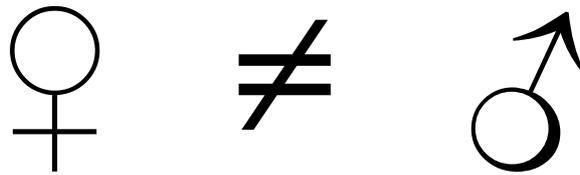


Gender equality and life issues in the European Union

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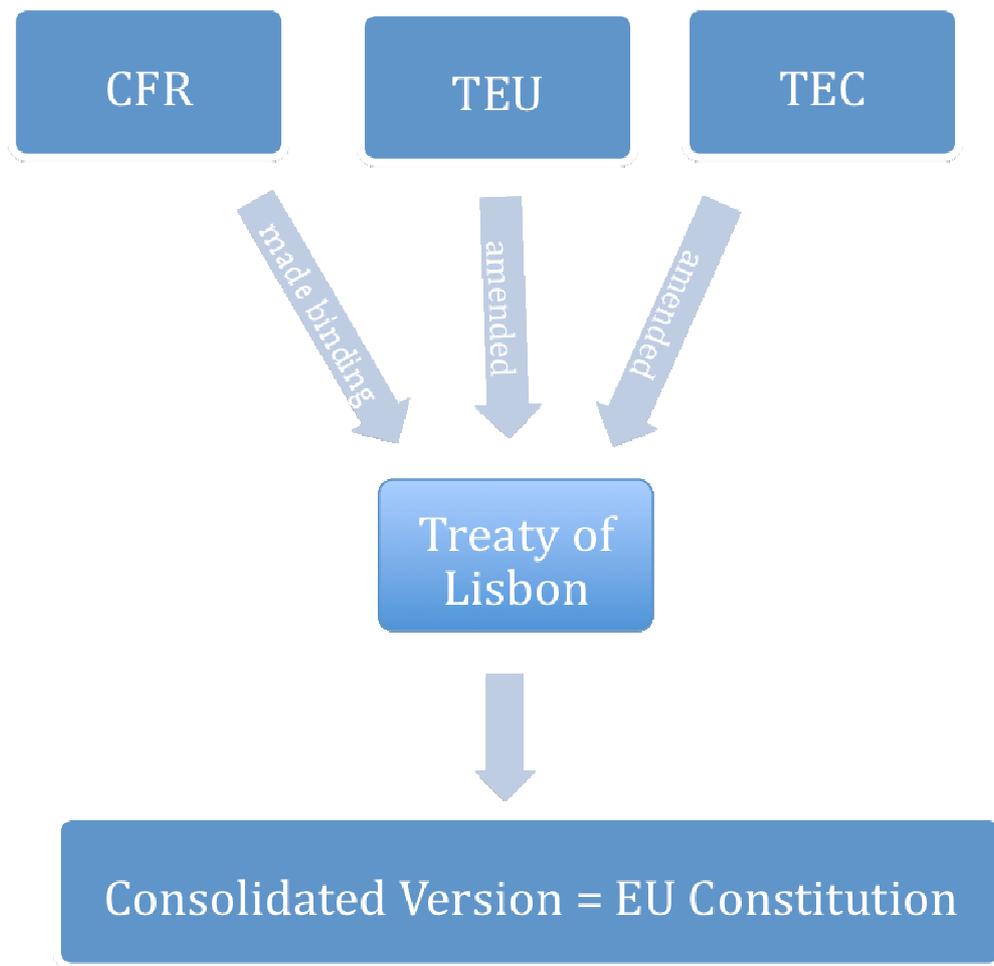
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Content in the Treaty of Lisbon

In the European Union always someone will make sure that to documents on almost any topic amendments will be introduced that speak of the right to reproductive health (meaning abortion), of non-discrimination on the basis of sexual orientation (meaning promotion of homosexuality) and of gender equality or gender mainstreaming (meaning promotion of women in prestigious positions). There is always a majority available for these amendments and they get voted in. The rejected European Constitution, the Treaty of Lisbon (TL) as well as various documents voted in the European Parliament continuously hold these elements of the feminist agenda.

The Treaty of Lisbon (TL), now undergoing the process of ratification in Member States, has specific references to equality between men and women, to non-discrimination on the grounds of sex or sexual orientation, to life issues etc. Since there is no consolidated version of the treaty I have to refer to the original documents and to the changes imposed upon them by the TL. I shall quote below the relevant documents and indicate *in italics* the changes introduced. The documents in question are the Charter of Fundamental Rights of the European Union (CFR), the Treaty of Maastricht otherwise known as the Treaty on the European Union (TEU) and the Treaty of Rome now known as the Treaty Establishing the European Community (TEC). The last mentioned after these changes will be renamed Treaty on the Functioning of the European Union (TFEU). What follows will be very difficult to read as the whole TL is. I have traced references pertaining to only one subject. If you feel lost remember that all those responsible for the ratification of this treaty are similarly lost and will remain so until they make such an analysis as this for whatever topics interest them.



The TL consists basically of three documents, the CFR which has not been modified, the TEU and TEC both substantially modified and with the name of the latter changed to TFEU. The numeration of articles, points and sub-points is absolutely confusing (there are 28 pages of equivalences explaining the changes in numeration). Here everything *in italics* including numeration is from the TL, while normal script is for the existing documents.

CHARTER OF FUNDAMENTAL RIGHTS OF THE EUROPEAN UNION (CFR)

So far this document is not binding. *It will become binding* (see below the changed article 6 of the TEU under article 1, item 8, point 1. of the TL) if the TL is ratified by all 27 Member States of the European Union. It has the following statements pertinent to the issue discussed. These have not been altered by the TL nor have any additions been made to it.

Preamble

... Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, **equality** and solidarity;

Title I Dignity

Article 2 Right to life

1. Everyone has the **right to life**.
2. No one shall be condemned to the death penalty, or executed.

Article 3 Right to the integrity of the person

1. Everyone has the right to respect for his or her physical and mental integrity.
2. In the fields of medicine and biology, the following must be respected in particular:

...

b) the **prohibition of eugenic practices**, in particular those aiming at the **selection of persons**,

...

d) the **prohibition of the reproductive cloning of human beings**.

Title II Freedoms

Article 9 Right to marry and right to found a family

The **right to marry** and the right to found a family shall be guaranteed **in accordance** with the **national laws** governing the exercise of these rights.

Title III Equality

Article 20 Equality before the law

Everyone is **equal** before the law.

Article 21 Non-discrimination

1. Any **discrimination** based on any ground such as **sex**, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or **sexual orientation** shall be prohibited.

Article 23 **Equality between men and women**

Equality between men and women must be ensured in all areas, including employment, work and pay.

The principle of equality shall not prevent the maintenance or adoption of measures providing for **specific advantages in favour of the under-represented sex**.

Title IV Solidarity

Article 33 Family and professional life

1. The family shall enjoy legal, economic and social protection.
2. To reconcile family and professional life, everyone shall have the right to **protection from dismissal** for a reason connected with **maternity** and the right to **paid maternity leave** and to parental leave following the birth or adoption of a child.

Title VII General Provisions governing the interpretation and application of the charter

Article 52 Scope and interpretation of rights and principles

5. The provisions of this Charter which contain principles may be implemented by legislative and executive acts taken by institutions, bodies, offices and agencies of the Union...

THE TREATY ON EUROPEAN UNION (TEU)

As it stands at the moment the consolidated version of TEU has no mention of equality, sex, gender, discrimination etc. The TL has made several additions to this text pertinent to the subject of this booklet. These additions are in Article 1 of the TL:

Article 1 The Treaty on European Union shall be amended in accordance with the provisions of this Article.

PREAMBLE

1) (a) the following text shall be inserted as the second recital:

*'DRAWING INSPIRATION from the cultural, religious and humanist inheritance of Europe, from which have developed the universal values of the inviolable and inalienable rights of the human person, freedom, democracy, **equality** and the rule of law,';*

GENERAL PROVISIONS

3) The following Article 1a shall be inserted:

'Article 1a

*The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and **equality between women and men** prevail.'*

4) Article 2 shall be replaced by the following:

'Article 2

...

*3. The Union shall ... combat social exclusion and discrimination, and shall promote social justice and protection, **equality between women and men**, solidarity between generations and protection of the rights of the child.*

8) Article 6 shall be replaced by the following:

'Article 6

*1. The Union recognises the rights, freedoms and principles set out in the Charter of Fundamental Rights of the European Union of 7 December 2000, as adapted at Strasbourg, on 12 December 2007, **which shall have the same legal value as the Treaties.***

The provisions of the Charter shall not extend in any way the competences of the Union as defined in the Treaties.

The rights, freedoms and principles in the Charter shall be interpreted in accordance with the general provisions in Title VII of the Charter governing its interpretation and

application and with due regard to the explanations referred to in the Charter, that set out the sources of those provisions.

56) Article 48 shall be replaced by the following:

Article 48, point 6:

... The European Council may adopt a decision amending all or part of the provisions of Part Three of the Treaty on the Functioning of the European Union...

Part Three refers to “Community policies”. This is the main part of the TEC (Arts. 9-130) except for the Preamble, Principles (Arts. 1-7), Citizenship (Art. 8), Association of the Overseas Countries and Territories (Arts. 131-6), Institutions of the Community (Arts. 137-208) and General and Final Provisions (Arts. 210-248). This is not explained in the TL.

At the moment the wording of Article 48, point 6 in the TEU is as follows:

The government of any Member State or the Commission may submit to the Council proposals for the amendment of the Treaties on which the Union is founded.

If the Council, after consulting the European Parliament and, where appropriate, the Commission, delivers an opinion in favour of calling a conference of representatives of the governments of the Member States, the conference shall be convened by the President of the Council for the purpose of determining by common accord the amendments to be made to those Treaties. The European Central Bank shall also be consulted in the case of institutional changes in the monetary area.

The amendments shall enter into force after being ratified by all the Member States in accordance with their respective constitutional requirements.

THE TREATY ESTABLISHING THE EUROPEAN COMMUNITY (TEC)

The consolidated version of TEC has the following provisions pertinent to the topic of this booklet. The TL has made several corrections and additions to this document in Article 2 which reads:

Article 2 The Treaty establishing the European Community shall be amended in accordance with the provisions of this Article.

Note that the Article 2 mentioned in the sentence above is from the TL and in the sentence below from the TEC.

Article 2

The Community shall have as its task ... to promote throughout the Community ... **equality between men and women...**

11) Articles 1 and 2 shall be repealed.

(18) The following Article 5b shall be inserted:

‘Article 5b

*In defining and implementing its policies and activities, the **Union shall aim to combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation.***'

Article 13

1. Without prejudice to the other provisions of this Treaty and within the limits of the powers conferred by it upon the Community, the Council, acting unanimously on a proposal from the Commission and after consulting the European Parliament, may take appropriate action to **combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation.**

2. By way of derogation from paragraph 1, when the Council adopts Community incentive measures, excluding any harmonisation of the laws and regulations of the Member States, to support action taken by the Member States in order to contribute to the achievement of the objectives referred to in paragraph 1, it shall act in accordance with the procedure referred to in Article 251.

24) The text of Article 13 shall become Article 16 E. It shall be amended as set out below at point 33.

33) An Article 16 E shall be inserted, with the wording of Article 13; in paragraph 2, the words 'when the Council adopts Community' shall be replaced by 'the European Parliament and the Council, acting in accordance with the ordinary legislative procedure, may adopt the basic principles of the Union's' and the words at the end of the paragraph 'it shall act in accordance with the procedure referred to in Article 251' shall be deleted.

Article 47

1. In order to make it easier for persons to take up and pursue activities as self-employed persons, the Council shall, acting in accordance with the procedure referred to in Article 251, issue directives for the mutual recognition of diplomas, certificates and other evidence of formal qualifications.

...

3. In the case of the **medical and allied and pharmaceutical** professions, the **progressive abolition of restrictions** shall be dependent upon coordination of the conditions for their exercise in the various Member States.

54) Article 47 shall be amended as follows:

(a) the following phrase shall be added at the end of paragraph 1: 'and for the coordination of the provisions laid down by law, regulation or administrative action in Member States concerning the taking-up and pursuit of activities as self-employed persons.';

(b) paragraph 2 shall be deleted and paragraph 3 shall be renumbered 2;

Article 49

Within the framework of the provisions set out below, **restrictions on freedom to provide services** within the Community **shall be prohibited** in respect of nationals of

Member States who are established in a State of the Community other than that of the person for whom the services are intended.

The Council may, acting by a qualified majority on a proposal from the Commission, extend the provisions of the Chapter to nationals of a third country who provide services and who are established within the Community.

56) Article 49 shall be amended as follows:

(a) in the first paragraph, the words ‘State of the Community’ shall be replaced by ‘Member State’;

(b) in the second paragraph, the words ‘The Council may, acting by a qualified majority on a proposal from the Commission, extend’ shall be replaced by ‘The European Parliament and the Council, acting in accordance with the ordinary legislative procedure, may extend’.

Article 133

6. An agreement may not be concluded by the Council if it includes provisions which would go beyond the Community's internal powers, in particular by leading to harmonisation of the laws or regulations of the Member States in an area for which this Treaty rules out such harmonisation.

In this regard, by way of derogation from the first subparagraph of paragraph 5, agreements relating to trade in cultural and audiovisual services, educational services, and **social and human health services**, shall fall within the shared competence of the Community and its Member States. Consequently, in addition to a Community decision taken in accordance with the relevant provisions of Article 300, the negotiation of such agreements shall require the common accord of the Member States. Agreements thus negotiated shall be concluded jointly by the Community and the Member States.

158) An Article 188 C shall be inserted, replacing Article 133:

‘Article 188 C

...

The Council shall also act unanimously for the negotiation and conclusion of agreements:

...

*(b) in the field of trade in social, education and **health services**, where these agreements risk seriously disturbing the national organisation of such services and prejudicing the responsibility of Member States to deliver them.*

Article 141

1. Each Member State shall ensure that the principle of **equal pay for male and female workers** for equal work or work of equal value is applied.

2. For the purpose of this article, ‘pay’ means the ordinary basic or minimum wage or salary and any other consideration, whether in cash or in kind, which the worker receives directly or indirectly, in respect of his employment, from his employer.

Equal pay without discrimination based on sex means:

(a) that pay for the same work at piece rates shall be calculated on the basis of the same unit of measurement;

(b) that pay for work at time rates shall be the same for the same job.

3. The Council, acting in accordance with the procedure referred to in Article 251, and after consulting the Economic and Social Committee, shall adopt measures to ensure the application of the **principle of equal opportunities and equal treatment of men and women** in matters of employment and occupation, including the principle of equal pay for equal work or work of equal value.

4. With a view to ensuring **full equality in practice between men and women** in working life, the principle of equal treatment shall not prevent any Member State from maintaining or adopting measures **providing for specific advantages** in order to make it easier **for the underrepresented sex** to pursue a vocational activity or to prevent or compensate for disadvantages in professional careers.

The provisions of Article 141 are not modified.

Article 152

5. Community action in the field of public health shall fully respect the responsibilities of the Member States for the **organisation and delivery of health services** and medical care. In particular, measures referred to in paragraph 4(a) shall not affect national provisions on the donation or medical use of organs and blood.

127) Article 152 shall be amended as follows:

(e) ... paragraph 5, renumbered 7, shall be replaced by the following:

*'7. Union action shall respect the **responsibilities of the Member States for the definition of their health policy** and for the **organisation and delivery of health services** and medical care. The responsibilities of the Member States shall include the **management of health services** and medical care and the allocation of the resources assigned to them.*

The measures referred to in paragraph 4(a) shall not affect national provisions on the donation or medical use of organs and blood.'

###

Apart from making the CFR binding and modifying the TEU and TEC the TL also supplements the **Final Act of the Intergovernmental Conference** of July 23rd 2007 with several Declarations concerning provisions of the treaties. Among these there is:

*19. Declaration on Article 3 of the Treaty on the Functioning of the European Union
The Conference agrees that, **in its general efforts to eliminate inequalities between women and men**, the Union will aim in its different policies to **combat all kinds of domestic violence**. The Member States should take all necessary measures to prevent and punish these criminal acts and to support and protect the victims.*

Comment

What do all these changes mean?

First of all it needs to be pointed out that the change to article 48 of TEU (in article 1 point 56) of the TL) has made it very easy for the European Council to change (by double majority of course) anything it wants in the TFEU (the new name for TEC). This has to be kept in mind when analysing the content of any paragraph in the TL.

The idea of equality and non discrimination between sexes was present in the CFR (not binding) and in the TEC, but not in the TEU. The CFR was made binding and the topic was added to the TEU three times (in the Preamble, in Article 1a and in Article 2.3). It is also mentioned in one of the added declarations (no. 19). Non discrimination on the basis of sexual orientation was present in the CFR (not binding) and once in the TEC. Now it is to be mentioned twice in the TEC (articles 5b and 16E). Both the CFR and the TEC permit the provision of advantages for the underrepresented sex which of course contradicts the idea of equal treatment. So far advantages for the underrepresented sexual orientation is not mentioned, however with the new ease with which the European Council can change the TEC anything can be expected.

On life issues CFR says that everyone has a right to life, prohibits eugenic practices, in particular selection against persons and prohibits reproductive cloning. This sounds positive, but it does not explain who is understood under "everyone" (does it include pre-born children, or dying patients). The concentration on the selection of persons (presumably understood as selection on the basis of sex - the UN is already worried about the missing 60 million women¹) leaves the issue open as regards selection of embryos or fetuses on the basis of disabilities. Since reproductive cloning is forbidden it is to be understood that therapeutic cloning is acceptable. Thus on life issues the CFR is very inadequate.

Services, including health services, are to be readily available and restrictions on them are to be gradually eliminated and new ones are to be prohibited (TEC Articles 47 and 49). This obviously concerns also such services as abortion. It is true that health services are left to the Member States, but in view of the ease of changing rules (see modified article 48 of the TEU) this may soon change. It is significant that already the Collectif SSGI (Social and Health Services of General Interest) basing on the TL has issued a press release (25.I.2008) in which it underlines the "primacy of general interest missions over the rules of competition and the internal market", "the right of access to services of general interest in order to promote the social and territorial cohesion of the union, instituted as a fundamental right recognised by the European Union" and "the legal obligation to provide service".

The rules on the right to marry (CFR) are left with the member States. However since in the original discussion on the CFR there was a proposal that the article be defined as: "after reaching adulthood a man and a woman have a right to marry and establish a family"². What is left in article 9 of CFR clearly indicates that the intention is to accommodate homosexual marriages. The attempt by the EU Commission to streamline divorce laws in the EU is already creating opposition in some Member

¹ The UNFPA State of the World Population Report 2007.

² Roberto de Mattei "Wierzę w renesans chrześcijaństwa" *Gość Niedzielny* 14.X2007.

States, e.g. Sweden³, fearing that their liberal standards may be overruled. I have the opposite fears.

The interpretation of the CFR is left with “institutions, bodies, offices and agencies of the Union ...” (Article 52.5). Anything can be expected in this context in view of the recent decisions⁴ taken by Opinion 4.2005 of the EU Network of Experts on Fundamental Rights or the European Court of Human Rights (ECHR) in the case of Alicja Tysi c vs. Poland. In a similar case (Renata Rodowicz vs. Poland) the ECHR asked Paul Hunt, United Nations Special Rapporteur on the right to the highest attainable standard of health, for an opinion⁵ and was told that women have a “right to abortion” and states cannot restrict this. Abortion is gradually being redefined as a new “human right”. However there is no gender equality here. This is to be a “right” of the mother not of the father. He is to have no rights in this context.

The ECHR is an organ of the Council of Europe and not of the EU, but its prestige in the EU is high if not higher than that of the European Court of Justice in Luxembourg which is an EU organ. States have no means of appealing decisions by these courts.

The TL in many articles expands the role of the European Parliament. This is positive. But on the other hand with the facilitation of changes to the TEC (in Article 48 point 6 of the TEU), it will be much easier to alter anything provided the required majority is there. The role of the Member States will be much reduced.

Opposition to Darwinian views on gender inequality

I shall start with two quotations from Chapter 19 of the "The Descent of Man" by Charles Darwin:

“Now, when two men are put into competition, or a man with a woman, both possessed of every mental quality in equal perfection, save that one has higher energy, perseverance, and courage, the latter will generally become more eminent in every pursuit, and will gain the ascendancy. He may be said to possess genius- for genius has been declared by a great authority to be patience; and patience, in this sense, means unflinching, undaunted perseverance. But this view of genius is perhaps deficient; for without the higher powers of the imagination and reason, no eminent success can be gained in many subjects. These latter faculties, as well as the former, will have been developed in man, partly through sexual selection, - that is, through the contest of rival males, and partly through natural selection, that is, from success in the general struggle for life; and as in both cases the struggle will have been during maturity, the characters gained will have been transmitted more fully to the male than to the female offspring. It accords in a striking manner with this view of the modification and re-inforcement of many of our mental faculties by sexual selection,

³ Tony Barber “Divorce reform sparks quarrel over foreign law’s impact in EU”, Financial Times, 12-13.I.2008.

⁴ Jakob Cornides „Human Rights Pitted Against Man”. *The International Journal of Human Rights*, vol. 12(1); 107-134, February 2008>

⁵ Tomasz P. Terlikowski “Za niska by  yc” *Rzeczpospolita* 19-20. I. 2008.

that, firstly, they notoriously undergo a considerable change at puberty, and, secondly, that eunuchs remain throughout life inferior in these same qualities. Thus, man has ultimately become superior to woman."

"In order that woman should reach the same standard as man, she ought, when nearly adult, to be trained to energy and perseverance, and to have her reason and imagination exercised to the highest point; and then she would probably transmit these qualities chiefly to her adult daughters. All women, however, could not be thus raised, unless during many generations those who excelled in the above robust virtues were married, and produced offspring in larger numbers than other women. As before remarked of bodily strength, although men do not now fight for their wives, and this form of selection has passed away, yet during manhood, they generally undergo a severe struggle in order to maintain themselves and their families; and this will tend to keep up or even increase their mental powers, and, as a consequence, the present inequality between the sexes."

The style is rather loquacious, but the meaning is obvious. Since in Darwin's time the inferiority of women was commonly accepted as a biological fact he went on to explain this by his theory of evolution. He claimed that the evolution of men progressed more quickly due to greater selection pressure created by hunting, waging war, competing for a mate, seeking food, clothing etc. It was assumed that women having a more sheltered life in the home were subjected to much lower selection pressure and therefore lag behind in evolution. This was not only Darwin's view but it was accepted and promoted by many of the earlier promoters of evolution such as Paul Broca, Gustave Le Bon and Francis Galton. Broca, a surgeon, provided anatomical evidence that women had smaller brains (the size of the cranium is believed to be an important element of the evolution story, from apes to men). He also claimed that the brain was larger "*in eminent men than in men of mediocre talent*" and "*in superior races than in inferior races*". While difference between sexes in the size of almost any organ is a biological and statistical fact, the relation between brain size and intelligence is not confirmed by current knowledge. Le Bon, a social psychologist, claimed that "*women ... represent the most inferior forms of human evolution and ... they are closer to children and savages than to an adult, civilised man. They excel in fickleness, inconsistency, absence of thought and logic, and incapacity to reason*". Galton, the pioneer of eugenics and author of the book "Hereditary genius", claimed that "*women tend in all their capacities to be inferior to men*"⁶.

With such views prevalent in the scientific community since the days of Darwin, it is hardly surprising that an emancipation movement developed which tried to correct the unfairness of them. The thrust of the movement was aimed at proving that, at least from the point of view of suitability for various jobs, there are no differences between sexes or at least that they should be ignored. Of course it is an absurdity to claim that there are no differences between men and women, as our

⁶ Gerald Bergman "The history of the human female inferiority ideas in evolutionary biology". *Revista di Biologia / Biology Forum* 95, 2002; 379-412.

current political correctness demands, and as is evidenced in the Lisbon Treaty reviewed above.

The problem boils down to a rejection of the natural fact that men and women are complementary to each other. As a result we are observing a defeminisation of women and a demasculinisation of men.

Defeminisation of women and demasculinisation of men in Europe and their consequences for the family

Gender differences

We live in strange times. The topic of gender equality is being promoted as a constant element of political correctness. Documents are being produced on this subject in the United Nations, in the European Union, in the Council of Europe etc. At universities special courses and chairs are being established on women studies and on gender equality. In various jobs, functions and in representative organs, a *numerus clausus* is being imposed, a requirement that a certain minimal proportion of women be included. By force women are being introduced into various executive bodies, into the army, into the police, into cosmic exploration teams, into male film roles (e.g. such as a policewoman with a gun chasing criminals). In communist countries in the early fifties there was a slogan “place women on tractors!” Today socialism reached the West, and now it is not only tractors that are to be manned by women, but all functions should be so manned. At the same time there are attempts to make men accept female roles. They are being shown wiping babies, cooking, washing dishes, nursing the sick etc. It is said that we are all equally suited for all jobs. This is demanded by the feminist ideology and the current political correctness.

However, men and women do differ. This obvious fact got lost somewhere in the public consciousness of today. I am speaking here not only about physical differences, which are obvious to everyone, but also about psychological differences. It is not possible to separate the ones from the others. In view of her biological role traditionally a woman performs the majority of jobs at or near the home, while the man performs those that require a longer period of absence from home. Woman’s constant toils are best seen when the work is not done, while man’s work when it is finished. It is obvious that to protect potential motherhood some jobs should not be performed by women. Yet placing the cost of employing women, with all the necessary restrictions on what they can do, on employers, will only act against women because employers will not wish to employ those of child bearing age. The utility of women for various jobs is different and this should be recognised. In view of her biological role a woman is endowed with traits that are necessary for performing it and a man with those traits that are needed in the role he has to play. The male and female characteristics are not opposites. They are complementary.

Today we are being told there are no differences, that both sexes are equally well adapted to perform all jobs. That is not true. Here are a few examples.

Woman	Man
Physically weaker, kind	Stronger, tough
In conflict exploits weakness, weeps	In conflict exploits physical superiority
Gentle, easy to hurt, more ready to yield	Will sustain even a harsh critique
Small things important, able to remember about them	Takes care that important things do not get lost in secondary details
Guided by intuition, feels the situation	Lacks intuition
Wants her man to guess what she wants	Has difficulty guessing. Expresses his needs directly
Adapts easier to unexpected situations. Better at improvising, acts spontaneously	Prefers to be prepared. In unexpected situations is more at a loss. Needs time to consider the best way out
For her domestic issues more important and thinks about them when employed	For him professional issues more important and thinks about them at home
More conservative in decisions	More ready to take risks
Primarily desires love	Primarily desires recognition
Wants to feel safe under his protection	Wishes to protect, to show protectiveness

We differ but we also complement each other. Thank God we differ and thank God we complement each other. This is the way God has created us and He knew what He was doing.

Authority

In normally organized families children accept the authority of the parents and the spouses the authority of each other in clearly divided competences. One should not expect children to accept the authority of their parents if the parents do not show respect to the grandparents and to each other. How can we expect children to respect their mother when she is not respected by her husband? How can they respect their father if he is not shown respect by his wife? Authority can be enforced by fear, penalties and shouting. But it is much more durable and authentic when it is learned by imitation. Who shows no respect for others, will not be respected by others either. In particular one should respect oneself, one's own identity, one's natural role in society and in the family.

Nowadays families experience a crisis of authority. Traditionally the father was respected because he was the breadwinner and mother because she gave birth and run the household. Today most commonly the paid work a father does is insufficient to maintain the family, thus also the mothers seek employment. Also there exist families without a father, supported by the mother only. In such families, even if the father pays for his children, they hardly notice that he contributes to their upkeep. When both parents are employed both have to participate in household work. The differences between the parents become blurred. Of course she continues to be the life giver and he, especially when performing household chores, usually much less efficiently than she does, appears to be of lesser value. The visible importance of the mother grows at the expense of the father whose importance declines. She carries all the responsibilities of the mother and also some of those traditionally associated with the paternal role. When roles and responsibilities are blurred authority declines.

Emancipation and feminism

Women are not men's equals. They are much more valuable. The women emancipation movement, and now the feminist movement, aim at obliterating differences between sexes. It is obvious that for the same work the pay should be the same. However every director or chief of employment in any enterprise knows that men and women are suited for different kinds of jobs. They have different psychological predispositions and different biological limitations. As Chesterton used to jest the emancipists had a slogan: "we will not be dictated to" and then they all promptly became steno-typists. It turned out that they are perfectly suited for the job of a secretary. They can care about details, they can think about and remember several issues simultaneously, they can sense the mood of the boss, and they can mollify tensions. On the other hand they are usually less successful in executive positions. They take decisions more on the basis of feeling than reason, at times of crisis they break down more easily, they have less initiative, are less likely to take risks.

Of course there are exceptions. There are women who are more self-confident, more industrious, and tough. We say that they behave manly. All of these characteristics are considered complimentary, flattering, enhancing their value. The fact that such women do exist lies at the base of the emancipation and feminists programs. They claim that these are acquired characteristics and that every woman could acquire them and that if they lack them it is because they have been relegated to subordinate roles.

There are also exceptions in the opposite direction. There are men with feminine traits, behaving like a woman, effeminate. These are not compliments and nobody consciously directs upbringing towards this condition.

However the so called "feminist movement" leads to loss of feminine characteristics in women, and therefore in fact it is an antifeminist movement. John Paul II has written in the apostolic letter *Mulieris dignitatem* about the "'genius" which belongs to women", about the set of exclusively female characteristics, which define the specific and exceptional value of women. However, in today's world many women try to lose these specifically female traits and they want to function as men's equals. Perhaps the word "want" is misplaced here. They are being led to believe that this is what they want, that this is the way in which they should function. All of this is based on a falsehood. They are different. They possess this specific female genius, this little extra that men do not possess and which determines their specific vocation.

The aim to rear everyone in the same direction, in the direction of masculinity, in fact insults women. It downgrades femininity. It treats femininity as worthless, of lesser value, as a state from which one should try to liberate oneself. Increasingly frequently the traditional respect for women vanishes. She is no longer treated as the weaker sex deserving special consideration. Such niceties as allowing a woman first through the door, as lending her a hand, as rendering a seat on the bus, as serving her first at the table etc, are disappearing elements of special respect for the weaker sex. Housework is treated with contempt as is evidenced by such expressions as "non-working wife". This is highly insulting. Housewives are very hard working women.

Aiming for equality with men women have decided to abandon the ballast of femininity, which hinders their careers. We observe that increasingly frequently the successful, independent woman has a casual approach to sex life, quite divorced from

childbearing. That means abandoning everything that is connected with maternity. And maternity we have less and less.

Biological superiority of women

Looking at the issue from a strictly biological point of view the woman is superior in many ways. In her genetic makeup she has fewer problems with genetic defects. She has a double number of all chromosomes including the sex determining X chromosomes. A man has one X chromosome and one Y chromosome. The Y chromosome is much shorter and it is only partly homologous with the X chromosome. As a result any genetic defect on the non-homologous part of the X or Y chromosome is not supplanted by the same yet undamaged gene on the homologue. Thus the defect immediately becomes apparent. For this reason men are generally more prone to illnesses and as a rule die earlier than women do.

Both a man and a woman produce gametes, the haploid reproductive cells that are necessary for offspring generation. Fusion of these male and female reproductive cells leads to the creation of a new human being. However in this fusion only the nucleus of the male cell participates, while it is the whole female egg cell that is involved. Thus the woman supplies not only the DNA containing nucleus but also the cell wall and the whole cytoplasmic content of the egg cell, including mitochondria, which also contain some DNA, i.e. additional genetic information. In cytoplasmic inheritance only the woman's contribution participates. In other words, in the reproductive process the woman gives more.

Of course it is the woman who supplies the environment in which the new human being will develop during its first nine months. From her own breast she supplies food for the newborn baby during the first period of its life. Also she should supply the baby with the specific maternal warmth and love, without which normal development of the baby is hardly possible.

Even more important than the biological input is the psychological contribution of a woman in the creation of family bonds, in the formation of a proper climate for the normal functioning of a family. It is the woman that decides whether a home functions and how it functions. The contribution of the man, husband and father, is usually more material. He works to earn a living for the family. He builds something, makes repairs, and improves things. He takes on jobs that require greater physical strength. He tutors primarily by his example. The woman has also a material contribution. She cooks, cleans, launders, often also earns money for the family and tutors by example; however, her primary role is to maintain the family hearth, to supply the heart, the warmth, the feeling of security, the remembering about everyone and about everything.

In spite of all these additional values and roles that women have and for which they are prepared by nature, there are some women who insist on becoming man's equal.

Equalising with men

Striving for equality stems from the erroneous belief that women are inferior to men. They are not, in spite of what Darwin thought. Yet there are women who prefer to play masculine roles.

This started with a demand for equal access to education. Of course it soon became apparent, that as a rule girls are more intelligent than boys and finish schools with no problems. They usually obtain better marks than boys. Of course it is very good that today education encompasses both boys and girls. However it is sad that in the educational process no attempt is made to prepare men and women for the different roles they will have to play in life. They will need different skills and attitudes and this should be reflected in the kind of education and upbringing they receive. Half a century ago there was a trend towards coeducation and unisex schools were gradually phased out. The experience was generally not positive and thankfully we are now observing a trend in the opposite direction, a growing interest in separate schools for boys and girls.

Another element of this drive towards equality, perhaps not a very important one, yet very characteristic, is the adoption of masculine dress. It is worth noting that the female fashion very often adopts various elements of men's attire. Changes in the opposite direction as rule do not occur at all.

A demand for access to all typically male jobs comes next. This is possible, at least for some women who have a more decisive personality. The fact that some women succeed in jobs usually treated as male, is used as an argument that these roles could be attained by all women, and that it is only a question of appropriate upbringing and psychological attitude. However this is not true. Not all women can be trained to perform all types of jobs men do.

On the other hand we do not hear feminists calling for the presence of women among miners, lumberjacks, or sewage workers. Thus it is not a call for equality in general, but only in professions which women consider pleasant, prestigious or power giving. They want executive jobs. Usually performing these prestigious typically masculine jobs is accompanied by an escape from the performance of typically feminine functions, since obviously children are an obstacle to a professional career. No amount of privileges for the pregnant or breast feeding women will make them simultaneously capable of being airline pilots or stockbrokers.

As a result we have a postulate by feminists that men should also play female roles connected with having children. Obviously no amount of training will make men perform all female functions, certainly not those biologically associated with maternity. This cannot be achieved not only for biological but also for psychological reasons. Bottle feeding, changing diapers etc. can be occasionally done by fathers, but they lack the mother's intuition to sense what the baby needs at the particular moment. Yes, indeed, some men do perform these functions well, but the majority will fail to do so and the children will be the losers. Paternity leave as a method of maintaining the mother in her professional life very seldom solves the problem.

The alternative becomes professional nurseries or day care centres. "Professional" almost exclusively means staffed by women. The work that should be done by the mother gets done by other women, yet with less love and personal involvement. For them this is also a profession, a job, a means of earning money for their own families and retirement needs. This solution does not promote gender equality – it only transfers female functions onto other females.

Combating fertility

Since it is impossible to force men into biologically female roles, the whole program of the feminists concentrates on the elimination of female roles from their own life, particularly on the elimination of their fertility.

The basic factor differentiating the utility of men and women for different jobs stems from the reproductive functions that belong to women by nature. In order that these reproductive functions would not stand in the way of a professional career, the feminist movement has intensively engaged itself in combating fertility. The standard objective of feminists is to have an easily available access to contraceptives, and when this fails, to abortion on demand. Children are not to hinder life plans, so they should not be. Drawing pleasure from sex life remains in the life plans of the feminists, but drawing pleasure from maternity does not.

Contraception

Contraception is nothing less than cancellation of the biological consequences of copulation. It amounts to elimination of the procreative function from the sex act. The pleasure associated with the sex act is indulged in but without openness to its primary biological purpose. During an infertile sexual act, not only the occasional partner but also the husband or wife becomes a supplier of pleasure, an object for quenching desires and nothing more. Instead of being a subject of love he or she becomes its object. Spousal giving transforms into taking, into using the other person.

Closing oneself to procreation challenges fertility. The present demographic crisis of the Western world is its consequence.

Formerly condoms were used only during casual, adulterous sexual contacts, in order not to complicate fornication with extramarital pregnancies. Today they have frequently become the norm also within the marriage context, in order not to complicate professional life with an unwanted pregnancy. Today youth who get drunk are told "don't drink", those who take drugs are told "don't take drugs", those who drive too fast are told "don't drive too fast", but those who are sexually active are told "use contraceptives". In many countries in order to reduce teenage pregnancies contraceptives are distributed by schools, even without parental knowledge. This refers not only to condoms but also to hormonal pills that pollute the female body. Needless to say IUDs and sterilisations also disturb the normal functioning of the female body.

Economic aid to poor countries is often made dependent on consent to accept contraceptives and to allow their promotion. To combat AIDS and other venereal diseases use of condoms is recommended. All of this encourages sexual promiscuity. On the other hand it is well known that the promotion of sexual continence and marital fidelity are much more successful in the struggle to reduce teenage pregnancies and venereal diseases, including AIDS, as is well demonstrated by the example of Uganda.

Demasculinisation

Today it is becoming increasingly obvious that contraception is having another consequence. It not only makes the sexual act infertile, but it also reduces the capacity for procreation. There are increasing numbers of signals that hormonal contraceptive pills make infertile not only the woman using them, after all she is using them for that purpose, but also everybody around. These hormones are excreted with urine, they

enter into communal sewage, they are not picked up by the purification plants and return back to humans through the water system. They deprive women of ovulation capacity, after all that is their purpose, but in men they result in a lowering of the sperm count. The demasculinisation and infertility of fish in rivers below big towns is well documented. At the same time a reduction in the viability of human sperm cells by 30% to 70% over the last 20 years in all men is also observed. Increasingly frequently this is being explained as a consequence of hormones from contraceptives entering the male organism.

Ichtiologists (fish experts), from the Canadian Department of Fisheries and Oceans, claim that estrogens from contraceptive pills are responsible for the feminisation and infertility of male fish in the Ottawa River⁷. Karen Kidd from the Canadian Freshwater Institute has conducted a study in a fresh water lake remote from civilisation by throwing into it for 3 years estrogen contraceptive pills. The fish underwent feminisation; their population drastically fell, for some species even to zero and male individuals started producing proteins typical of egg cells⁸. It was found that below the sewage purification plants of Denver and Boulder cities in Colorado there live female fish, some fish with deformed sexual organs so that it is not possible establish their sex and a minimal number of male fish. Above these plants the sex proportion of fish is normal. The study suggests that the reason for this is estrogen from oral contraceptives⁹. A similar report came recently from Pennsylvania, from the Susquehanna River¹⁰. A study conducted in Europe was reported by a member of the European Parliament, Dr. Michl Ebner, in a paper he gave at the European Parliament on March 9th 2005 (Hormone und Medikamente in Gewässern Gefahren für Mensch und Tier). The conclusions were the same.

I recently read a futuristic book entitled *The Children of Men*, by P.D. James (Warner Books 1994) in which a world is described dying for lack of fertility in men. The scenario is Oxford without studying youngsters, where the teaching staff has no purpose, where there is no hope for the future, where paternal instincts are being quenched by love of cats and dolls. When finally a single pregnancy appears it becomes the most important event in the whole world. The book does not provide a reason for the disappearance of fertility, but we are slowly beginning to observe its decline in the world dominated by the contraceptive mentality.

Promotion of homosexuality

According to the obligatory political correctness of the western world homosexuality is an example of true masculinity. Gays are the heroes of the most trendy books and films. It is not only the fornication with other men that is promoted but also the courage to publicly admit it. Promotion of the so called “gay culture” and demands for its acceptance are the veritable essence of 21st century masculinity. We find echoes of this in the demand in EU documents for non-discrimination on the basis of sexual orientation. In practice this is used to prevent criticism of the promotion of a

⁷ *The Ottawa Citizen* 5.I.02 – after *The Wanderer* 31.I.02

⁸ *The Wanderer* 31.VII.03.

⁹ *Christian Political Action Newsletter* Autumn 2004

¹⁰ *The Wanderer* 24.XI.05

homosexual lifestyle, to disqualify attempts at corrective therapies and to discourage preventive measures.

It is clearly shown by all serious studies of the homosexual condition¹¹ that it is an upbringing defect that it can be prevented and it can be corrected. It is usually a consequence of upbringing by a dominant mother with the simultaneous educational absence of a father. This is an upbringing without paternal authority, without a positive model of masculinity. Boys deprived of positive masculine examples will avoid boys' games, will be at more risk to become effeminate. We have an increasing number of households where only the mother rears children, where the father, as a person responsible for the family, does not exist. We have an increasing number of men incapable of responsibility for their families, sexually active, but demasculinised. And we have an increasing number of homosexuals, people who are devoid of true masculinity, living a lifestyle that prevents them from becoming fathers.

Abortion

Abortion is considered as something to be avoided by legislatures of most countries. Yet one of the prime aims of the feminist cause is to have access to abortion on demand and they try to redefine it as a human right. This is advertised as a right to one's own body, as a right to choose, as a right to dispose of the unwanted ballast. Yet it is the most antifeminist deed one can imagine, one directed against maternity, against the ultimate essence of femininity.

Quite apart from all the other negative consequences of abortion it also demasculinises the father of the killed baby. He is to be deprived of any say on the issue of abortion of his child. By the will of the mother deciding to abort her child the father of the child is deprived of his paternity. He was a father but he ceases to be one. This has a tremendous consequence on the self-consciousness of men. They cease to feel responsible for procreation. It is the mother, if she so wishes, that will give birth to a child and will make the man a father, but if she wishes not she will kill the child and he will no longer be a father. Paternity ceases to depend on his will. As a result he ceases to feel responsible for paternity. When he does not want to be a father he compels his wife or partner to have an abortion. He complains that she did not protect herself, that she did not use contraceptives. For those not wishing to have children abortion becomes the ultimate contraceptive.

By accepting contraception and abortion not only men deprive their women of femininity, but also women deprive their men of masculinity.

Infidelity and divorce

The commonness of contraception and abortion has resulted in a disconnection between procreation and sexual activity. To enrich this activity various perversions became trendy, all of them sterile. Since the aim is no longer procreation but only sexual pleasure it became irrelevant with whom it is attained. When sexual activity is directed towards fertility, for the benefit of the children, for their security and proper upbringing, permanent unions are necessary. For pleasure alone they need not be

¹¹ Dale O'Leary 2007 "One man, one woman" Sophia Institute Press, 309pp.

permanent. It is sufficient that they last while they are pleasurable. Lacking responsibility for children, for the family, for its psychological and moral health, frequent changing of partners, homosexual acts, group sex and other perversions are indulged in, depending on what happens to give pleasure. Contracepted sex acts amount to self abuse, even if achieved with the participation of a spouse, partner or partners.

For the proper development of a child parents are needed, parents in a permanent matrimonial relationship. Such a relationship requires complementarity of functions. When behaving just like men women become unappealing to them. Men and women instinctively seek someone who is not identical. It is primarily the woman who is conscious of the fact that for the good of the children permanent support of the father is needed. Normally she will strive for a marriage bond to precede the appearance of children. This being so a man, wishing to start a sexual relationship, should first marry the girl of his choice. However feminists turn these natural relations upside down. When children are not the main objective of their life, a permanent marital union is not necessary. It will become necessary when children appear or when the desire to have them appears. Meanwhile enjoyment of sterile sex life is accepted. What results is the now very common practice of cohabitation.

In such unions, women deliberately deprive themselves of fertility. The decision about having children is left for some future time, after professional stabilisation, after having reached the desired social status. The current social system fails to help women to have children earlier because of the cost involved. Often when they finally reach the material status permitting childbearing, when they finally realise that they will remain alone in their old age and when they finally decide they want to have children, it turns out that it is too late. Perhaps menopause has not been reached yet, but the female body became sterile from the use of hormonal contraceptives. The husband, or cohabitation partner, lacking children that would mobilise him to stay with the family, may have drifted away, looking for happiness with another woman. Thus the healthy family environment within which this late maternity could appear is also lacking. We might also add that the probability of some inborn defects, such as Down's syndrome, is more common in late pregnancies.

A woman is most fertile at an age of about 20. Later fertility gradually declines. This is well known to gynaecologists, demographers and birth statistics. Normally, in all plants and animals, in the whole living world, the onset of sexual relations and onset of reproduction go together. It does not take rocket science or Aristotelian philosophy to recognize this. However this is a position quite unacceptable to the feminists. We observe how in the Muslim and Roma communities this natural coincidence of sex life and reproduction assures a demographic future and a stability of the family. On the other hand the aging childless feminists complain about everything around them but fail to see their own fault in what is happening.

Even if an older woman brings birth to a child, there will be few of them. In any case priority of the professional career will result in children being brought up by somebody else, a grandmother, a paid child carer or nanny – often an *au pair*, from abroad, possibly passing on to the child ideas from an alien culture. The natural bond between the mother and the child will be missing. And it is on this bond that the transfer of values from generation to generation is based.

Whether she likes it or not having a number of children keeps a woman engaged in feminine jobs. It also keeps the father with the family he must support and for which he is responsible. When there are no children, or when there are few of them, there arises the risk of the marriage disintegrating, especially after the children become independent. Divorces result. The woman is left alone. Or perhaps she becomes a single parent. She becomes the head of the family and has to struggle alone for its material needs. Life forces her into male functions, at the expense of her femininity.

Gynaecological problems

It is well known that women, who run away from maternity, have more health problems. Abortion, particularly the abortion of the first child, causes many adverse hormonal changes in the woman's body. Often one of the consequences is infertility. Also there is no doubt whatsoever that abortion is one of the main causes of breast cancer.

Almost every woman, who permitted the killing of her own child while it was still in her womb, has various problems associated with a guilt complex. She wonders what the child would have been like, what would have been their mutual relation. From these considerations various neurotic problems arise, fears, anxiety, nightmares, sleeplessness, grudges, even hatred of the father of the child and of all those who participated in decision making about the abortion. Such women remain injured for life.

It is well known that women who have had many children sustain menopause much more easily. Unexploited femininity defends itself against the loss of capacity for maternal functions by prolonging the period of adaptation to the infertile condition.

Recognition of the factual medical risks for women and of the associated costs has led five Swiss insurance companies to give contribution reductions of the order of 10% to 40% if they agree to sign a declaration that they are opposed to abortion and to *in vitro* fertilisation¹².

Today women sometimes decide to have caesareans so as to avoid the pain that is usually associated with childbirth. This is also a form of escape from femininity. Yet it appears that such a decision is not without consequences for health, particularly of the child. According to the opinion of some neonathologists, the pressing of a child through the birth routes squeezes out the fluids in the respiratory canals and lungs. After caesareans these fluids remain and can be a cause of pneumonia. Besides, during normal labour certain hormones are excreted, the actions of which prepare the child for the contact with the outside world. Among these hormones there is serotonin responsible for stress reactions, and a large dose of this hormone helps the child get outside. These hormones give the child a greater strength in its struggle for life. On the other hand after a caesarean the child suddenly finds itself in a completely different environment, is completely disoriented, more restless and cries constantly. Some Dutch research has shown that children born by caesarean have a reduced resistance to stress and problems in making decisions. Those that tried to be born naturally and the decision was made during labour to do a caesarean, have later a tendency to retract from previously made decisions. The caesarean may be a necessity, but it should not be employed on demand, because of fear of childbirth or for convenience sake. In fact

¹² *Christian Political Action Newsletter*, no. 76, summer 2006

it is a debatable convenience, because the return to health and the healing of the cut may take longer than it normally takes to recover after childbirth. Attempts at escaping from the natural female biological functions never pay.

Fertilisation in vitro

There are attempts to cure the growing infertility by *in vitro* fertilisation. Ageing infertile women often submit themselves to this procedure. This is very dangerous to the woman's health at the stage of stimulating ovulation, when collecting the egg cells and during implantation. It is also of course very dangerous to the children produced in this way, because the majority of them will not be used for implantation and they will be killed, particularly after eugenic selection of the healthiest embryos for implantation. Some will be left in a freezer to stay there for perpetuity. Of course the *in vitro* technique is not healing, because fertility is not returned, but sometimes it does give the badly wanted baby. The problem however is that this child is given by the medical team. The co-responsibility is shared with the medical team and thus the natural parental attachment to the child is reduced. The husband's role at best is reduced to that of the donor of sperm, but he gives it not to his wife but to the medical team. If his sperm is insufficiently viable, use is made of sperm from an anonymous donor. He becomes a "father" of not his own child. This is not the same as adoption, because in adoption the toil of supporting a child is taken up with love, in the interest of the child. In the *in vitro* procedure it is taken up from the selfish desire to have one's own progeny at the expense of several others destroyed in the process and with consent for the replacement of the sex act with a medical manipulation.

Motherhood

A child needs both a mother and a father for normal development. However this need implies that parents should devote sufficient time to them. Today increasingly frequently children do not treat their parents as confidants. When they have problems they find that parents are too busy to talk to them. They are out of the house most of the day, following their careers, and when they reach home they are very busy with whatever needs to be done at home to devote sufficient attention to their children. Parents wish the children would go to sleep as soon as possible, or watch the TV, or listen to music, or read something, or do whatever, so that they would not bother them. When deprived of parental attention children drift away. They seek advice, consolation and knowledge outside the home.

There is only one solution. For the home to be the main educator, the mother should be there much more than is currently practiced. I know that I am risking the wrath of many women who might read this. But let us not fool ourselves. In cultures where a mode of family life is so organised that mothers are at home most of the time, the cultural identity is perpetuated. In places, where the mother is absent most of the day, the children risk being educated in a set of values alien to the parents. A home without a mother is an empty home.

It is absurd that we now have an economic necessity to have two incomes in a family. This is not a choice, but a necessity. Most women have jobs that are a burden

to them – shop attendants, cleaners, factory workers, nurses. They are on their feet all day. The idea of professional advancement is an illusion for most of them. They treat employment as a necessary evil, necessary to support the family and to obtain a retirement pension for themselves. The social system must be reorganised to make it possible for a family to live on a single income and to have a living home with a mother always ready to control children and be available to them. She must have time for them. The job she is doing in the home has a great value to the society, and the society should acknowledge this by finding a way of supporting her and her family. Instead she is referred to as “non-working” and generally scorned for being incapable of getting away from household chores.

Immigrant families are as a rule capable of surviving on a single income and the mothers are at home. As a result, the influence of the schools on the children is minimal. It is counterbalanced by the influence of the home. Banning of headscarves will not change this. Children from various cultures interact in schools and influence each other. With the influence of the home declining in the western society and with the teaching programs outside parental control, we face the risk of cultural changes in the next generation.

Our identity has to be actively defended. Even at the risk of poverty, we must insist on having control over our children. We must also insist on having control over educational programs. We must demand that TV programs promote noble causes and upright role models. Films should show mothers working at home as something positive. Women should be judged more by their family life than by their professional achievements. Women whose families broke up should be shown for what they are – failures. We must also demand that behaviour proper for our society be lauded and improper scorned, it should meet with outright disapproval. All these postulates are possible to achieve only if there is sufficient popular support for them. This may be currently difficult. Meanwhile the home, the family, is the only refuge, the only antidote. But it must be a living home, a loving family. It must be a home with a mother constantly present and a father masculine enough to support his wife and children by himself.

Otherwise, we shall lose our children. They will adopt an alien set of values and we shall be unable to do anything about it. Women must recognise their specific value, respond to their natural vocation, accept their femininity for what it is and live accordingly. They must also demand from the society at large an acknowledgement of their natural value when doing the most important task in the world, the rearing and upbringing of children.

Families with many children

The world of today looks with derision at families with many children. They are treated not as a blessing but as a social problem, in one line with single mothers, pathological families, the disabled etc. Parents of a large brood of children are looked upon as people who are unable to deal with their own fertility. They are being offered “help” by providing them information about contraceptive techniques, about the option for sterilization, about abortion. Nobody considers a father of such a family as being particularly manly. He is deemed irresponsible; someone who procreated many

children and now is incapable of supporting them, someone who needs help from others to support the consequences of his sexual appetite.

After successive deliveries mothers of several children are being molested in the hospitals with suggestions how to protect themselves against the next pregnancy. If the delivery was by caesarean sterilization is proposed by tying up the fallopian tubes.

Employers try to defend themselves from female employees that are frequently pregnant.

Husbands are having difficulty supporting a large family because the system of tax reductions, family assistance, social security, including retirement benefits for unemployed mothers, are insufficient to ensure from a single income a proper standard of living for the family, regardless of the job the husband has. On the one hand we have unemployment and on the other an economic necessity to have two incomes in the family. Without these two incomes it is not possible to get mortgage on the house, there is not enough money for higher education of all children, and sometimes even not enough for food and clothing. Children come hungry to school. A father of such a family appears incompetent. At best he is only a semi-breadwinner. The other half has to be supplied by the mother or by social help services.

Grandmothers

Women, that have had many children, in a natural order of things move effortlessly from the nursing of children to the nursing of grandchildren. They become genuine, very needed and loved grannies. Those who are professionally active, as a rule, have few grandchildren and when they have them, they are unable to devote too much time to them. They have to work until retirement. They believe that their own retirement pensions are the necessary and only safe assurance that they will have decent support in old age. Usually they finally realise that having a large number of children and grandchildren would have been a better safeguard, but they notice this too late, at a time when having children or more children is not longer possible and the emotional contact with the existing children and grandchildren does not exist. What is left is an institutionalised old age retirement home and this with a standard dependent on the value of the retirement pension, which, due to inflation and changes in the demographic structure of the society, may prove to be worth a lot less than what it originally appeared.

In an old age retirement home sex of the tenants is no longer of any significance. No amount of gender equality with the men will give any satisfaction. In any case, as a rule women live longer than men, thus in the old age homes they usually remain perpetually in female company and only wait with longing for someone to visit them. However, progeny is lacking or an emotional bond with them is lacking, colleagues from the work place are dead or similarly caged in retirement homes and former subordinates rarely if ever remember them sufficiently pleasantly to wish visiting them.

At that stage feminism is no longer of any value, yet there is no one to share this belatedly acquired wisdom with.

Conclusions

It is not true that women are inferior to men in spite of what Darwin thought on the subject and what feminists think about themselves. Women do not need to shed their femininity to be accepted as being of value to society. They are of exceptional value and this stems primarily from their biological functions of carrying, giving birth to and nursing the next generation. They do not need to shed these maternal functions in order to be valued. By avoiding these functions they are decreasing their own value as women. Contraception and abortion defeminise them. They need to be specially protected from activities that may be detrimental to their maternal functions. Society should find a way of remunerating them for these specifically female contributions. Their contribution to society as women is worth much more than their contribution in roles as men's equals. By trying to escape from these specifically female functions in order to achieve equality with men in fields traditionally theirs, they are perpetuating the false notion of female inferiority. Women should first try to excel in what is their function by nature and additionally try to serve society in any other way their talents permit them.

Masculinity is not superior to femininity. Masculinity also has its demands. To procreate children, to bring them up and support them is manly. To lead an active sex life for pleasure but avoiding having children, avoiding the consequences of one's fertility, is unmanly, even infantile. Contraception and abortion are the basic means of depriving men of manly virtues, of demasculinising them. As a consequence men freed from responsibility for their sexuality increasingly frequently lose also their other masculine traits. Strength is being replaced by brutality, courage by recklessness, reasonableness by rowdiness, perseverance by resignation, stamina by escapism, protectiveness by light heartiness and so on. As distinct from the feminists they are not trying to adopt the positive traits of the opposite sex, because they do not find them attractive. But they accept in themselves the opposites of positive masculine traits. They are becoming increasingly irresponsible, both for themselves and for others.

That is where the political correctness, promoted today in international bodies, such as the European Union, is leading us. No amount of legislation on gender equality, sexual orientation, availability of reproductive health services and the like will alter the basic complementarities between men and women.

Rather than competing or trying to overtake the other sex's role we should accept the natural differences and the fact that we complement each other. We complement each other anatomically, psychologically, as role models, as educators and supporters of those dependent on us, children and the elderly. And these complementarities are best seen in a stable marriage, a stable family, with all generations living together.

“Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral, and spiritual difference and complementarity are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs, and mutual support between the sexes are lived out.” *Catechism of the Catholic Church* § 2333.