

Even more devastating than the patriarchal socialization of « women » are the effects of this same socialization of men.

His whole upbringing centers around the expectations of others for him to climb in the hierarchial structures of the society; this means in all forms of the sex-based hierarchy and in all institutions, organizations and groups of the patriarchy.

The stronger the hierarchy, the stronger the compulsion to follow there structures through specific characteristics, such as competitive behavior and impressive airs. They influence to such an extent the development of all interests and observations, that the whole personality can be denied in favor of « getting on in the world » or simply in order to maintain a position in the hierarchy. the desire to dominate is supported on all levels, whereby learning to aggressively push through one's own « interets » plays a major role.

Every discussion, including games and sports, is, as in all areas of life, marked by these hierarchies. The patriarchal society teaches how to make adversaries, opponents: one learns to have one's own feeling of worth measured by the other's failure. « Failure » is a that which does not « get one ahead in the world ». Especially important in this context is the denial and suppression of feelings. People who learn to develop their feelings are vulnerable: they are not only strong and hard, but also weak and soft. Because of this the man learns not to have feelings and to abstract them on every level.

He learns to disassociate the « thought-feelings » and the truly felt ones to such a degree that it eventually seems as if the ones does not have the least bit to do with the other.

The feelings degenerate while the thoughts proliferate, in a disconnected manner. The man becomes incapable of seeing the correlations between the two, so that the extent of his stultification is not comparable to anything that results from the « female » socialization.

The most extensive and dangerous consequence of this specific « male » deadening (dulling) is reflected in the exploitation and the aggressive destruction of our entire planet.

Of course this being cut off from the inside of one's self also causes fear. It seems that men seek to placate this fear by ruling over others; apparently they have not yet felt it necessary to question their own compulsion to dominate. It seems as if their fear drives them more and more strongly to achieve positions of great power, and this happens mainly on the broad base of oppression of women.

The dominating poses and other impressive airs so well expressed through body language is part of the early childhood instruction of the male through films, advertising and other products of the media state.

« One shows weakness, when one plays tough » is what Willy Brandt said at the SPD (Social Democrat Party) convention in November 1977. This rang through the radio! What an idea! The most competent « go-getters » are those who can most cleverly hide the techniques. This also pertains to body language. Broad movements, seemingly tough movements with language in the same style, especially hard, loud, choppy, as if the connection were constantly being interrupted, are not as effective as the subtler methods. The softer variations, the more indirect methods, the endless descriptions, work a lot « better ».

The sicknesses which are caused by « masculine » behavior are described by H.E. Ritcher in his book, Lernziel Solidarität (« Educational Goal: Solidarity ») (1), and described especially well in the chapter « The illnesses of the man who may not suffer », in the section dealing with « The close correlation between the masculine ideal and the heart attack factor ». Speaking with the reference to the abilities which are taught to women, or rather the inabilities which are taught to men in regards to suffering, he confuses suffering and feeling. There is the ability to feel, but suffering itself is not an ability.

For example: A person is bound to a stake and beaten. She feels the blows and there fore, she suffers. She will probably cry out at some time, thus expressing her suffering. However, if she only received more blows the louder she cries out, she

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Let's take back our space, Marianne Wex (1979)

Extract: *The stultifying effect of the patriarchal socialization of men*

will probably attempt as well as she can to suppress her crying out. The better she achieves this, the more Richter and other men like him will speak in mock sympathy and amazement or even in « objective », « scientific » observation of the « ability » to suffer – but always only if they are speaking about women.

Ritcher probably could not overcome his own internalized ideal of masculinity and thus could not recognize men's learned behavior of the inability to feel, nor the true ability of women to feel as such.

In view of the suffering that women in general experience, it is only too evident that they cannot risk letting their suffering be noticed very much. What sarcasm to denote such a dead end situation as an ability to suffer. If Ritcher was capable of recognizing this, he probably would not feel nearly so comfortable in his patriarchal role.

Under the pressure in the hierarchial structures of the patriarchy of threatening defeat, relations between men and women and also between men and men can only be power relationships. Only in excluding women can men have « true solidarity » with each other, since so much of their feelings of self-worth is based on their exclusion.

« They need women, in order to be men.

They need children, in order to be adults.

They need insane people, in order to be normal ». (2)

As men have internalized power demands and the behavior patterns needed to achieve them, they see every basic change, especially in respect to the relations of the sexe, as a hindrance. Because of this, even the drive of some men for social change does not extend beyond the limits of capitalism, at the most, the limits of the capitalistic monopolistic society of the state. If we ever truly want to live humanity, this after thousands of years of struggle of the man against the woman, will only be possible when we women finally stop hoping for recognition and understanding from men. Only then can we break out of their prisons and of our own well-learned patriarchal perceptions. These are perceptions which maintain their power and they think are of their use, but work towards the destruction of us all. On the background of our institutionalized conditioning towards being the oppressor or the oppressed, in the process of our everyday lives, we need and exclusive isolation of the sexes from one another. Only if men and women are separated, will women and men, not being in a position of being together as oppressors and oppressed, be equal. Only as equals can we become truly aware of the extent of the damage that had occurred to all of us. On this basis we will be able to build up new, truly human behavior patterns among equals.

(2) Frauenkalender 1976, Oct. 26.

(women's pocket calendar 1976)

(Graffiti during the Protestant Church Day 1975 in Frankfurt)