

'Sexual Suicide': Necessities of Love Need Re-Examining

Editor's Note: George Gilder has been an editor of *The New Leader* and a fellow at the Kennedy Institute of Politics. This is the second of three parts adapted from "Sexual Suicide" to be published in October by Doubleday.

By GEORGE GILDER

It may seem widely cynical to link love and marriage with the dismal sciences of economics.

Love, not sharing faith, is the force that conquers all, and love from time to time does somewhat only reverse its magic.

In fact, love leaves the same economy; it may well have been love — the desire of millions of men to gain the information for marriage — that precipitated the industrial revolution.

It was love, in a similar way, that inspired many of the

In terms of human happiness, it is likely that we have no problem there either. But like all issues of sexuality, it reaches far beyond individual relationships. In fact, the great adaptability and resilience of love is evidence of its dangers may lead us to deny the general crisis.

For in its general conditions that concern the long-term needs. And the social sciences to be against profound and enduring sexual love.

It is far to say that increasing numbers of Americans are profoundly confused about love.

AS USUAL, the women's movement is sympathetic. Although the feminists were shocked with the subject, they have no clear idea of what it is. They often avoid the problem of definition by delivering it to some postrevolutionary stage — to be achieved after the withering away of nuclear family — when love will blossom between people who recognize each other as "human beings." In pursuit of this idea, the women convert themselves a great deal with the question of how to "humanize" a man. For again, they are not logical of results until after the revolution. (And then, love between men and women may be regarded, in the words of Abby Rockefeller, the most articulate and self-offering of the feminists, as "both debilitating and counter-revolutionary.")

Germaine Greer, Elizabeth Janeway, Kate Millett, and Gloria Steinem all apparently agree with this formulation to some extent, even they depict almost all forms of love a woman might feel toward a man as degrading and inferior. Again, of course, they reject "love" between "human beings," whatever they are.

THE ONLY VIEW they offer is that the man should display most of the qualities they find "degrading" when applied to women: vulnerability, passivity, incompleteness, dependency, delivery. In other words, the man must not be "male" — confident, aggressive, initiatory — although the woman should be . . . more or less . . . at least as far as we can tell, because the feminists are very vague about sex after liberation.

The position can be derived, particularly by men or

ready to submit to processing or to plunge into "mystery." Mary will understandably see the term "humanism" as a rather misleading euphemism for "masculinism." The women puncture the theory with lightning claims of organic "rights."

Nevertheless, the women do have a serious argument, which seems plausible to many people both disillusioned with love and excited by a sense of new possibilities of sexual freedom and variety. Although love, in its form of liberal sexuality, seems increasingly elusive, not as a way of communicating warmth and exchanging pleasure seems increasingly available. It even appears that sex may be most exciting when it is spontaneous — exempt from the psychological complications of an enduring love.

IN PRACTICE, the popular image of spontaneous and genuine "love between men and women" is often unrealistic. Genuine sexual activity — "without hang-ups" — often comes without "hangovers" too. Sexual needs are fulfilled briefly, as long as it is mutually desired, and the couple parts amicably. Each partner is defined as autonomous, neither, in theory, can be deeply hurt by the departure of the other. In a mature relationship between two adult human beings, no one is believed to suffer the markable pain of dependency. The two partners are free. They are liberated at once FROM expectations of lifelong commitment, rarely fulfilled, and FOR deep physical gratification more easily attainable. Thus, according to the theory, they will be happier and less vulnerable, dealing not with feelings but with possibilities in the real world.

The feminists believe as well that the liberated couple can ultimately achieve a deeper and fuller love. When they are freed from their sex role stereotypes, they also can fulfill all their human emotional possibilities. The man does not have to worry about an image of initiative and aggressiveness, and he can enjoy receiving the ministrations of his partner. The woman freed free to act vigorously, readily.

THE VIEW of the way to find both good sex and reasonably enduring love seems plausible to most sophisticated Americans. The feminists are no more strongly rebellious in

their usual sexual imagery than is Hugh Hefner in his most liberal books against the dried bones of American puritanism (which usually professes sexual love issues whenever he appears on network television). Nevertheless, the feminists, as well as the Playboy philosophers of the joy of sex inclination, are profoundly wrong — wrong about both love and sex. Like the neurologists who try to return back to signals, they miss the point. Collectively they are promoting in the United States an epidemic of erotic and sexual disorders.

They fail to understand the real sources of sexuality and love or the crucial role of sex both in individual personality and in civilization. They are thus subverting and stifling real sexuality and love, and are undermining civilized society. It is chiefly the common sense and conservative majority of non-feminist Americans that are reacting to the fashionable movement of feminists, wingmen, male chauvinists, and misogynists, all of whom imagine themselves as conflicting forces but who can be seen objectively as contributing to a broader female society.

THE GILDER are united in their desire to separate sexual activity as much as possible from procreation. This desire is hardly extraordinary. It is resisted only by the Catholic Church, and Norman Mailer, among major American intellectuals, and in the general climate about contraception, it gave the moral movement of a veritable crusade and the financial support of the major foundations for scientific research.

The ideology of unprocreative sex is no trivial matter. We all know that in the age of the pill, every act does not have to mean children, if indeed it ever did.

But we do not necessarily know that sexual pleasure is confined to the complex of drives and desires that evolved in reproduction the species in a living and secure environment. Nor do we know that a complete bond between procreative and erotic instincts will not ultimately undermine all forms of sexual pleasure.

NEXT: How women use the pattern for definition.
By George Gilder

Analysis

other migration to the United States. The rule is broken that a man could not marry until he had bought or inherited a home brought hundreds of thousands of men to our nation's cities. Love conquers all where conditions are right.

But in many societies love rarely occurs at all, marriage is preferential, and men pursue other modes of gratification. In many parts of the world — and in some parts of the United States — love often arises between men and women but remains tragically unfulfilled because the external conditions are wrong. Even where external conditions are perfect, love may fail because cultural conditions are adverse.

It is **THIS** idea cynical that reality is to consider clearly the economic, cultural, and sexual prerequisites of love. For there is reason to believe that we are currently undergoing a "crisis of love" that is deeply affecting all our relationships.

Sexual Suicide

**Jerrold Greenberg, Clint Bruess, Sarah
Conklin**



Sexual Suicide:

Sexual Suicide George F. Gilder, 1975 **Power, Sex, Suicide** Nick Lane, 2018-10-24 Mitochondria are tiny structures located inside our cells that carry out the essential task of producing energy for the cell. They are found in all complex living things and in that sense they are fundamental for driving complex life on the planet. But there is much more to them than that. Mitochondria have their own DNA with their own small collection of genes separate from those in the cell nucleus. It is thought that they were once bacteria living independent lives. Their enslavement within the larger cell was a turning point in the evolution of life enabling the development of complex organisms and closely related the origin of two sexes. Unlike the DNA in the nucleus, mitochondrial DNA is passed down exclusively or almost exclusively via the female line. That's why it has been used by some researchers to trace human ancestry daughter to mother to Mitochondrial Eve. Mitochondria give us important information about our evolutionary history. And that's not all. Mitochondrial genes mutate much faster than those in the nucleus because of the free radicals produced in their energy generating role. This high mutation rate lies behind our ageing and certain congenital diseases. The latest research suggests that mitochondria play a key role in degenerative diseases such as cancer through their involvement in precipitating cell suicide. Mitochondria then are pivotal in power, sex and suicide. In this fascinating and thought provoking book Nick Lane brings together the latest research findings in this exciting field to show how our growing understanding of mitochondria is shedding light on how complex life evolved, why sex arose, why don't we just bud and why we age and die. This understanding is of fundamental importance both in understanding how we and all other complex life came to be but also in order to be able to control our own illnesses and delay our degeneration and death. Oxford Landmark Science books are must read classics of modern science writing which have crystallized big ideas and shaped the way we think.

Sexual Suicide George F. Gilder, 1973 **States Without Nations** Jacqueline Stevens, 2009 As citizens we hold certain truths to be self-evident that the rights to own land, marry, inherit property and especially to assume birthright citizenship should be guaranteed by the state. The laws promoting these rights appear not only to preserve our liberty but to guarantee society remains just. Yet considering how much violence and inequality results from these legal mandates, Jacqueline Stevens asks whether we might be making the wrong assumptions. Would a world without such laws be more just? Arguing that the core laws of the nation state are more about a fear of death than a desire for freedom, Jacqueline Stevens imagines a world in which birthright citizenship, family inheritance, state sanctioned marriage and private land ownership are eliminated. Would chaos be the result? Drawing on political theory and history and incorporating contemporary social and economic data, she brilliantly critiques our sentimental attachments to birthright citizenship, inheritance and marriage and highlights their harmful outcomes including war, global apartheid, destitution, family misery and environmental damage. It might be hard to imagine countries without the rules of membership and ownership that have come to define them but as Stevens shows, conjuring new ways of reconciling our laws with the

condition of mortality reveals the flaws of our present institutions and inspires hope for moving beyond them **Family Matters** Hilde Løvdal Stephens, 2019-10-15 The first full length study of a pivotal figure in American evangelical faith James Dobson child psychologist author radio personality and founder of the Christian conservative organization Focus on the Family published his first book Dare to Discipline in 1970 and quickly became the go to family expert for evangelical parents across the United States as American evangelicalism rose as a major political force The family expert became a leading voice in the Reagan Revolution and played a role in making American evangelicals even more firmly associated with the Republican Party Dobson s principle beliefs are that the family is the center of Christian America and that the traditional family must be defended from perceived threats such as gay rights feminism abortion and the secularization of public schools Dobson and Focus on the Family dominated Christian media through print radio and online venues and their message reached millions of American evangelical households shaping the cultural sensibilities and political attitudes of evangelical families throughout the culture wars from the 1980s into the 2000s Family Matters James Dobson and Focus on the Family s Crusade for the Christian Home by Hilde Løvdal Stephens is an insightful history and analysis of James Dobson s rise to fame effect on American evangelical culture and subsequent descent from relevance Extensively researched Løvdal Stephens scoured through Dobson s books articles and other materials published by Focus on the Family in order to explore how evangelicals defined and defended the traditional family as an ideal and as a symbol in an ever changing world By contextualizing the history of Dobson s reign Løvdal Stephens s discerning analysis fills an important gap in our understandings of the politics and culture of late twentieth century conservative Christianity in the United States She explores complex topics ranging from Dobson s celebration of what he believes are timeless biblical values such as maintaining strict and defined gender roles to the ways Dobson and Focus on the Family balanced their basic ideals with real everyday lives of average American evangelical families facing the realities of divorce working mothers and other perceived threats to the traditional family

Prince and the Parade and Sign O' The Times Era Studio Sessions Duane Tudahl, 2021-06-10 Will command the rapt attention of casual fans and scholars alike Booklist Starred Review From Prince s superstardom to studio seclusion this second book in the award winning Prince Studio Sessions series spotlights how Prince the biggest rock star on the planet at the time risked everything to create some of the most introspective music of his four decade career Duane Tudahl takes us on an emotional and intimate journey of love loss rivalry and renewal revealed through unprecedented access to dozens of musicians singers studio engineers and others who worked with him and knew him best with never before published memories from the Revolution the Time the Family and Apollonia 6 Also included is a heartfelt foreword by musical legend Elton John about his time and friendship with Prince **Exploring the Dimensions of Human Sexuality** Jerrold Greenberg, Clint Bruess, Sarah Conklin, 2010-03-10 Exploring the Dimensions of Human Sexuality Fourth Edition addresses all aspects of sexuality biological spiritual psychological and sociocultural and presents the information both factually and

impartially Throughout the text students will find an emphasis on health and well being based on the assumption that we are all sexual beings and that sexuality should be viewed in its totality Students are encouraged to explore the varied dimensions of human sexuality and see how each affects their own personal sexuality sexual health and sexual responsibility *Taking It Like a Man* David Savran,1998-03-30 From the Beat poets incarnation of the white Negro through Iron John and the Men s Movement to the paranoid masculinity of Timothy McVeigh white men in this country have increasingly imagined themselves as victims In *Taking It Like a Man* David Savran explores the social and sexual tensions that have helped to produce this phenomenon Beginning with the 1940s when many white middle class men moved into a rule bound corporate culture Savran sifts through literary cinematic and journalistic examples that construct the white man as victimized feminized internally divided and self destructive Savran considers how this widely perceived loss of male power has played itself out on both psychoanalytical and political levels as he draws upon various concepts of masochism the most counterintuitive of the so called perversions and the one most insistently associated with femininity Savran begins with the writings and self mythologization of Beat writers William Burroughs Allen Ginsberg and Jack Kerouac Although their independent law defying lifestyles seemed distinctively and ruggedly masculine their literary art and personal relations with other men in fact allowed them to take up social and psychic positions associated with women and racial minorities Arguing that this dissident masculinity has become increasingly central to U S culture Savran analyzes the success of Sam Shepard as both writer and star as well as the emergence of a new kind of action hero in movies like Rambo and Twister He contends that with the limited success of the civil rights and women s movements white masculinity has been reconfigured to reflect the fantasy that the white male has become the victim of the scant progress made by African Americans and women *Taking It Like a Man* provocatively applies psychoanalysis to history The willingness to inflict pain upon the self for example serves as a measure of men s attempts to take control of their situations and their ambiguous relationship to women Discussing S M and sexual liberation in their historical contexts enables Savran to consider not only the psychological function of masochism but also the broader issues of political and social power as experienced by both men and women **Perversions of the Sex**

Instinct Albert Moll,1931 **The Sex Problem** William T. Bruner,1977 **Suicides in England and Wales in relation to age, sex, season, and occupation** William Ogle,1886 **Rape** Joanna Bourke,2007 In America someone is sexually assaulted every two and a half minutes Now more than ever a comprehensive reevaluation of sexual violence is urgently necessary Award winning author and historian Joanna Bourke delivers this timely investigation of rape a crime that is increasingly difficult to define yet devastating in its impact She draws from the work of criminologists sociologists and psychologists to examine the motivations driving perpetrators of sex crimes insisting that rapists are not born they become The rapist not the victim is the target of Bourke s unflinching analysis for the perpetrator himself she asserts can only be reformed once he is humanized Though indebted to a growing body of feminist analyses she radically departs from this vein

of literature in order to place the rapist in his or her political cultural context **Men and Women** James Platt,1890
 The National Review ,1889 **Adult Sexual Interest in Children** Mark Cook,Kevin Howells,1981 Oorspr art van
diverse auteurs over seksuele kindermishandeling en gedrags en chemotherapie voor seksuele delinquenten The
Philadelphia Polyclinic ,1895 Vol 7 contains the Record of the Philadelphia County Medical Society for 1898 **Sex and**
Reason Richard A. Posner,1992-03 As judge and legal scholar Posner shows we make quite rational choices about sex based
on costs and benefits perceived Drawing on the fields of biology law history religion and economics this study examines
societies from ancient Greece to today s Sweden and issues from masturbation incest taboos date rape and gay marriage to
Baby M **The New English Review Magazine** ,1889 Kansas Medical Journal ,1895 Sex and Sacredness
Christopher Derrick,1982

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