these areas are considered easy. When the going gets tough, they often drop out, if not during their studies, at least later, as they try to climb the academic ladder. Others tend to enter female ghettos such as community colleges), gender studies departments and some other departments whose staff and attendance [257] are almost entirely female. Women are also over-represented in “accessible” medical specialties, such as pediatrics, psychiatry and general medicine [258]. Surveys in several countries confirm that female academics are on average considerably less productive than their male colleagues. [259] The inability or unwillingness of women to compete with men may explain why, even at the last five women's universities in the United States, the majority of full professors are men. It also explains why university competitions and prizes reserved for women have a long history. [261]

Conversely, the few women who show courage and devote themselves to "difficult" fields explicitly deny being victims of discrimination. [262] Often, they do their jobs as well as their male colleagues. [263] Yet even in these areas, the Nobel Prizes, which reflect among other things exceptionally great effort and sacrifice, are bestowed on men. According to some analyzes, the fact that men are much more willing to follow courses which require much more work and bring greater rewards is the direct result of their forced break with their mother. Others believe it is linked to male hormones, especially testosterone, which on average make them more aggressive and ambitious [264. Doing so of them,to follow the reasoning of the author, excellent parties. NDE].

Be that as it may, we have seen that, in order to prepare men for the heavy burdens which they must bear in adulthood, society imposes on them, from their first years, burdens which never cease to increase. as they grow. Boys tend to be neglected and scolded, girls pampered, pampered and comforted. These differences are reinforced by initiation rites in some societies and by the school system in others. At one time, only boys received a Spartan education. Once the girls were admitted to boys' schools, it didn't take long for women to start teaching in these establishments and for them to lose their Spartan character.

Once women became the majority in the teaching profession (parity, always parity. NDE), boys were further discriminated against. Unable to cope with the boys' greatest turbulence, the teachers did what they could to quell it. [265] If, during the breaks, the girls did not participate in the boys' games, it was, it was said, because they were excluded. On the other hand, if they did participate, it was, it was assured, because they were harassed. The repression and discrimination faced by boys is almost certainly one of the reasons why, in most cases, boys tend to perform worse in school than girls [265bis]. The less demanding and stimulating a school,the better the results for girls.

When the time finally comes to give them a choice, men and women continue to do exactly what society expects of them. In order to prepare to become wives, whose first duty is to help their husbands to find their way in the world, proportionally more women are entering the fields which will enable them to find their way in society without too much embarrassment. Nowadays, it should be added that women also have to think about how to earn a living in case they are forced to divorce (society has provided for this case, in particular through alimony, compensatory benefits and other forms of extortion. , knowing that custody of the children is granted to the mother in most cases. NDE). On the other hand,proportionally more men are preparing to become husbands, whose first duty is to provide for their wives, by embarking on fields which are difficult from all points of view.

5. Conclusions

Since the early 1970s, a considerable body of literature has sought to show that women, as women, are despised, oppressed and discriminated against by men. However, the truth is quite different. Whether for biological, psychological or social reasons, it is women and not men who are considered particularly interesting. This was also true around 1300, when Pseudo-Albert-the-Great wrote Des secrets des femmes, that it is today. Whether for biological, psychological or social reasons, in almost every field there are many more books published about women than about men. The proportion was the same in the past. At almost every stage of life, women make it difficult for men, and men themselves are shooting each other. Since the same phenomenon exists in primates, it may have genetic causes (again, to take this possibility into account, one must share the evolutionary belief. NDE). Either way, the goal is to prepare men for the hardships of adulthood, and to achieve it is to make life difficult for them before they even reach that age.

The fact that the demands are less on women may be related to the psychology of mating. Indeed, to have access to a woman, a man must be able to face the competition and pay. All things considered, the higher his performance and the more he can pay, the more likely he is to impress the woman and her relatives. This is as true among the Australian aborigines as it is in the most advanced Western societies. On the other hand, one of the best ways for a woman to attract a man is to be lonely, vulnerable, and poor. This is especially true if she is young and beautiful and especially if her fate can be attributed not to herself, but to another man. For every man who has ever "oppressed" a woman there is another who is ready to save her in order to gain her favor,even at the risk of his life.

For a woman, making an effort, facing difficulties and becoming independent is just one way to find a partner. Worse yet, such an approach can be counterproductive. Studies show that female college students think men don't like women they see as overly smart [266] and they may be right. As we have said, if it is better for a woman to be beautiful rather than intelligent, it is because men are better at looking than at thinking. Today, as in the nineteenth century [267], the more educated a woman and the more successful her career, the less likely she is to get married and have children. In the past, most girls were educated separately from boys, a fact that contemporaries justified by the need to preserve decency.The proof that they were right is that, now that co-education has become the norm, boys as young as 4 risk being accused of sexual harassment [268]; it is as if their teachers, who are almost all adult women, want to punish them for being male.

As long as they were educated separately from boys, girls had it easier. When education became mixed, they continued to have it easier, and because of their “humanizing” and “reassuring” presence, everyone ended up having it easy. For having a tendency to behave badly, either because of the harsher treatment they received or because of the unstimulating nature of school life, boys were punished. Today they are drugged; among children with various behavioral problems, many more boys than girls are prescribed Tranxene [269]. All that has just been said is valid for the West as it is for the other side of the world; this was already the case in China at the beginning of the twentieth century [270];at a time when most people only had a few years of elementary school; at a time when forty percent of a given age group was in school; at a time when most young people entered the workforce as teenagers; at a time when "boys" took exams in their thirties and "girls" the same age were not yet mothers.

Yet, sooner or later in most women's lives the time comes when they want to get pregnant, give birth to babies, and care for their offspring. Likewise, sooner or later in most men's lives the time comes when, under pain of not finding a mate or losing the one they have, men have to bear the added burden that results from the fact that women become pregnant, give birth to children and care for their offspring. As men and women prepare for this moment, gaps are being created in “human capital”, as specialists say. Willy-nilly, most women line up or enter one of the many female ghettos, where they are largely among themselves and there is less competition. Willy-nilly,most men work hard in whatever jobs they can get or continue their education to prepare for the bigger, more demanding, more difficult and more lucrative positions that society can offer them [270bis ]. Although there are a few exceptions, most women settle into a life where they are fed, housed, laundered, maintained and protected. Although there are a few exceptions, most men throw themselves into a life that has little purpose other than to provide for and protect women.Although there are a few exceptions, most women settle into a life where they are fed, housed, laundered, maintained and protected. Although there are a few exceptions, most men throw themselves into a life that has little other purpose than to provide for and protect women.Although there are a few exceptions, most women settle into a life where they are fed, housed, laundered, maintained and protected. Although there are a few exceptions, most men throw themselves into a life that has little other purpose than to provide for and protect women.

Finally, not only are men doomed to support women, but, as resources are always scarce, they must compete with other men. In addition to the other difficulties it implies, competition prevents men from opening up to each other or to women. The heavy burden they shoulder and the harsh treatment they receive should not be mentioned. The greater the success of a man, the more true it is. From man we expect, as the old saying goes, that he “endures without flinching” - without further details. If he confesses his difficulties to his fellows, it is likely that they will despise him if he confesses them to women, that they will avoid him [271]. All of this explains why men cry much less easily than women and why married men, in particular,are less likely than any other group to seek psychological help [272] (to specialists who overwhelmingly are women. NDE) [272bis]. After all, men have responsibilities to take on.

If they do not succeed, the first people to abandon them are too often their wives. The need for men to compete with each other also explains why the occasional attempts to create male movements have not been very successful. As in some fairy tales, the best a man can hope for is to meet a stranger in an inn. He can buy her a glass of wine, confide in her worries and hope that he will give her some sound advice. In one version of the story, a man is reduced to confiding in a fish. To some readers, parts of this chapter, which emphasizes the much greater difficulties there is in becoming and being a man, may seem tearful and heartless. If so, that only proves what I'm saying [272ter].

Martin van Creveld, The Priviledged Sex , Space Independent Publishing Platform, 2013, translated from English by BK

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[207bis] It is absurd to put on the same level military schools and monastic schools. In the former, the physical exercises have a practical purpose, while, in the latter, they are part of a technique of mortification and thus constitute title of punishments or penance. That being said, it is undeniable that schooling is a form of training which constitutes one of the important aspects of the formation of the Leviathan: “The development of the educational institution from the 17th to the 19th centuries participates in the dissemination of a transversal model of grid of the social world, new techniques of power which allow a rationalized control, or, if you will, by re-reading this story in a more paradoxical mode, a civilized control, in the sense of Elias. This mutation,which is based on a vision of man as a place of investment in science and technology, is in a sense the translation of a collective intention: 'at the starting point, we can therefore place the political project of squaring exactly illegalities' ”(Jean-Claude Bourdin, Michel Foucault: knowledge, domination and subject, Presses Universitaires de Rennes, 2008, p. 114)

“Under the Ancien Régime, each social layer enjoyed a margin of impunity which could take two forms: one, statutory, materialized by the existence of privileges granted to certain groups, the other, imposed by the practice, consisted in granting a space of tolerance resulting either from the inability of the authorities to repress the perpetrators of crimes, or from a 'silent consent' intended to preserve social order (the popular illegalism of the peasants seeking to avoid tax was, for example, tolerated by the bourgeoisie who also tried to avoid tax rules). With the development of capitalism, the bourgeoisie ceased to tolerate the offenses specific to popular circles (theft, plunder, robbery).The penalty economy was then restructured around the opposition between 'property illegalisms' (theft, violent transfers of property) leading to punishments pronounced by ordinary courts, and 'legal illegalisms' (fraud, evasions tax, irregular commercial operations) coming under special jurisdictions and being able to benefit from transactions, accommodations and reduced fines ”(Anthony Amicelle and Carla Nagels, 'Les arbitres de l'illégalisme: new look at ways of doing social control ', Champ penal / Penal field [Online], Vol. XV | 2018, posted on 20 November 2018, consulted on 01 May 2020. URL:irregular commercial transactions) falling under special jurisdictions and being able to benefit from transactions, accommodations and reduced fines ”(Anthony Amicelle and Carla Nagels, 'The arbiters of illegalism: new look on the ways of doing social control', Champ penal / Penal field [Online], Vol. XV | 2018, posted on 20 November 2018, consulted on 01 May 2020. URL:irregular commercial transactions) falling under special jurisdictions and being able to benefit from transactions, accommodations and reduced fines ”(Anthony Amicelle and Carla Nagels, 'The arbiters of illegalism: new look on the ways of doing social control', Champ penal / Penal field [Online], Vol. XV | 2018, posted on 20 November 2018, consulted on 01 May 2020. URL:http://journals.openedition.org/champpenal/9774 ; DOI: <https://doi.org/10.4000/champpenal.9774> ).

"The law, remarks Foucault, is not made to prevent this or that type of behavior, but (at least in part) to differentiate the ways of circumventing the law itself" (Roger-Pol Droit, Michel Foucault: interviews , Editions Odile Jacob, 2004, p. 70). From the seventeenth century, power, under the influence of the rising bourgeoisie, will gradually reserve the privilege of this "law", while reducing, circumscribing and "squaring" the spaces where the third state could operate. 'ignore or violate it (see Jean-Claude Bourdin, op. cit., p. 114 ff .; see also Véronique Castagnet-Lars,' The history of pupils in France from the 16th to the 18th century: actors in the shadows of educational institutions', in Jean-François Condette et id. [ed.], History of education, vol. 2, n ° 150, 2018 [p. 35 to 72]).They have shrunk over the centuries to the point where, for example, low-income taxpayers are fined every year for failing to report a few cents in taxes. Was Foucault therefore wrong when he declared that, in order to perpetuate itself, power absolutely had to preserve “spaces” of illegalism for each social class? No. These “spaces” still exist, crisscrossed by increasingly powerful algorithms and even constantly expanding and condensing illegalities which moreover often constitute outright illegalities, but they are in a way informally reserved for two. categories of the population: the clientele of power and immigrants of extra-European origin [NDE].for example, every year low-income taxpayers are fined for failing to report a few cents in taxes. Was Foucault therefore wrong when he declared that, in order to perpetuate itself, power absolutely had to preserve “spaces” of illegalism for each social class? No. These “spaces” still exist, crisscrossed by increasingly powerful algorithms and even constantly expanding and condensing illegalities which moreover often constitute outright illegalities, but they are in a way informally reserved for two. categories of the population: the clientele of power and immigrants of extra-European origin [NDE].for example, every year low-income taxpayers are fined for failing to report a few cents in taxes. Was Foucault therefore wrong when he declared that, in order to perpetuate itself, power absolutely had to preserve “spaces” of illegalism for each social class? No. These “spaces” still exist, crisscrossed by increasingly powerful algorithms and even constantly expanding and condensing illegalities which moreover often constitute outright illegalities, but they are in a way informally reserved for two. categories of the population: the clientele of power and immigrants of extra-European origin [NDE].every year low-income taxpayers are fined for failing to report a few cents in taxes. Was Foucault therefore wrong when he declared that, in order to perpetuate itself, power absolutely had to preserve “spaces” of illegalism for each social class? No. These “spaces” still exist, crisscrossed by increasingly powerful algorithms and even constantly expanding and condensing illegalities which moreover often constitute outright illegalities, but they are in a way informally reserved for two. categories of the population: the clientele of power and immigrants of extra-European origin [NDE].every year low-income taxpayers are fined for failing to report a few cents in taxes. Was Foucault therefore wrong when he declared that, in order to perpetuate itself, power absolutely had to preserve “spaces” of illegalism for each social class? No. These “spaces” still exist, crisscrossed by increasingly powerful algorithms and even constantly expanding and condensing illegalities which moreover often constitute outright illegalities, but they are in a way informally reserved for two. categories of the population: the clientele of power and immigrants of extra-European origin [NDE].the power absolutely had to preserve “spaces” of illegalism to each social class? No. These “spaces” still exist, crisscrossed by increasingly powerful algorithms and even constantly expanding and condensing illegalities which moreover often constitute outright illegalities, but they are in a way informally reserved for two. categories of the population: the clientele of power and immigrants of extra-European origin [NDE].the power absolutely had to preserve “spaces” of illegalism to each social class? No. These “spaces” still exist, crisscrossed by increasingly powerful algorithms and even constantly expanding and condensing illegalities which moreover often constitute outright illegalities, but they are in a way informally reserved for two. categories of the population: the clientele of power and immigrants of extra-European origin [NDE].the clientele of power and immigrants of extra-European origin [NDE].the clientele of power and immigrants of extra-European origin [NDE].

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[265bis] The essential reason is much simpler; see, if at all it is necessary to refer to research work to be convinced, [https://dailycollegian.com/2018/04/schools-are-designed-more-for-girls-than- for-boys /](https://dailycollegian.com/2018/04/schools-are-designed-more-for-girls-than-%20for-boys%20/) . NDE

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[270bis] According to a recent survey by the University of Texas, which was echoed by a French weekly women's magazine co-founded in 1965 by a certain Lazareff, women "who occupy positions of responsibility [ sic] are […] more exposed to depression than their male counterparts and than women who have less responsibilities ”. Even if it is by definition impossible to caricature a living caricature, it is safe to say that having to shake hands, make kisses, pretend to smile, chat, tap on the keys of cellphones, computers laptops, tablet computers, having coffee served, doing statistics, analyzing graphs, curves and tables, all day long,in the midst of "human resources" almost exclusively female and for a salary which, very often, is not higher than at least ten minimum wage, while at the risk of breaking a nail or a heel at any time, must indeed to be inhuman, when you have the privilege of being a woman. Of course, if women "who occupy positions of responsibility [sic] are [...] more exposed to depression than their male counterparts and than women who have less responsibilities", it is because of the men. NDEif women "who occupy positions of responsibility [sic] are [...] more exposed to depression than their male counterparts and than women who have less responsibilities", it is because of the men. NDEif women "who occupy positions of responsibility [sic] are [...] more exposed to depression than their male counterparts and than women who have less responsibilities", it is because of the men. NDE

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[272ter] The danger to which one is exposed who is sufficiently differentiated to realize the "much greater difficulties of becoming and being a man" in a gynocentric society, but yet does not have enough character to understand the paradox with which this second chapter closes, would be to let oneself be drawn down the slope of self-victimization, but here again, the man, whatever his efforts, cannot compete with the woman .