

THE EPOCH TIMES

TRUTH AND TRADITION

SPECIAL EDITION | March 2019

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Men & Women

Embracing Our Differences

FROM THE EDITOR



Men and women have long been a delightful—if not sometimes confounding—mystery to each other.

Look to our classic literature, and you'll see how their utterly different natures, and the tension between them, have been the stuff of tragedies and comedies, as well as legends and jokes, throughout time.

In this special edition, we explore the differences between men and women, from the hard-wired, biological differences, to their innate psychologies, and how disregarding these differences has hurt our society.

We also look at the unique qualities that men and women possess.

We explore how true masculinity is about good leadership—decisiveness, confidence, and greatness of heart.



TROOBADOOR / SHUTTERSTOCK

We also look at how these virtues of men are being suppressed in today's society, and provide insight on how they can be rekindled.

As for women, in the modern pursuit of equality between the sexes, their intrinsic, nurturing, feminine qualities, such as kindness and gentleness, have often been discouraged. For example, women who choose to be full-time mothers are sometimes looked down

upon, and yet, as poet William Ross Wallace wrote, "The hand that rocks the cradle is the hand that rules the world."

We hope you enjoy this edition of our special Epoch Times series on values and tradition.

JASPER FAKKERT
Editor-in-Chief

COVER PHOTO BY MATTIA LUCCHIN/UNSPLASH

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Standing outside of political interests and the pursuit of profit, our starting point and our goal is to create a media for the public benefit, to be truly responsible to society.

We endeavor to educate readers about today's most important topics, seeking to broaden and uplift minds. We believe that rational, balanced debate is key

for fostering a healthy democracy and a compassionate society.

As an independent media outlet, we use our freedom to investigate issues overlooked—or avoided—by other media outlets. We seek to highlight solutions and what's good in society rather than what divides us.

We report respectfully, compassionately, and rigorously.

We stand against the destruction wrought by communism, including the harm done to cultures around the world.

We are inspired in this by our own experience. The Epoch Times was founded in 2000 to bring honest and uncensored news to people oppressed by the lies and violence in communist China.

We still believe journalism is a noble vocation, but only when it genuinely seeks to serve its communities and help them to flourish. In all that we do, we will hold ourselves to the highest standards of integrity.

This is our promise to you.

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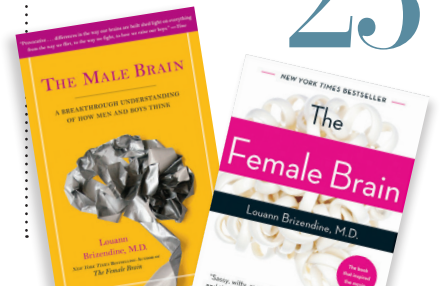
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TO DENY SEX DIFFERENCES IS TO HARM SOCIETY

WILLIAM GAIRDNER

Plato sowed the wind of sexual egalitarianism a long time ago. So did Karl Marx, his sugar-daddy Friedrich Engels, and Leo Tolstoy.

Then came the kibbutz system of Israel. Then, the radically anti-male, anti-marriage, and anti-family feminists of the West, who jumped on that bandwagon in the mid-20th century.

Now, we're reaping the whirlwind.

George Gilder sounded the alarm in his prescient 1992 book "Men and Marriage," with a warning that is quite telling, given today's bitter war between the sexes. To wit, the prevalent sexual instinct of males the world over—to the great detriment of social stability—is to focus on their immediate gratification. Single, young men, undisciplined and unconstrained by traditional sexual mores and manners, are a distinct hazard to society and its procreative health, for many reasons.

Among the reasons: They vastly prefer hit-and-run sex. They are wildly more physically and sexually aggressive than

females. Although young, single men represent a low percentage of the population over the age of 14, they commit the majority of violent crimes. They drink more and have more serious car accidents than women or married men. Young bachelors are 22 times more likely to be committed for mental problems—and 10 times more likely to be hospitalized for chronic diseases than married men. Single men also are convicted of rape five times more often than married men, and have almost double the mortality rate of married men—and three times that of single women.

Losing Out

The whole business of sexual liberation has backfired. Men have benefited sexually in the short term, but not necessarily in the long haul. Women have lost in both because they have surrendered the one sure means—the postponement of immediate male gratification—that enabled them to have children, provide for them, protect them, and nurture them

THIAGO SANTOS/SHUTTERSTOCK



Easy divorce—or "couple dissolution" as the Swedes so coyly call it—has risen drastically everywhere.



Single men have almost double the mortality rate of married men—and three times that of single women.

OVER

70%

of residents in downtown Seattle live alone.

personally at the same time.

In essence, the traditional balancing equation that drew men into the powerfully attractive fertility world of the female has been surrendered and, instead, we have encouraged females to enter the frenetically sexual world of men.

A direct result has been the weakening of marriage and family bonds; men abandoning women and children; and many—mostly poor women and their children—abandoning marriage altogether and cleaving unto the patriarchal state.

Even worse, as Gilder explains, feminism, by default, has allowed males to create an informal system of serial (or even simultaneous) polygamy—one in which the stronger (wealthier, more successful) men can enjoy many, usually younger, partners. But a woman loses out, in that, for the purposes of child-bearing, her

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**YOUNG
BACHELORS
ARE**

22

TIMES

**more likely to be
committed for
mental problems.**

chances of locating a strong husband and father for her children are biologically confined to a few fleeting years of her life. If she waits too long to marry, the strong males her own age get taken in a rapidly peaking, concave-sided pyramid of diminishing choices.

Furthermore, in societies that choose to deny these natural sex differences and to permit “liberated” sex, the homosexual sub-culture vies for normalcy with the core culture, attacks traditional values, and recruits otherwise procreative (and usually younger) males. And because liberation so obviously multiplies the sexual choices for strong males, it overturns the equal apportionment of possible mates, and, in its feminist guise, sets the female ethos against the male ethos, thereby encouraging sexual resentment between men and women.

In April, Alek Minassian took his rented van on a mile-long death-ride along a Toronto sidewalk, killing 10 people and injuring 13 others. His motive? He claimed allegiance to a male grievance group called “incel,” which stands for “involuntarily celibate.” He and his group were violently angry about unequal apportionment. The victims he mowed down were mostly women.

Death of Marriage

All of this leads to fewer marriages, something we saw first in Sweden halfway through the last century, when it enthusiastically embraced sexual liberation: Its marriage rate did a freefall to around 50 percent of its former level.

And then, more people began living alone. Today, almost 60 percent of the residents of Stockholm live alone—a growing

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pattern seen everywhere in the West. For downtown Seattle, that number is now over 70 percent.

Meanwhile, easy divorce—or “couple dissolution” as the Swedes so coyly call it—has risen drastically everywhere. Multiple mates? Easy sex? Homosexuality? Easy cohabitation and divorce? All these inevitably undermine heterosexual monogamy, which is most unfortunate, precisely because “monogamy is designed to minimize the effect of sexual inequalities—to prevent the powerful of either sex from disrupting the familial order,” Gilder says.

And so, as Gilder warns, because the most crucial process of civilization is “the subordination of male sexual impulses and biology to the long-term horizons of female sexuality,” society must be set up to tame men and their barbaric proclivities. For without the long-range reproductive goals of women, men would be content to fight, enjoy their lust, wander, make war, compete, and strive for power, glory, and dominance.

The conclusion is that, in terms of the larger purposes, and indeed the very survival of human civilization—which depends utterly on sufficient procreation, successful child-nurturing, and strong families—males, in general, are inferior sexually to women, who, because of their biology, control the entirety of the sexual and procreative order (or disorder) of human life.

In this sense only, males are neither sexually nor morally equal to females, and therefore—and this is surely Gilder’s most important point—“men must be made equal by society.” Which is to say that men rely for personal meaning and success on the socially purposive roles created for them by their culture.

In short, women channel and confine the generalized male sexual desire in such a way as to protect themselves and their children, and in so doing, they teach men to subordinate their impulses to the long-term cycles of female sexuality and biology on which civilization, and its survival, has always depended.

When you stop to deeply consider the complex physical, emotional, and financial requirements of the average family, the seriousness of this undertaking sinks in. It requires what the anthropologist Margaret Mead called a “commitment of permanence” from each sex, and a “deal” struck between the parties, the terms of which are supplied by the culture. We have been breaking the deal at our own—and especially at our children’s—peril.

William Gairdner is an author living near Toronto. His latest book is “The Great Divide: Why Liberals and Conservatives Will Never, Ever Agree” (2015). His website is WilliamGairdner.ca

Men and Women Myths of Difference

JAMES SALE

F

ormer first lady Michelle Obama recently confided her “secret” to young women everywhere so that they, presumably, could be like her: “I have been at probably every powerful table that you can think of, I have worked at nonprofits, I have been at foundations, I have worked in corporations, served on corporate boards, I have been at G-summits, I have sat in at the U.N.; they are not that smart.”

Who are not that smart, according to Obama? Well, apparently, some men in the workplace who turn out to be mediocre, although rather overconfident—despite being some of the most powerful men in the world. It is, perhaps, easy for her to say, now that her husband is no longer in office; presumably, she did not include him in the pool of mediocre men.

You would have thought that being a black woman she would have doubly understood what prejudice is. But such comments clearly play to the gallery and promote that modern myth we call feminism. Yet, this kind of virulent feminism goes way beyond the reasonable request of women in earlier generations to be treated fairly. Underpinning Obama’s comment is the presumption of female superiority.

That there are mediocre men at all levels of society should come as no surprise to anybody, but it seems not to occur to Obama that there are a nearly equal number of mediocre women everywhere we look, too. It would seem that in overlooking this fact, her “secret” is a gross distortion of reality, whatever else we might think of it.

Violence and Emotional Violence

We hear a lot about the violence and unreasonable behavior of men by feminist activists and, sadly, by good women who ought to know better, but the reality isn’t so simple.

In the UK, for example, a report by the BBC recently stated that one-third of domestic violence reports were by men in



Beautiful Eve (etymologically, the mother) fell because she believed an invalid criticism, a lie, about God’s creation.

fear of their female partners. That’s quite a large number, and it says nothing about another kind of violence at which women outdo men: emotional violence. To put this in literary terms: For every Macbeth, there seems to be a Lady Macbeth somewhere, who may or may not be the wife (or more often—to no one’s surprise—the mother). In a metaphorical sense, Lady Macbeth puts the knife into Macbeth.

As human souls, men and women are absolutely equal, and under the law, they need to be treated fairly, too. But in every other way, men and women are entirely different. In fact, men themselves aren’t equal—some are truly mediocre in every way, and yet others are outstanding, charismatic, and of an order that is quite godlike.

Why, then, would anyone in their right mind think that men and women are “equal” in that feminist sense that drives them to argue that women should be able to do anything a man does?

Personally, I don’t want women in our Special Forces going around killing people;

I think we have enough men to do that—and men are much more biologically dispensable, anyway—so why is it a victory for women to access the dreadful things men do?

Differences Between Men and Women

When we talk about “differences,” we need to be clear: First, and obviously, men and women are physiologically different. Even if we don’t believe in God, nature informs us that bodies have specific functionality and purpose. That male and female bodies are different, therefore, does not suggest equality, as manifested in uniformity, but rather suggests difference. And the next difference is manifestly psychological.

If we were to use shorthand, the difference would run something like this: The average woman (and there are plenty of non-average women, by definition) tends to accept invalid criticism. The net result of this is that the average woman tends to have low-esteem, lacks self-confidence, and is more vulnerable to depression be-

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Strong Adam (etymologically, the man) joined her in the fall because he rejected the valid criticism, the truth, from God that he would die if he transgressed.

◀ "The Fall of Man" (1616) by Hendrick Goltzius.



cause she can easily believe what's false. On the other hand, the average man (average, I repeat) tends to reject valid criticism, and thus tends toward egotism, overconfidence, and a general stupidity deriving from an inability to receive accurate and corrective feedback.

You'll recall that the "overconfidence" of men was something Michelle Obama noticed. It is true, but adversarially pitting women against men, as she has, and attempting to wrest "superiority" from them, is to contribute to society's miseries and final implosion. As the dark lord Sauron says in "The Lord of the Rings," "There is no life in the void," and that is what the feminist position is.

The Lady Galadriel Spills the Beans

It is to "The Lord of the Rings" that we now can turn to find a wonderful mythological expression of the real distinction between men and women—one that acknowledges their potencies but keeps in mind their important differences.

You may remember that wonderful scene

in the book and film at Lothlorien, where Frodo freely offers Galadriel the Ring of Power, the One Ring. Galadriel says: "You will give me the Ring freely! In place of the Dark Lord you will set up a Queen. And I shall not be dark, but beautiful and terrible as the Morning and the Night! Fair as the Sea and the Sun and the Snow upon the Mountain! Dreadful as the Storm and the Lightning! Stronger than the foundations of the earth. All shall love me and despair!" She is transfigured momentarily by this exchange, becoming "tall beyond measurement and beautiful beyond enduring, terrible and worshipful." Then she shrinks back to her normal self again.

In essence, what this comes down to—if we may be prosaic about this poetry—is that men want strength and women want beauty, and these are not "equal" but asymmetric tendencies. If 5,000 years' worth of history hasn't demonstrated this, I'm not sure what ever could. The cosmetics or fashion industries, for example, are not something invented by men to enslave women, but industries women want and men applaud. Women simply love looking great, and even feminism doesn't do away with the need for the female to "appear" striking.

Similarly, as the "strong" man (physically, financially, emotionally, mentally, creatively, spiritually, or a combination) proves irresistibly attractive to certain women, so men "work" on these "strengths" (often less consciously, perhaps, than women working on "beauty," which, too, has components way beyond just the physical) in order to become desirable to women.

Men know they need women, and not just for sex or reproductive purposes, but because women bring "beauty" to their bare lives. Strength has no life force about it, except when operating, but beauty emanates radiance at all times and is its own proof. In short, beauty is superior to strength in that it can compel reaction by its own internal nature, whereas strength is just that—strength—and all too often has the element of coercion about it.

As Dostoyevsky memorably said, "The world will be saved by beauty." And beauty, as Plotinus remarked, is the first attribute of the soul.

Adam and Eve Get It, Too

What I am saying is represented in the myths of long ago. Beautiful Eve (etymologically, the mother) fell because she believed an invalid criticism, a lie, about God's creation; strong Adam (etymologically, the man) joined her in the fall because he rejected the valid criticism, the truth, from God that he would die if he transgressed. Two different psychological perspectives combined to produce what all cultures, all religions, and all myths have known from the beginning: that

the human race was involved in some aboriginal calamity from which it has not fully recovered.

However, one good thing about the calamity—aside from subsequent stories of heroes and salvation—is that the two, the man and the woman, became inseparably conjoined in their mutual responsibility for the loss, and the hope that in their working—loving—together, this could be reversed.

Back to Babel

And feminism? That, too, is represented in the myths. Its roots are really pre-Enlightenment. They go back to the Tower of Babel and the idea that human beings can build a perfect society and are in themselves perfectible. This is a profoundly anti-religious idea, and after the life of Christ, the church called it the Pelagian heresy, which means a belief that human beings, by their own power, can attain salvation without reference to God or gods—that education, if we could just get enough of it, would do it. That's why the Marxists, the feminists, and all the other ideologues always talk about education—in their sense, of course, meaning complete indoctrination. But the pagan Greeks, too, would have had a word for these anti-religious, humanistic sentiments: hubris.

In conclusion, let's remind ourselves that feminism is an ideology, and that, as Dr. Norman Doidge said, "Ideologues are people who pretend they know how to 'make the world a better place' before they've taken care of their own chaos within." Let's resist this ideology and its false mythologies, and begin appreciating men as men, and women as women, and celebrate who they really are.

James Sale is an English businessman and the creator of Motivational Maps, which operates in 14 countries. He has authored over 40 books from major international publishers, including Macmillan, Pearson, and Routledge, on management, education, and poetry. As a poet, he won first prize in The Society of Classical Poets' 2017 competition.

A symbol of hubris, "The Tower of Babel" (1563) by Pieter Bruegel the Elder.

PUBLIC DOMAIN





MIEN

and



WOMIEN

Some Inconvenient Truths

PAUL ADAMS

Men and women are different. The differences make a difference. Pretending otherwise has consequences for both sexes and for a free society; it denies reality. Coercing men and women to behave according to the dictates of political correctness and corporate progressivism makes us less, not more, free.

Biology and Behavior

Some “progressives” believe there are no important biological differences between men and women beyond the “plumbing.” In their view, boys and girls should be raised the same; differences in social norms and expectations between men and women should be erased.

The assumption here is that the biological basis of human behavior is much the same for men and women. The striking differences we see in all societies, and in all times, are “just cultural.” Culture, it is implied, is something detached from our bodies and biol-

ogy, a blank slate on which rulers and cultural elites can write almost anything they want and can get the population to agree or submit to.

The result, in this view, would be that social differences between the sexes—for example, the different contributions of husband and wife to paid and domestic work, respectively—would decline or disappear. The proportion of women who become partners in leading law firms or engineers or members of corporate boards would become equal. Women would prefer as partners men who were egalitarian, with the same or even lower earnings than they made, and men would show no preference for younger women.

None of that, however, happens in real life, at least not without coercive measures and powerful incentives.

Even at the level of genes, the differences seem to be greater and more numerous than once claimed. They can't be reduced to the difference in sex chromosomes—X and Y in men as opposed to two X chromosomes in women—and a few hundred other genes they affect. Recent research suggests

that a full third of our 20,000 protein-coding genes—genes that make proteins that do a large variety of jobs—behave very differently in men and women.

But we don't need to rely on such developing genetic research. We can look at the natural experiment of modern societies that vary widely in the extent to which men and women are treated equally. There we find that as societies—supported by policy and changing cultural norms—approach having equality between the sexes, the preferences of women themselves diverge from those of men.

Equal Society

A recent study, focused in Denmark, suggests that as other barriers to economic equality between men and women in the workforce are removed or mitigated, the remaining differences between the sexes are between mothers and fathers, not men and women generally, and that the difference has to do with the dynamic effects of children, or the “child penalty,” as the authors call it.

Women spend less time in the workforce and more time with family. They also prefer people-oriented but lower-paid careers like teaching compared to, say, engineering. Within highly paid professions such as law or medicine, they disproportionately choose more people-oriented, and especially child-oriented (but also lower-paying), fields like family law rather than corporate law, or pediatrics or general practice rather than surgery.

Furthermore, as nations become more egalitarian and the status and security of women increases, so the gap between the sexes in the choice of science, technology, engineering, and mathematics (STEM) fields also increases. Women are freed up to avoid the STEM fields.

Even young women who have had ex-

The aim is to get mothers—whether they are on welfare or pursuing high-powered careers—back into the labor market as early as possible.

**1/3 OF OUR
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cellent educations, are well-mentored, and join top law firms where they work hard tend to drop out by their mid- or late 20s. They want and choose a life more oriented to children and family. Linda Hirshman, a retired labor lawyer and professor, wrote a manifesto recognizing and deploring this phenomenon and scolding such women for the ungrateful squandering of their educations, careers, and lives.

No less frustratingly for feminists, other research shows that women, including feminists, prefer men who are chivalrous—or, in the ideological term liberal psychologists apply to men who open doors for women, “benevolent sexist.” They prefer such “benevolently sexist” men to those who are “non-sexist” and politically correct. They also prefer men to earn more than they do.

Both Hirshman and the Danish study saw the problem—once other obstacles to equality were removed—as resulting from women's own choices. Rather than accept that those were their choices and should be respected as such, they blamed the women and their mothers for perpetuating attitudes that hampered female achievement and equality in the workforce.

This approach seeks to change female preferences, which are seen to lag behind those of enlightened elites. It is a common response among corporate progressives and feminists. It systematically, and almost unthinkingly, subordinates family to market, and the needs of children to the goals of employers and

the pressures of feminists.

Some policies seek to harmonize work and family through “family-friendly” measures such as early child care, parental work, flexible hours, and the like. Others do so by “gender-neutralizing” measures that aim to modify traditional gender roles—for example, changing the division of labor between parents so that fathers do more child-rearing and housework while women are freed to work earlier and longer in the workforce, their employment patterns less “interrupted” by children.

In both cases, the aim is to get mothers—whether they are on welfare or pursuing high-powered careers—back into the labor market as early as possible. They favor women getting an early start on their careers and working continuously to retirement with minimal or no interruption for raising young children.


In both cases, the aim is to harmonize work and family by subordinating the latter to the former. Such policies are based not on what women want, but on what “enlightened” elites, whether feminists or corporate progressives, think they should want.

Paul Adams is a professor emeritus of social work at the University of Hawai'i and was a professor and associate dean of academic affairs at Case Western Reserve University. He is the co-author of “Social Justice Isn't What You Think It Is” and has written extensively on social welfare policy and professional and virtue ethics.

▲ Women prefer people-oriented but lower-paid careers, like teaching, rather than, say, engineering.



Research shows that women, including feminists, prefer men who are chivalrous.



SAVING *the* SEXES, *Saving Sex*

PAUL ADAMS

I asked a young man who was applying for college what field he was interested in. He told me he wanted to be an actuary, a highly paid but challenging and difficult career. I asked him why that particular profession attracted him. He said it was because he wanted to be able to support his (future) family. He had researched typical starting salaries for particular fields and found this one near the top.

Now, having read many hundreds of essays by applicants to graduate schools in my own field of social work—a predominantly female and low-paid “helping profession”—I was startled by this response. I had never read such an answer in the many “Why I Want to Be a Social Worker” essays I had read, and if I had, I would have doubted the research skills of the applicant. No one ever entered my field, I suspected, because of its earnings potential. I had heard of young men choosing other fields because they wanted to make good money, but not of their doing so in order to support a family they did not yet have.

It is not that men are afraid to man up and commit; it is that they don't need to.

As I thought more about it, the young man's answer seemed to me a very wise one, providing that he could show aptitude and capacity to enter his chosen field, as well as the devotion to a challenging quest of mastering the knowledge and skills he would need. It reflects recognition of the ancient fact of life and society that a man has to work for sex, and sex happens most often and best within marriage. That is not the reason a suitor would give his beloved's father when asking for his blessing on their future marriage, or that a student would give an admissions committee. But it is what a father, looking out for his daughter's best interests, would assume in asking the young man about his prospects. He would seek to assure himself that the young man was not a cad and would be able and willing to support a wife and children—that he was not, in modern parlance, a narcissist or a slacker.

Making Him Work for It

Put differently, men are the pursuers and

women the gatekeepers in terms of access to sex. Each has something to offer that the other wants, but also expects something in return, a price. Women have more at stake: They are the ones who get pregnant and are concerned with ensuring that, if they do, they will not be abandoned. Since men have higher libidos and are more single-minded in their pursuit of sex, women are able to command a higher price for sexual union.

To see how far that price has fallen, we need to consider both how it is expressed still in countless ways and where such expressions have fallen into disuse. As Mark Regnerus, the leading social scientist researching the phenomenon of “cheap sex,” notes, the expectation that the man will pay when out on a date—that he will romance her, “work for it”—survives even among “enlightened” egalitarians. The man is still the one who proposes marriage and the one who, at least used to, promise marriage in the event of pregnancy. The popular convention or threat of the “shotgun wedding” was one way

the girl's family made sure the boy kept that promise if need be, a way that has fallen into disuse.

In the complicated biblical story of Jacob, Leah, and Rachel, the man ended up working a total of 14 years for the bride he sought. Many other stories and legends attest to heroic quests embarked on and dangers faced to win a maiden's hand. A famous Chinese tale speaks of three riddles that the successful suitor of a princess has to solve to gain her hand. The many who fail are executed, but still the suitors keep coming until finally one succeeds and, at the risk of his own life, wins her hand. Still today and in real life, many men, but few women, work long hours in dangerous jobs to support their families. They suffer 10 times the rate of workplace fatalities.

But there has been a big decline in what men must do for sex, a cheapening of the price women demand and that men have to pay. The principal causes of this new imbalance of power in the mating market, Regnerus finds, are the pill, pornography, and online dating services like Tinder. All act to suppress the price of sex for men, what they have to give in return for it.

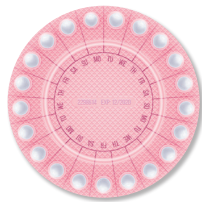
The pill breaks the fundamental link between sex and children—in a sense, it makes the woman responsible for getting pregnant and relieves the man of that concern, so that the subject seldom comes up in negotiations of non-marital sex. Pornography (along with masturbation) provides a cheap, readily accessible path to sexual release without the complications of an actual relationship, let alone a commitment. And online dating supplies easy access to an endless supply of more or less casual sex.

Less Marriage, Less Sex

Women may be freed from the traditional social constraints on their sexual behavior, but men lose their motivation to commit to marriage. It is not that men are afraid to man up and commit; it is that they don't need to. So young men no longer follow the life script of settling down, working harder, and taking fewer risks as they get engaged, married, and start a family (in that order). They may still want to marry, eventually, but there is no hurry for them and plenty of time to enjoy casual sex in the meantime. Young women, with more career choices, higher incomes, and greater control of their fertility, have less reason to marry. As a result of the loss of young men's motivation to work, young women find more of them "unmarriageable."

Women's sexual freedom may turn into many wasted years before they find a marriage partner, if they ever do. The new mating market, as Regnerus puts it, "doesn't expediently match

Women may be freed from the traditional social constraints on their sexual behavior, but men lose their motivation to commit to marriage.



▼
The pill breaks the fundamental link between sex and children. It makes the woman responsible for getting pregnant and relieves the man of that concern.



TIKO GORGAZDE/UNSPASH (COUPLE); ALEXANDERZE/SHUTTERSTOCK (PILL)

Every aspect of the sexual revolution makes it harder for love and marriage to emerge.

and move people out of the market (into marriage, which most still desire), but rather seems particularly adept at sexual partner recirculation and relational indecisiveness."

So there are fewer marriages and they begin later. There also are fewer divorces for the same reason. And because marriage is where the vast majority of sex happens, its waning also has led to a dramatic decline of sex, a "death of eros." The decline of sex has infected marriage itself, a fact attributable not only to antidepressants and social media use, but also, it appears, to efforts to erase the differences between the sexes, between breadwinner and homemaker, father and mother. There were high hopes that women could increase men's involvement in the kitchen by rewarding it with sex, a new application of the old gatekeeper function. But empirical research has proven that just the opposite is the case. Men who do more work in the kitchen get less sex in the bedroom and vice versa. Opposites attract and sameness bores.

Love and Marriage

The cheap sex Regnerus describes may lead to love and marriage, with the necessary sacrifices for and commitments to the good of the other. But every aspect of the sexual revolution makes it harder for love and marriage to emerge. The structural changes to the mating and marriage markets—and the split between the two—such as the ideological and political push to erase the differences between the sexes, to raise boys and girls as if they were identical, and to reduce marriage itself in the official orthodoxy to a state-registered friendship between people, make the path to love and marriage harder. But not impassable.

Paul Adams is a professor emeritus of social work at the University of Hawai'i and was a professor and associate dean of academic affairs at Case Western Reserve University. He is the co-author of "Social Justice Isn't What You Think It Is" and has written extensively on social welfare policy and professional and virtue ethics.

JULIE JOHNSON/UNSPLASH

Mothers have tremendous power to shape the habits of thought, feeling, and action of our children—and thus, collectively, the future of humanity.

The UNDERVALUED POWER *of* WOMEN *As Mothers*



Woman, how divine your mission,
Here upon our natal sod;
Keep—oh, keep the young heart open
Always to the breath of God!
All true trophies of the ages
Are from mother-love imperaled,
For the hand that rocks the cradle
Is the hand that rules the world.

From 'The Hand That Rocks the Cradle'
by William Ross Wallace

JUNE FAKKERT

In the theater of life, the role of a mother is a godlike one, as she shapes her children in her own image. They watch her every gesture, tone of voice, and expression with loving attention. Then they copy, a bit awkwardly but with sincere devotion. Even on her bad days, they love her unconditionally. To them she is divine—all that is good and right.

Mothers have tremendous power to shape the habits of thought, feeling, and action of our children—and thus, collectively, the future of humanity.

George Washington said: “My mother was the most beautiful woman I ever saw. All I am I owe to my mother. I attribute my success in life to the moral, intellectual and physical education I received from her.”

Confucius was raised by a single, very devoted mother who homeschooled him in his early years.

But in our current time, we have lost focus on the subtle but important aspects of nurturing that a mother gives her own children. The past two generations have seen a drastic decline in stay-at-home mothering, according to 2014 research from Pew Research Center. Less than a third of children in America now have a stay-at-home mother, although the rate has risen incrementally since 1999.

“The changing circumstances of mothers have clear implications for the nation’s children. About three-in-ten children (28%) in the U.S. today are being raised by a stay-at-home mother. ... In 1970, 48% of children (34 million) had a mother who stayed at home,” according to the report.

“One-in-five U.S. children today are living in a household with a married stay-at-home mother and her working husband.

In 1970, 41% of children lived in this type of household.”

Child Care

One of the issues that affect children who are not home with their mothers is the quality of care they receive.

Traditionally, the family was seen as a very important institution in society, with the mother proudly at the helm of child care.

An advocate for stay-at-home mothering, psychologist and author James Dobson addressed the importance of mothering in a child's early years in his book “Dare to Discipline,” which was written in 1970 amidst second-wave feminism, when stay-at-home mothers were being told that giving up their career for their children was a raw deal.

He pointed out that the most important task for caregivers during a child's first five years of life is to “mold and guide and reinforce those subtle but important attitudes that emerge each day.”

To effectively guide these attitudes, the caregiver must be capable of “disciplining and loving in the proper combination.” Day care workers can, of course, be trained in age-appropriate discipline, but there is no training for affection, and affection is vital for young children to thrive.

“Being a good mother is one of the most complex skills in life, yet this role has fallen into disrepute in recent years. What activity could be more important than shaping human lives during their impressionable and plastic years?” Dobson wrote.

Founding Father John Adams wrote in his autobiography that the government he helped create was only as strong as the morality of the people it governed, and that mothers were largely responsible for this.

“The foundations of national Morality must be laid in private Families. In vain are Schools, Academies and universities instituted, if loose Principles and licentious habits are impressed upon Children in their earliest years. The Mothers are the earliest and most important Instructors of youth,” he wrote.

Imitation: The Sincerest Love

Children up until around age 6 imitate the people in their environment, both good and bad, without discretion. You will see your toddler copy your words, tone of voice, and actions. If you send your child to day care, you will get to know the expressions and mannerisms of the people there.

Children also will copy emotional patterns and thus assimilate your values and attitudes toward people and things in your environment. The metaphor of a mother shaping children in her image is not an idle one—children will act as you do.

So if you get mad when the dog jumps on the couch, your toddler will learn that it's OK to yell at the dog. If you criticize



ANEK SOOWANNAPHOOM/SHUTTERSTOCK

your spouse, be prepared for criticism from your teenager.

In the book “Joyful Toddlers and Preschoolers,” early childhood educator Faith Collins wrote, “That internal compass of right and wrong, which we have as adults, is developed through our formative experiences; especially those in the first six or seven years of life, when we soak in how the world should be from our parents, siblings, and teachers.

“What we do when we get angry teaches children what they should do when they get angry.”

She included a telling anecdote from a mother of four in her coaching practice:

“I had a terrible realization yesterday when my daughter wanted crackers and I said no. She threatened me! ... I was so angry. I'm so sick of my kids fighting all the time, with me and with one another all the time. For some reason, my daughter's threat about the crackers made me realize that the person they learned all of these from is me. How can I expect them to solve their differences kindly and politely if I'm constantly yelling, threatening ... ?”

Many frustrated parents try in vain to change the behavior of their children without first changing their own behavior.

Another important element to consider with young children is that they are very sensitive to, but not conscious of, the emotional state of the adults around them. In the book “Beyond the Rainbow Bridge,” Waldorf early childhood educator Barbara Patterson explained that young children don't have a clear sense of individuality—either of themselves or other people, but they clearly and intensely sense character. “Who is the person standing behind the words or deeds? Is he warm-hearted, honest, and sincere? Or is he disinterested in the child, untruthful, self-seeking? Instinctively the child senses the reality behind the person.”

The child also is unable to separate themselves from the emotions of others, and if they are exposed to a deceitful person, it can undermine their own sense of self, Patterson added.

Children up until around age 6 imitate the people in their environment, both good and bad, without discretion.



My mother was the most beautiful woman I ever saw. All I am I owe to my mother.

George Washington

Obviously, most parents will do their utmost to keep their children away from people of low character. But it's also worth considering that children are very sensitive to the subtle degrees of affection of those who care for them.

For example, even a well-trained caregiver in a day care center may not enjoy a particular child for some reason, an attitude that over time may undermine a child's sense of self-worth if the caregiver does not make a conscious effort to overcome those feelings.

Of course, parents also can fall into patterns of not enjoying their young children, but parents are usually, and naturally, far more invested in the child's well-being.

“No caregiver can match the enthusiasm and excitement of parent reactions over a baby's accomplishments such as sitting up and walking. Such reactions reinforce the parents' commitment and love and contribute to the child's developing sense of self-worth and security,” writes Waldorf early child educator Rahima Dancy in her book “You Are Your Child's First Teacher.”

Thus, we can see how genuine love and warmth from a mother in a child's early years is vital to a lifetime of health and happiness.

From this perspective, we can see that mothers' deciding en masse to continue in the workforce after having children certainly has had an impact on that generation of children.

Joy and Work of Motherhood

Children are perhaps the most joyful, present, and loving group of people on the planet. If you make the time to quietly observe and understand their perception of the world, their mood is contagious.

If you don't make time to respect, love, and guide them, they will become some of the most obstinate, frustrating human beings you will ever encounter.

No matter your circumstances, mothering is hard—harder than most of us can imagine and in unexpected ways.

But like any hero's quest, the journey of motherhood also is ennobling.

It forces us to find real strength within, to reflect deeply on ourselves—our actions and ideals—to set high standards and lead by our quiet example, even if that example is how to fall, get up, and keep striving.

Through motherhood, we experience compassion most readily—for the struggles of our children, for our own struggles, and for those of our mothers. We see that there is great suffering in life, but we have the chance, for our own children, to create a culture where respect and love overcome negativity. This, indeed, is truly a divine mission.

June Fakkert is a full-time mom of two and a health and wellness reporter for *The Epoch Times*.

What It Means TO BE A MAN

JOSHUA PHILIPP

“T

raditional masculinity” was recently deemed “harmful” by the American Psychological Association (APA). Among the traits it directly condemned were “emotional stoicism” and “self-reliance.”

The APA report on “Guidelines for Psychological Practice with Boys and Men” was followed by an inflammatory commercial from shaving product company Gillette, which likewise condemned traditional masculinity by framing it as abusive and devoid of empathy.

When people today say “be a man,” often what they’re referring to is being superficially tough, boiling the concept down to its weakest form.

Of course, we can’t blame today’s men for this. Popular culture has portrayed “manly” men as little more than thugs who are cold in their relationships and numb in feeling, or who only care for their own interests.

Meanwhile, men are discouraged from embodying even the most basic “manly” traits, at risk of being accused of “toxic masculinity.” Popular culture has played a clever game: Break the masculine character down to its most basic level, then attack anyone who dares embody it.

What I was taught about being a man, however, is a very different concept. I was taught that to be a man is to be a leader, and if a man wants to play this role well, he must learn the virtues of good leadership. It’s a path that requires sacrificing your own interests for the sake of others, being considerate of those in your care, and being willing to make decisions at key moments. Even the concept of why men should be tough

Aristotle, who taught Alexander the Great, believed the practice of virtue to be the foundation of good leadership.



is grounded in this deeper principle.

Back when I was a young man, in my teenage years and on the cusp of adulthood, I had the gift of having a good mentor. At the time, I would often make a fuss about any hardship and would make sure everyone heard about it if I got injured. One day, my mentor finally got tired of it and sat me down to have a talk.

He explained to me that the reason men need to be tough isn’t for the sake of some surface image. The real reason men need to be tough is out of consideration for others.

In a community, people naturally look to strong men for leadership, and in times of hardship, they look to these same men for a sense of security. If those men look panicked, then the people who look to them for leadership will feel like they need to fend for themselves. If everyone is undergoing hardships, a good man needs to endure it with a stoic frame, which in

turn shows others that they, too, can endure it—giving them the courage to also face the hardship.

In other words, rather than stealing the strength of others, or boosting his own image, a good man refines his inner strength to help strengthen those around him.

A Good Leader

Leaders come in many varieties. History has shown us both good and bad examples of this. And even from the bad examples, we can take positive lessons by learning from their errors.

Some were self-indulgent, and some were selfless. History has shown us leaders who ruled by tyranny, and others who ruled through benevolence; it has shown us leaders who sought to crush all people beneath their boots, and others who sought to uplift all they were responsible for.

EVERETT HISTORICAL/SHUTTERSTOCK



These same principles apply to how a man balances his personal interest with the interests of others, in any relationship.

I believe that “manliness” has developed negative connotations for two reasons: First, that people with political interests—mainly rooted in communist ideas—have sought to overthrow all authority and social hierarchy, which requires the destruction of men; and second, that few men still understand what it means to be good leaders.

Regardless of what the “experts” say to demonize masculine traits, I would wager that few women are interested in men who are indecisive, unmotivated, and weak in spirit—which is the direction they are pushing men toward.

The solution isn’t to abandon masculinity altogether, but instead for men to forge their characters so they can embody the positive forms of masculinity.

These principles were well-known

in the past.

The 17th-century Japanese philosopher Yamaga Soko wrote in “The Way of the Knight,” “A man of mettle faces life-or-death situations, treading on naked blades, making swords and spears fly, evincing firm discipline, facing serious matters and making important decisions—all this without disturbance in voice or appearance.”

He adds that “the civil and military capacities to stabilize the world this way are to be found in greatness of heart.”

The ancient Chinese military text “Wei Liaozi” states, “Those who led the people in ancient times put courtesy and faithfulness before rank and salary, modesty before discipline, and friendliness before regulation.”

The “Six Secret Teachings,” another ancient Chinese military text, advises leaders: “Be calm and serene, gentle and moderate. Be generous, not contentious; be open-hearted and even-minded. Treat people correctly.”

In the Western tradition, the ancient Greek philosopher Aristotle explains in “Nicomachean Ethics” that knowledge is only valuable if it can be used toward the goodness of others, and that the foundation of good leadership is the practice of virtue.

The ‘Dark Triad’

When most people think of “toxic masculinity,” what likely comes to mind are the so-called “dark triad” traits of narcissism, psychopathy, and Machiavellianism. In other words, these are men who are self-obsessed, don’t consider the consequences of their actions, and regard all things in life as a game of strategy.

Ironically, these traits are also what define the “bad boy” image that many women find attractive.

If you were to ask me, however, I would say the whole image has been turned upside down. It’s not an issue of whether men retain masculine traits or abandon



CALEB JONES/UNSPLASH

The solution isn’t to abandon masculinity altogether, but instead for men to forge their characters so they can embody the positive forms of masculinity.

them completely, but instead whether they can hone their innate nature to harness the positive aspects of masculinity.

The so-called “dark triad” revolves around the negative aspects of these traits, based in selfishness. Yet, I believe these traits also have their redeeming qualities.

Behind a narcissist is a man who is confident and who believes in himself. Behind a psychopath—by that I mean a man who doesn’t consider consequences before acting—is a man who is decisive and quick to act. And behind a Machiavellian mind is a man who has ambitions in life, who can build strategies to achieve great things.

Now, I can only speak so much for women, but I would wager that the reason they like men with these traits is because they see the potential virtues in them, and believe they can save these men from the darker sides of their character.

When a woman tries to see herself with a man, she typically doesn’t look only at his appearance, but also the world he carries with him. In a relationship, his life will become her life, and his ability to deal with hardships, to react quickly when faced with choices—and to be confident in the choices he makes—all have a big impact on the quality of life they’ll have together.

Of course, as Aristotle explains, just about anything can be problematic when taken to an extreme. The key is finding the “golden mean,” that pleasant middle ground without deficiency or excess.

The dangerous thing for men is when we tell them to forsake their nature altogether—to toss out everything that makes them men, to defy what they feel inside, and to feel ashamed of who they are. If people don’t face their inner nature, their darker traits can go unrestrained and their virtues can go unrefined.

To cultivate the better parts of their inner natures, however, men need to put in a lot of effort. This may have been easier in the past when men could more readily find good mentors and role models, and when fathers weren’t being lost through divorce.

Yet, there is still plenty out there to guide us. History has left for us a wealth of knowledge, from the stoics of Greece and Rome to the Confucian scholars of China and Japan. Traditional martial arts still teach self-control and discipline; sports still teach teamwork and camaraderie. And we also can turn to the wealth of wisdom within our own cultures—the values of our forefathers, and the ancient mythology and classics history has preserved.

Through these, we can still find a way back—and find hope for good men.

Joshua Philipp is a senior investigative reporter at The Epoch Times.

QUINO AL/UNSPLASH



Sports teach teamwork and camaraderie.

SEX DIFFERENCES, *and the* WAR BETWEEN NATURE AND NURTURE

WILLIAM GAIRDNER

“Girls and boys are as different from the neck up as they are from the neck down.”

Psychologist and author JoAnn Deak, in her speech “Taking the Mean Out of Teen”



For more than 50 years, the standard social-science model has insisted that differences between the sexes—and therefore their different social outcomes—are learned from the environment (from nurture). But over the same period, science has revealed a large number of measurable sex differences that are rooted in the structure and function of the brain, and in biology (in nature).

Most Western democracies began as nature societies. They believed that both sexes would express their natural biological differences in the personal choices and outcomes of their lives. This kind of society calls for liberty and the free expression of natural differences under a rule of law that is the same for all.

But those same democracies slowly mutated into nurture societies, resting on the belief that all human beings are the same and, therefore, their differences must be socially constructed. Accordingly, they call for a regulatory war against all sorts of inequalities, and for differential laws imposing discriminatory policies against some groups of citizens in favor of others.

By providing fact-based evidence that a great many differences between the sexes are natural and hard-wired, however, scientists armed with high-tech machinery

Girls tend to develop and process language, language fluency, and verbal memory earlier than boys do.

have been steering us into a renewed ideological war between nurture and nature, and therefore into a clash with our own public philosophy. The outcome of this war between hard-science nature and soft-science nurture is going to be interesting.

In no particular order, here is a brief overview of some measurable natural sex differences, all of which can be easily found by searching the internet for scientific papers on cognitive sex differences, male versus female sex differences, the psychology of sex differences, and so on.

Gendered Senses

Even while still in the womb, male and female babies behave differently, and moments after birth, they show different interests and intensities of reaction to the same objects, sounds, and tactile sensations.

As newborns, girls are more sensitive to sounds, smells, tastes, touch, voice, and musical nuances than boys. A girl's sense of smell is anywhere from 200 to 1,000 times keener than a boy's; sense of touch, twice as sensitive; and sense of hearing, two to four times keener than a boy's. The eyes of baby girls are far more sensitive to the long-wavelength light spectrum than those of boys, and they can detect much

lower concentrations of sweet, sour, bitter, and salty tastes than boys can, and have quite different taste preferences almost from birth.

A Baby's Cry

This seems rather telling: Infant girls—but not infant boys—will easily distinguish a baby's cry from other general sounds.

Boys and Objects

Although baby boys get as much affection and physical contact from their mothers as do girls, they nevertheless tend to prefer objects to people.

Girls and Language

All researchers report that girls tend to develop and process language, language fluency, and verbal memory earlier than do boys.

Play Differences

Girls are less rule-bound, while boys are more so. Boys want rules telling them if they are winning or not, so they generally prefer rank-related play—a difference seen later in work as well as in play. Boys more vigorously seek play rewards, such as stars, medals, beads, win-or-lose titles, and so on. This is especially visible in materialistic

INDIA PICTURE/SHUTTERSTOCK



societies. Hence, the amusing but rather sad quip: “The man who wins in life is the one who dies with the most toys.”

Human Cognitive Patterns

In “Sex and Cognition,” an impressive survey of male/female differences, behavioral psychologist Doreen Kimura concluded that “human cognitive patterns and their related brain organization are permanently influenced by physiological events [mostly hormonal differences] that take place by the fourth fetal month.” I should add that plenty of research shows that opposite-sex traits can be induced in males and females via hormones.

Boys and Girls Have Different Brains

Evolutionary psychologist Steven Pinker, in “The Blank Slate: The Modern Denial of Human Nature,” performed a definitive take-down of the centuries-old theory that the human brain begins life empty, so to speak—like a blackboard or slate with nothing written on it—and then is slowly made operational by physical stimuli and social conditioning. Not entirely so. Modern scanners have found that the physical brains of boys and girls are different in many fine details, especially from puberty onward.

Brain Metabolism

At the University of Pennsylvania School of Medicine, a combination of positron emission tomography (PET) scans and high-resolution magnetic resonance imaging (MRI) technology was used to study brain metabolism and showed that even while at rest, males and females differed in 17 areas of brain function.

Males and Violence

At puberty and through young adulthood (15–25 years of age), men are far more prone to physical violence and women more prone to emotional volatility. With age, men tend to become less aggressive (due to falling testosterone levels) and women more aggressive (due to falling estrogen levels). Researcher Glenn Wilson, in his very readable work “The Great Sex Divide: A Study of Male–Female Differences,” reported that about 85 percent of all crimes of aggression are committed by males, and there are specific, universal sex differences in the crime styles, types of victims, and post-crime behaviors of male and female perpetrators of violent crimes.

Spatial Skills

Research also shows boys are better than girls at a variety of spatial skills, such as

mentally rotating a drawing of an object (called “imaginal rotation”), including 3-D rotation. This skill is cross-cultural and “practically universal” in males. This spatial skill sex difference becomes quite marked after puberty in humans, and is a sex difference also observed in animals.

Location of Objects

Women are superior to men at certain tasks requiring memory for the location of objects. This is especially evident during self-location in space: Women tend to do poorly at map-reading compared to men, opting instead to locate their position by memory of objects and landmarks (“turn left at the coffee shop”). Men, in contrast, tend to think in terms of compass directions (“turn north when you get to the corner”). Removing landmarks handicaps women, while changing dimensions handicaps men.

The Aggression Difference

From birth, boys are more aggressive, competitive, and self-assertive than girls, and this is the most common finding, worldwide. Interest in this difference became mainstream in 1978 when professors Eleanor Maccoby and Carol Jacklin of Stanford University, both doctrinaire feminists hoping to find proof that there are no innate sex differences, “sifted the evidence” and simply surrendered. Their landmark publication, “The Psychology of Sex Differences,” offered a mass of evidence that the higher aggression of boys is innate and can’t be attributed to social construction.

I’m not sure why we needed social scientists to tell us this, as everyone knows that boys the world over are punished far more severely and frequently than girls for aggression, and nevertheless remain far more aggressive. And as one observer put it: Anyone who has raised both boys and girls and still thinks they are the same has already withstood far more evidence to the contrary than any social scientist could ever provide.

My addendum to this is that aggressiveness and control are very different. Just because men are generally more aggressive doesn’t mean they always end up with control. Everyone can think of couples where the male is more aggressive, but the female controls the relationship and the tenor of the family. I remember a great line from the movie “My Big Fat Greek Wedding.”

The mother says to her daughter: “The man is the head of the family. But the woman is the neck. And she can turn the head any way she wants.”

An amusing and deep truth.

William Gairdner is an author who lives near Toronto. His latest book is “The Great Divide: Why Liberals and Conservatives Will Never, Ever Agree” (2015). His website is WilliamGairdner.ca

From birth, boys are more aggressive, competitive, and self-assertive than girls.

WHAT THE MEN IN MY LIFE TAUGHT ME

JOSHUA PHILIPP

W

hen I was in my early teens, my grandfather on my mom's side took my brother and me on a fishing trip to the Salton Sea in California.

After the moderate drive from San Diego, we got our small motorboat ready and set off on the water. Not long after, however, the motor sputtered and died, leaving us stranded.

My grandfather, realizing that we had no way back to shore, quietly stripped down to his underpants, jumped into the water, and towed the boat back himself, with my brother and me staring in embarrassed disbelief. As he dragged the boat up the landing, he laughed and waved to the small gathering crowd.

A short visit to the local boat shop revealed that the motor was broken, and the nearest store with a needed missing part was over 100 miles away in Yuma, Arizona. With the trip not going so well, we went back to the hotel, figuring we'd all head home in the morning.

My grandpa said he had to run some errands, and by the time my brother and I woke up the next day, he somehow had the boat fixed. We found out only later that my grandfather had spent the night driving to and from Yuma, and had fixed the boat himself.

That experience affected me deeply. My grandfather wanted to take us fishing, and despite our teenage angst about the whole situation, and the troubles we faced, he didn't even once seem fazed. He had a goal, and he stuck to it, regardless of the challenges.

Rather than complaining about having to drag a boat back to shore, he joked about the people's faces when they saw an old man coming out of the sea in his underpants. He barely mentioned his drive to Yuma and didn't expect any praise for it. And he never complained about going without sleep to fix the boat. All he cared about was having a good fishing trip with his grandsons.

Experiences like this shape who we are as adults. The minor lessons, the simple remarks, that one compliment that can change our lives.

I was blessed to have many strong male figures in my life. And while nobody is perfect, each of them had a lasting impact that helped shape the man I am today. I

I was blessed to have many strong male figures in my life. Each of them had a lasting impact that helped shape the man I am today.

believe it's these experiences, collectively, that form our beliefs of what really matters in life, what it means to be an adult, and of what it means to be a good person.

Here are some of the other lessons I learned from the men in my life:

Value Life

My other grandfather, on my dad's side, is a retired Marine officer and a Vietnam veteran. He spends most of his days reading books and sitting on his patio. He's an old cowboy type, and his best friend is an old Seminole Indian who is former Navy.

When I was a kid, I remember him being very quiet and very stern. Vietnam had taken a heavy toll on him. At night, I'd sometimes hear him wake up screaming from his nightmares. As I got older and became more interested in military history, I decided one day to ask him about the war.

Being a kid, I asked the infamous question that veterans hate to hear: "Have you ever killed someone?" My grandfather looked at me, then answered with his estimated number. I exclaimed "awesome!" and never saw him get so angry in my life.

Tears welled up in his eyes. His voice was calm, but he sounded like he wanted to shout. I'll never forget what he said:

"It's not good to kill anyone. Do you know what it's like? You realize that this was a person who had a wife, kids, and a family that loved him, and you took that away from them. That's gone because you killed him. Afterward, you puke your guts out. The next time it happens, you again puke your guts out. Then, gradually, you stop feeling anything. And then it becomes very hard to come back."

He told me that he believed he should have died in Vietnam, and so, every day since has been what he calls "a bonus day."

My grandfather really opened up after that, and it became a weekend ritual for me to visit him to hear his stories, hang out, and watch old movies. He was my hero as a kid. He taught me to live each day well, to realize that every person has a family that cares about them, and to love valor.

Be Independent

My dad was always cooler than me growing up. He's a surfer dude who grew up in Hawaii and has always had a talent for being the life of the party, with an added ability to make friends wherever he goes. He's also an entrepreneur and has been able to run several successful businesses.

BILLION PHOTOS/SHUTTERSTOCK



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▲ It's the small things—the minor lessons, the simple remarks, that one compliment—that can change our lives.

He always told me growing up to “never get stuck working for someone else.” He said if you do need to work for someone else, always go into a business where you can learn a skill, so that you can move toward doing it on your own.

There are many people who work their whole lives for another person's company, but no matter how much you advance in that company, it will never be your own. You're just helping someone else build their business, you'll always need to answer to someone else, you'll always be at risk of being fired if you step out of line, and your own creative freedom will always be constrained by someone else's will.

It's worthwhile to develop a skill and run your own business, even if it means taking a bit of financial loss. The true accomplishment is independence.

This concept goes deeper than just work, however. Independence is something he's taught me to apply to other areas of my life as well.

I remember as a kid, hearing other kids talk about this celebrity or that TV show. I told my dad one day about how great it would be to meet one of those celebrities someday, and he scoffed at the idea.

His words were along these lines:

He told me that he believed he should have died in Vietnam, and so, every day since had been what he called ‘a bonus day.’

“Those people are no different than you or me. A lot of them aren't even that smart. The only thing that makes them stand out is that people see them in movies. It's just their job. They're like clowns, but people worship them. Don't just randomly follow people because everyone else does.”

That idea stuck with me. My dad taught me to not put people on a pedestal just because a TV show or a movie told me to. It's important in life to have your own standards for measuring things, and to decide things for yourself, rather than letting others do the thinking for you.

Consider Others in Your Actions

After high school, when I was in my late teens, I did a lot of soul-searching and went through a phase of trying to better understand what it means to “be a man.” Being somewhat eccentric, I decided the only solution would be to leave society for an old-fashioned journey into manhood.

That journey helped me find one of my mentors: a mountain man and a wandering monk.

Among the many lessons I learned from him was one about common sense. We were helping a friend resurface his floor and had rented a large belt sander. When

we returned it to the hardware store, I left it sitting in the middle of a walkway. He turned to me and asked why I'd leave something like that right in the middle of a place where people needed to walk.

When he saw I was contemplating it, he explained to me an interesting concept: “Common sense is considering how your actions affect other people.”

He explained that when you do anything, it's important to think of how that action will affect others. This is what common sense is.

A good man should have a degree of spatial and social awareness, and understand the nature of cause and effect. And while he can't get crippled by the complex nuances of what offends some people—especially these days—he should go about life with a general desire to have a positive presence.

Defend Those You Love

One of my best friends growing up was an uncle on my dad's side. He's a former gang member and always had trouble finding work for various reasons. But regardless, he was and still is one of the best men I've known.

One Halloween, he and my aunt took my brother and me trick-or-treating, and he overheard two much older teenagers discussing their plans to mug my brother and me to steal our masks. This led him to make some well-controlled threats toward those teenagers, which I'm assuming they remember to this day. There were many cases such as this, when he got me out of a tight spot.

He was very direct when it came to defending our family and he never seemed to have an ounce of fear when doing so.

Growing up, I never felt I had to worry about thugs or threats from other kids, mainly because I knew my uncle had my back. There was a great sense of security in that; I also felt I should make an effort to not start any trouble, to keep the poor guy out of prison. My aunt commented once that with him around, she never felt the need to worry.

Aside from that great ability to bring a feeling of security to those you care for, he also taught me that it's important to spend time with those you care for. Security isn't just about physical safety, after all, and he showed me this. If I was ever having difficulties at home, with a single call, he'd drop everything and drive an hour or more to pick me up. We'd often spend summer nights fishing at the beach, and stay 'til the early morning. Some of my best memories as a kid were joking with him and telling stories.

It's experiences like these—the small things—that really matter in life.

Joshua Philipp is a senior investigative reporter at The Epoch Times.

Men and Women Are Different and They Need Each Other

NICOLE RUSSELL

In today's feminism-soaked culture, men are under attack.

In January, the American Psychological Association released new guidelines about masculinity. The association not only included transgenders in the definition but said traditional masculinity was harmful to boys. As if on cue, personal care company Gillette unveiled a commercial positing that traditional men are undisciplined bullies and perpetrators.

The underlying foundation of these ideas comes from the belief that men and women are similar—biologically and relationally—and thus, they can do all the same things. While they might enjoy one another, they don't need each other.

Nothing could be further from the truth. Men and women have innate biological differences. These differences influence behavior, and because of these, men and women actually inherently complement one another both professionally and personally.

Last summer, the Pew Research Center took a poll asking 4,573 Americans how they'd describe what society values—and doesn't value—in each gender. The respondents answered with more than 1,500 words. About a dozen words were used repeatedly for either one or both genders. For example, these words were used positively:

Beautiful
Honest
Kind
Provider
Strong
Compassionate

These words were generally used negatively:

Powerful
Aggressive
Lazy

Positive words for women included “beautiful,” “honest,” “kind,” and “compassionate,” while “honest,” “provider,” “strong” and “powerful” were considered positive

for men. The word “powerful” was associated with men positively and women negatively, but the word “compassionate” was associated with women positively and men negatively. Likewise, “strong” was associated with women negatively and men positively and “kind” was associated with women positively and men negatively.

With this linguistic information, it becomes even more clear how much men and women balance or complement one another. Professionally, this is quite clear cut (though there are always exceptions). Men are associated positively with words like “aggressive” and “powerful” because they are—and they often seek work that satisfies these traits and uses them for good. For example, men make up over 80 percent of all jobs in law enforcement, military, and construction work, likely due to these very attributes that are viewed negatively in women but which men utilize to save lives.

Women, on the other hand, bring honesty, kindness, and a sense of power to the workplace, even though society is pushing for women to vie for roles in more male-dominated fields like STEM, law, and politics; this year's election proved successful in this attempt. Women are getting more degrees than men, and there are more women in the workforce than ever before. Still, they are often naturally drawn to jobs that require compassion—medicine and teaching are the top fields for women. Even when women are in law and politics, they often advocate for causes like parental paid leave and health care.

These traits help in occupations that re-



TIRAYA ADAM/UNSPLASH

quire an intuitive, nurturing presence.

Recently, I observed an argument on social media exclaiming that men are often full of their own “toxic masculinity” because they lack empathy, among other traits. Nonsense. Men don't lack empathy—they just show it in a different way than women do. The flip side of female empathy, in a male sense, is his provider traits, which many observe in a family setting (even if he has no children or family). A man's empathy can translate as strength, which he uses in wartime to keep his own family and assets safe from harm.

In personal relationships, men and women balance each other even more, particularly if both are confident, healthy, and mature about who they are and what they need. Men bring their inherent desire to provide, protect, and use their strength and stoicism for their family. They work a daily grind, teach their boys rough-and-tumble play, and coach sports. Often this means men are able to focus on one task at a time—work—while women juggle many things. While men catch a lot of flak for this, it's quite valuable. Men also tend to focus on the interface between their family and the rest of the world, which is a good thing, even though many women might complain men don't focus enough on their own families.

C.S. Lewis described this trait in “Mere Christianity” as follows:

“The relations of the family to the outer world—what might be called its foreign policy—must depend, in the last resort, upon the man, because he always ought to be, and usually is, much more just to the outsiders. A woman is primarily fighting for her own children and husband against the rest of the world. ... The function of the husband is to see that this natural preference of hers is not given its head. He has the last word in order to protect other people from the intense family patriotism of the wife.”

On the other hand, women tend to be naturally more kind, nurturing, intuitive, and compassionate. Because of a woman's natural compassion, she will get up and nurse an infant in the middle of the night for months—even years. She'll go to work, pick up a vomiting child from school, care for that child, and then selflessly do the rest of her tasks for the remainder of the day. Whether a woman is juggling children, nieces and nephews, or elderly parents along with a job and other responsibilities, her innate, kind traits help balance those her male partner provides.

While it might feel easy to jump on the bandwagon of “girl power” after men have dominated so many industries for so long, that's not the right approach personally or professionally. Men and women are different, and those differences offer various contributions in society, in the workplace, and in personal relationships, that complement one another's approach to life.

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Nicole Russell is a freelance writer and mother of four. Her work has appeared in *The Atlantic*, *The New York Times*, *Politico*, *The Daily Beast*, and *the Federalist*.

WEARE/SHUTTERSTOCK

For any relationship to thrive, a couple must recognize that men and women are equal in value yet wildly different in nature.



The Secret to Lasting Love Is Sexual Inequality

SUZANNE VENKER

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ot long ago I received an email from a divorced real estate agent in Beverly Hills who had this to say:

“Dear Suzanne,

I just read about you, and I’d like to talk to you about my daughter who’s a high achiever. She’s 38, well-educated (two Ivy League schools), creative, intelligent, sophisticated, loving, successful, and attractive with a model-like body, and surprisingly can’t find a desired partner. I must say she wasted many years on several senseless relationships. She is now extremely unhappy that she doesn’t have a partner and, most importantly, she wants to have children. She has consulted with a few relationship coaches, but she is still single. All of her friends are married with kids. I’m clueless why she can’t find her desired partner. Thank you in advance for your help.”

My emailer’s daughter is not alone. Countless women today face the exact same problem: They’re successful in life but not in love. And their quandary is bigger than they realize, for if and when these women do find a husband, it will not be the end of their struggle. Finding a man to marry today is only half the battle.

The other half is keeping him.

Although “keeping him” isn’t really the right phrase since men aren’t the ones leaving their marriages in droves. Women are: 70 percent of divorces are initiated by wives. Ergo, even when women do marry, they

have no idea how to stay married.

There is more than one culprit for the sad state of gender relations, but feminism is at the top of the list. It was feminism that taught women that they can, and should, have sex like a man: with no strings attached. It was feminism that told women to “never depend on a man” and to resent husbands and children for holding women back. It was feminism that encouraged women to make work, not family, the center of their universe. It was feminism that belittled all things feminine.

Most importantly, it was feminism that taught Americans to believe the sexes are “equal.” Not equal in value—equal as in the same. If parents and society would get out of the way, feminists claim, the sexes would become interchangeable: Women and girls would make the same choices boys and men do, and men and boys would make the same choices women and girls do. After all, all those differences you see between the sexes are purely a result of social conditioning. Biology has nothing to do with it.

It was the lie of the century.

And yet, their tactics worked: Sex and gender roles are now considered primitive. Problem is, we haven’t replaced them with anything better; all we’ve done is cause mayhem and gridlock. Men and women no longer know how to date or even how to be married. Who’s supposed to do what? Who makes the first move? Who pays for

dinner? Who will raise the kids? Whose career should take precedence? These are the conflicts of modern love our mothers and grandmothers never had to face. And they’re huge.

It is an anthropological truth that male and female are distinct and complementary. This is evident from the human body alone, but the physical differences aren’t all there is to it. Our psychosocial and emotional differences matter, too.

A woman’s sexual nature, for instance, is very different from a man’s. Women are literally made to bond due to their high levels of oxytocin, whereas men—who are saturated in testosterone—are easily aroused and are thus better able to detach emotions from sex. Moreover, a woman’s identity is inextricably linked to her relationships—that’s why women buy relationship books and practically inhale “rom coms.” A man’s identity is linked to his job. Without it, he’s lost.

We in the West ignore these major differences between the sexes. Instead, we pretend. We pretend women can have commitment-free sex and move on with their day as though nothing just happened. We pretend women can wait as long as men can to start a family. We pretend a woman’s response to becoming a mother won’t be fierce and intense and unique to her as a woman. We pretend all of this, even though the truth—that women are gloriously and demonstrably different from men, sexually and otherwise—is glaringly obvious to anyone who pays attention.

For any relationship to thrive, a couple must recognize that men and women are equal in value yet wildly different in nature. Men, on average and for the most part, are masculine—and thus have masculine qualities. Women, on average and for the most part, are feminine—and thus have feminine qualities. Yes, there is overlap. But to ignore our inherent proclivities is to invite a boatload of conflict and heartache.

It is sexual differences, or our sexual inequality, that make love work. When you embrace them, a wife doesn’t need to ask why her husband does what he does. She knows why he does it: because he’s a man. Same goes for the husband. He no longer wonders why his wife does what she does. She does it because she’s a woman. When each sex learns the other’s love language, relationships become smooth sailing.

This approach to love is far more liberating—and certainly more fruitful!—than forcing the sexes to think and behave in identical fashion in order to prove some faux notion of equality.

Newsflash: It isn’t working. All it amounts to is men and women competing with, rather than loving, each other. That’s why their relationships fail. To find lasting love, move with the biological tide rather than against it. It is there where you’ll find what you’re looking for.

Suzanne Venker is an author, columnist, and relationship coach known as *The Feminist Fixer*. A wife of 20 years and mother of two, she liberates women from the equality narrative and inspires them to feel secure in their femininity and courageous about finding lasting love. Her most recent book, *The Alpha Female’s Guide to Men & Marriage*, helps bossy women learn how to become better wives. You can find Suzanne at TheFeministFixer.com



Is Marriage Still Possible?

PAUL ADAMS

What is marriage? After a thorough exploration of definitions, David Blankenhorn offered his own in his book, “The Future of Marriage,” published in 2007 when he still thought that marriage so defined had a future:

“In all or nearly all human societies, marriage is socially approved sexual intercourse between a woman and a man, conceived both as a personal relationship and as an institution, primarily such that any children resulting from the union are—and are understood by the society to be—emotionally, morally, practically, and legally affiliated with both of the parents. That’s what marriage is. It’s a way of living rooted in the fundamental physiological and biochemical adaptations of our species, as developed over the course of our long prehistory.”

Note that Blankenhorn is not describing the elevated view of marriage in Judeo-Christian orthodoxy, as presented in sacred and secular works, such as the “Song of Songs,” the comedies of Shakespeare, and Milton’s “Paradise Lost”—works that emphasize the delight of man and wife in each other, the dance of the sexes, not their chronic contempt for each other. Blankenhorn simply sets out the basic elements of marriage, not only in Judeo-Christian sexual morality, but also as it was codified in the earliest known legal codes and has been understood always and everywhere for the past 5,000 years—but is no more.

The sexual revolution of the 1960s, with the pill, pornography, and the normalization of almost every kind of sex in and out of marriage, broke the basic natural links in Blankenhorn’s definition, and with that, the idea of the sexes being made for each other, coming together in a sexual union ordered to the bearing and raising of children and a commitment to each other and to any children that resulted.

Instead, marriage has been redefined as a

kind of state-registered friendship, with no necessary requirement of sex, let alone the one and only kind of sex that can ever result in new life (though obviously, it does not always do so every time or in all circumstances). Like friendship generally, there is, in the redefined version of marriage, no serious expectation of fidelity of the couple. The new marriage involves, for now, a bonding of only two adults rather than three or more. In this it imitates conjugal marriage, where the couple forms a single reproductive system of man and woman, father and mother, rather than having any inner logic of its own. As with other kinds of friendship, there is no permanence, no long-term commitment to each other or to parenting. All of this retreat from the principles of conjugal marriage preceded legal recognition of same-sex “marriage,” which was not the cause but one expression of the decay of marriage and its deinstitutionalization.

With the decline in marriage, the later ages at which it happens when it does, the increase in cohabitation, the decline in fertility, and the increase in birthrates out of wedlock, marriage is no longer the social institution it was for millennia. Although most aspire to marriage, it has become a reward for attaining adult status and economic stability, not a path to those things. It is one option among others, producing one kind of family structure among others. Even as an option, it receives little support from cultural elites, who strongly oppose any suggestion that it is preferable to the alternatives. The most senior family judge in England and Wales, for example, recently opined that Britain should “welcome and applaud” the collapse of the nuclear family and welcome diversity of family forms.

Describing the destructive impacts of “cheap sex,” a world of hook-ups and casual short-term relationships, sociologist Mark Regnerus notes that the route to marriage—still the goal of the vast majority—is “more



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fraught with years and failed relationships than in the past.”

“Once-familiar structures, narratives, and rituals about romance and marriage—how to date, falling in love, whom to marry, why, and when—have largely collapsed, sustained only in subgroups, and that with increasing difficulty,” he wrote in his 2017 book “Cheap Sex: The Transformation of Men, Marriage, and Monogamy.”

Marriage Depends on Virtues

But is marriage as once understood still possible today, even as an option, even in sub-groups? Marriage depends on the virtues, such as self-mastery—controlling our strongest impulses and appetites, rather than being a slave to them. It depends on prudence or practical judgment, on justice and courage in giving others their due and keeping our vows and commitments. These are personal virtues, but we all live in a moral ecology where a legal code, cul-

Marriage depends on the virtues, such virtues as self-mastery, or control of our strongest impulses and appetites, rather than enslavement to them.

Paul Adams is a professor emeritus of social work at the University of Hawai‘i and was a professor and associate dean of academic affairs at Case Western Reserve University. He is the co-author of “Social Justice Isn’t What You Think It Is” and has written extensively on social welfare policy and professional and virtue ethics.

tural institutions, popular culture, and mores either make it easier to cultivate and exercise the virtues required for marriage, or frustrate our ability to behave virtuously.

I live in a small town where marriage and the virtues needed for it are highly prized. It is the home of a small, orthodox Catholic college with stricter-than-usual rules about students visiting each other in their dorms, let alone living together in dorms for both sexes (which do not exist). There is no sex week promoting and normalizing all kinds of nonmarital sexual behavior (instead students organize an annual Love Week), and no condom machines on or off campus. There is more community life among students and with the community.

So it is different from a typical large school with thousands of young people, who are, in the words of a recent graduate, “all corralled together in housing, with little to no interaction with adults, married people, children, elderly.” The students know and support each other and form informal networks of care and accountability. They organize student groups such as the Anscombe Society, which, as at Princeton, Stanford, Harvard, and elsewhere, examines the impact of the sexual revolution on sexual ethics, marriage, and family. The women students at Ave Maria also formed a group, Genuine Feminine, which examines the differences between the sexes, the impact of the sexual revolution, and how to help each other pursue better relationships.

The Ave Maria parish also offers groups and programs for couples, for men, and for various other ministries and groups. As in other parishes, the more formal groups and activities support the informal networks of care and control that foster the virtues needed for marriage to flourish. One example from a parish in Colorado is Families of Bethany, which brings together couples in groups, from which other, less formal activities spring, like a men’s group that meets weekly for coffee before work and is planning its own Bible study.

Such activities, informal and semi-formal, may be essential to a healthy culture of marriage. But there can be few if any communities that remain unaffected by the hookup culture. Everything in popular culture—movies, TV shows, music—is saturated with the message of casual sex. High-definition pornography is ubiquitous and addictive—a kind of cheap sex that cheapens all sex. Even staid detective series seem compelled to include preachy messages that normalize nonconjugal sexual activities and deny the brokenness of broken homes.

So my answer to the question of whether marriage is possible today is yes but barely, and only with a lot of community support and personal commitment. There is no utopia in our broken world.



Recommended Reading

‘12 RULES FOR LIFE: AN ANTIDOTE TO CHAOS’ by Jordan B. Peterson (Allen Lane, 2018)

“This is a book of genius in which all the guff of ‘equality’ is exposed for what it is: guff. As he says, ‘There are whole disciplines in universities forthrightly hostile towards men,’ but as he shows ‘to think about culture only as oppressive is ignorant and ungrateful, as well as dangerous.’ Further, ‘absolute equality would therefore require the sacrifice of value itself—and then there would be nothing worth living for.’ A must-read as an antidote to the sloppy thinking—emoting, virtue-signaling rather—that constitutes the current debate on equality and feminism.”

—James Sale

‘TAKING SEX DIFFERENCES SERIOUSLY’ by Steven E. Rhoads (Encounter Books, 2005)

Going beyond arguments for socially constructed ideas of male and female roles, Rhoads draws on scientific evidence to show that differences between men and women are real and deeply rooted in our biology.

—Recommended by Suzanne Venker

‘WHAT WOMEN WANT—WHAT MEN WANT: WHY THE SEXES STILL SEE LOVE AND COMMITMENT SO DIFFERENTLY’ by John M. Townsend, Ph.D. (Oxford University Press, 1999)

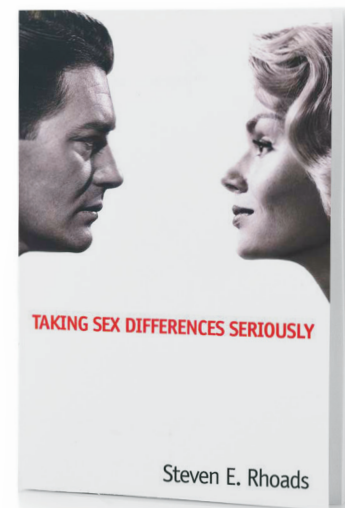
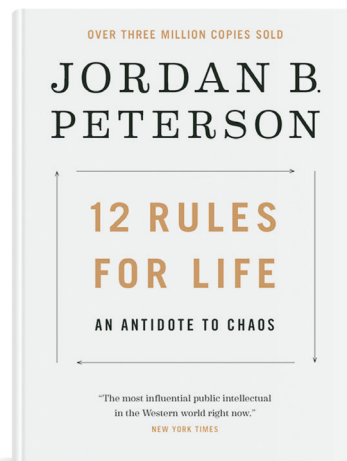
What do women and men look for in a mate? John Townsend draws on 2,000 questionnaires and 200 interviews to explore how differing female and male psychologies affect everyday decisions.

—Recommended by Suzanne Venker

‘THE FEMALE BRAIN’ By Louann Brizendine, M.D. (Harmony, 2007)

When Louann Brizendine was a resident and faculty member at Harvard, she found that almost all of the existing clinical data on neurology, psychology, and neurobiology were focused on males. Since then, she opened the first clinic in the U.S. to study women’s brain function. Her book “The Female Brain,” delves into the unique intricacies of the female brain, body, and behavior, and is highly accessible.

—Recommended by Suzanne Venker



‘THE MALE BRAIN: A BREAKTHROUGH UNDERSTANDING OF HOW MEN AND BOYS THINK’ by Louann Brizendine, M.D. (Harmony, 2011)

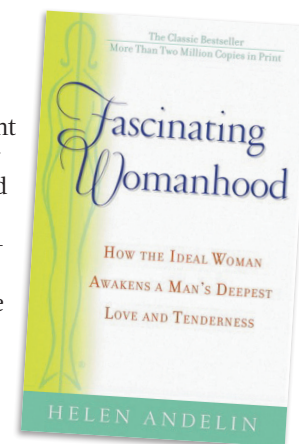
Drawing from research in male psychology and neurology, Brizendine explains how the male brain works, from its problem-solving orientation to its obsession with rank and hierarchy.

—Recommended by Suzanne Venker

‘FASCINATING WOMANHOOD: HOW THE IDEAL WOMAN AWAKENS A MAN’S DEEPEST LOVE AND TENDERNESS’ by Helen Andelin (Helen Andelin, 2009)

“This book is for women who want to be loved and honored by their husbands. It reveals timeless and universal secrets for building a happy marriage. The principles—among which, that if you play the role of wife well, you will see your husband transform—apply to marriages that are already fine as well as to those that may be crumbling.”

—June Fakkert



‘CHEAP SEX: THE TRANSFORMATION OF MEN, MARRIAGE, AND MONOGAMY’ BY MARK REGNERUS (Oxford University Press, 2017)

Mark Regnerus explores how sexual activity now comes at a cheap price, through the development of the pill, pornography, and online dating, and how these have taken a toll on love and marriage. —Recommended by Paul Adams

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