

MEN AND MARRIAGE

A Revised and Expanded Edition of
Sexual Suicide

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CANON  PRESS

MOSCOW, IDAHO

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CHAPTER 1
**THE NECESSITIES
OF LOVE**

Love is a desire for generation and birth in beauty.

PLATO

THE CRUCIAL PROCESS OF CIVILIZATION is the subordination of male sexual impulses and biology to the long-term horizons of female sexuality. The overall sexual behavior of women in the modern world differs relatively little from the sexual life of women in primitive societies. It is male behavior that must be changed to create a civilized order.

Men lust, but they know not what for; they wander and lose track of the goal; they fight and compete, but they forget

the prize; they spread seed, but spurn the seasons of growth; they chase power and glory, but miss the meaning of life.

In creating civilization, women transform male lust into love; channel male wanderlust into jobs, homes, and families; link men to specific children; rear children into citizens; change hunters into fathers; divert male will to power into a drive to create. Women conceive the future that men tend to flee; they feed the children that men ignore.

The prime fact of life is the sexual superiority of women. Sexual love, intercourse, marriage, conception of a child, childbearing—even breast-feeding—are all critical experiences psychologically. They are times when our emotions are most intense, our lives are most deeply changed, and society is perpetuated in our own image. And they all entail sexual roles that demonstrate the primacy of women.

The central roles are mother and father, husband and wife. They form neat and apparently balanced pairs. But appearances are deceptive. In sexual terms, there is little balance at all. In most of these key sexual events, the male role is trivial, even easily dispensable. Although the man is needed in intercourse, artificial insemination has already been used in hundreds of thousands of cases. Otherwise, the man is altogether unnecessary. It is the woman who conceives, bears, and suckles the child. Those activities that are most deeply sexual are mostly female; they comprise the mother's role, a role that is defined biologically.

The nominally equivalent role of father is in fact a product of marriage and other cultural contrivances. There is

no biological need for the father to *be* anywhere around when the baby is born and nurtured. In many societies the father has no special responsibility to support the specific children he sires. In some societies, paternity is not even acknowledged. The father is neither inherently equal to the mother within the family nor necessarily inclined to remain with it.¹ In one way or another, the man must be *made* equal by society.

In discussing the erotic aspects of our lives—even when we are focusing on men—we must concern ourselves chiefly with women. Males are the sexual outsiders and inferiors. A far smaller portion of their bodies is directly erogenous. A far smaller portion of their lives is devoted to sexual activity. Their rudimentary sexual drive leads only toward copulation. The male body offers no sexual fulfillment comparable to a woman's passage through months of pregnancy to the tumult of childbirth and on into the suckling of her baby.

In primitive societies men have the compensation of physical strength. They can control women by force and are needed to protect them from other men. But this equalizer is relatively unimportant in a civilized society, where the use

1. A cross-cultural survey of 580 of the world's societies indicated that in one-quarter of them the father is only an occasional visitor with his children. George P. Murdock, "World Ethnographic Sample," *American Anthropologist* 59 (1957). Perhaps the most famous society where physiological paternity is not recognized is the Trobriand Island tribe discussed by Bronislaw Malinowski in *The Sexual Life of Savages in North Western Melanesia*, 2 vols. (New York: Harcourt Brace Jovanovich, 1929); and in *The Father in Primitive Psychology* (New York: Norton, 1927; Norton Library paperback, 1966).

of force is largely restricted by law and custom. In successful civilized societies, man counterbalances female sexual superiority by playing a crucial role as provider and achiever. Money replaces muscle.

If society devalues this male role by pressing women to provide for themselves, prove their “independence,” and compete with men for money and status, there is only one way equality between the sexes can be maintained: women must be reduced to sexual parity. They must relinquish their sexual superiority, psychologically disconnect their wombs, and adopt the short-circuited copulatory sexuality of males. Women must renounce all the larger procreative dimensions of their sexual impulse.

This is precisely what sexual liberals advocate. They assiduously deny that women have a maternal instinct and assert women’s “right” to adopt male sexual attitudes and ape male sexual drives. At the very same time they argue that men can find sexual fulfillment in “nurturant” activities like child-rearing.

Whether “instinctive” or not, however, the maternal role originates in the fact that only the woman is necessarily present at birth. Only the woman has a dependable and easily identifiable connection to the child—a tie on which society can rely. No matter how “equally” the functions of child-rearing are distributed, the man will always know that the woman’s role with the children was more important, more organically indispensable. There is no way the man can share in the euphoria that many women feel—along with