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Universal feminism

1

Discussions about patriarchy in its varying degrees have recently referred to “toxic masculinity” – a term introduced by Jack Urwin¹ that perfectly describes how masculinity might not always be just a pleasant evolutionary variant with a role to play in human reproduction, but can actually poison the lives of women, children, and even men.

Patriarchal structures in society, in particular, oblige women to live in a world where they do not feel at ease, because it is a world that has been made by men for men.

Our patriarchal society displays a number of patterns which vary in intensity from one country to another, depending on the severity of patriarchal control.

Patriarchy can operate synchronically – First, Second, Third World, democracies, popular dictatorships, theocracies – or diachronically – oikos, monotheist religions, sharia, witch trials, denial of suffrage, gender pay gap.

Freedom, for example, means something different for women: over the course of history and even today, depending which country women live in, the semantic field “freedom” can conceal major dissimilarities, depending whether it is applied to the rights of women or men.

Legal rights, civil rights, the right to vote, the right to choose who to live with, and the right to mobility are significant achievements of the modern era. However, these achievements can all be undermined again when toxic men take power.

There is a right to mobility, and yet a woman is never quite safe. Anytime and anywhere – walking in the park, among her family, at work, at a party or on the run from war – she can be sexually harassed, even raped or murdered.

In language, women are invisible anyway – rendered unseen or included implicitly by the generic masculine, and rarely referred to directly. In the natural sciences and the humanities, in news about

¹ Jack Urwin, *Man Up: Surviving Modern Masculinity*. Icon Books (UK) 2016

politics and markets, in reports on the economy, high finance and business, in texts about the digital world, there is no female perspective.

Below I shall consider these things in greater depth and suggest paths towards a fair and prosperous world and a pleasant form of coexistence between women and men.

2

Humanity recognizes a variety of categories and hierarchies, but one of them has always been especially important: the sexual hierarchy. All over the world, humans perceive “man” and “woman” as essential categories. And everywhere men get a better deal. Patriarchal societies have existed since the Agricultural (or Neolithic) Revolution (about 10,000 B.C.), when humans, hitherto hunters and gatherers, began to settle.²

Regardless how a society defines “man” and “woman”, it has always been better to be a man. In patriarchal societies, men are raised to think and act in masculine ways, while women are expected to be feminine. Transgressions are punished. Adhering to the prescribed order results in differentiated treatment: in societies like these, masculine characteristics are valued more than feminine ones. Fewer resources are invested in the education and health of girls and women; consequently, their potential for economic development is also more restricted.³

As men can claim to own them, women have less freedom of mobility and very little political power.

Some cultural, legal and political differences between men and women really are due to biological differences between the sexes: women can bear children, men cannot.⁴

Over time, however, many ideologies and laws have been spun around this fact that have nothing to do with biology.

In the 5th century BC, for example, women in Athens were not allowed to participate in citizens’ assemblies, to run a business, or to be judges or philosophers.

All the politicians, artists and famous philosophers back then were men.

² See: Angela Saini, *Inferior: How Science Got Women Wrong ...and the New Research That's Rewriting the Story*. HarpersCollins, (UK) 2017, p. 153

³ See: Yuval Noah Harari, *Sapiens: A Brief History of Humankind*. Vintage Penguin Random House. (UK) 2011, pp. 161-178

⁴ See the masterpiece: Simone de Beauvoir, *Le Deuxième Sexe*, Paris 1949

The Ancient Greeks thought women were incapable of activity outside the domestic household (oikos).⁵

In today's Greece, and across the Western world, women are allowed to study and make speeches, and most people find this perfectly normal.

In fact, rules and laws based on masculinity and femininity reflect cultural rather than biological factors.

A male homo sapiens has an X and a Y chromosome; a female has two X chromosomes. Everything else is social myth and tradition, which define and regulate the roles, rights and duties of women and have nothing to do with biology.

That is why we speak of sex when we mean the biological category, and of gender when we mean the cultural, social category.

Patriarchy is the norm in almost all agricultural and industrial societies. A handful of women have made it into alpha positions – Cleopatra, Catherine the Great, Queen Victoria, Indira Gandhi, Angela Merkel, Christine Lagarde – but they are the exceptions.

The spread of the monotheistic religions actually strengthened patriarchal structures and made women's position worse.

The Inquisition downright persecuted women, cruelly torturing and burning those who passed down ancient knowledge, and extinguishing what they knew.

Hindu and Islamic religions primarily enshrine the rights of men. In India, for example, if a woman's husband dies his widow must perish too⁶, while sharia consists 90% of detailed rules of conduct for women⁷.

The Enlightenment brought improved status for citizens and scientists, although only their male representatives. The men went off exploring and were curious to discover new worlds and observe other customs. In feudal times, gentlemen had in any case not needed to work, and so they had the time to think, conduct experiments, exchange ideas with colleagues and like-minded

⁵ See: Josiah Ober, *The Rise and Fall of Classical Greece*. Princeton University Press, (USA) 2015

⁶ Burning widows (sati) was decalred a crime in the 20th century, but this cruel socio-religious custom is unfortunately still practised.

⁷ See: Richard Dawkins, *The God Delusion*. Random House (UK) 2007; Dan Diner, *Versiegelte Zeit. Über den Stillstand in der islamischen Welt*. List, Berlin (D) 2007; Betsy Udink, Allah & Eva. Der Islam und die Frauen. Beck (D) 2007; Clara Mavellia, *Islam versus den Westen – Fundamentalismus versus Frauenrechte* 2008
<http://www.cultural-entrepreneurship-institute.de/wp-content/uploads/2014/07/MasterPPW.pdf>

souls, devote their days to science and politics, and travel wherever their fancy took them.

If they had children, it did not occur to them to look after them. On the contrary: women, children and nannies were told not to disturb the man of the household.

After the Second World War, when the Church and the state were separated in Western countries, women's lives became a little easier⁸, although in the seventies and during the student movements and flower power, most intellectuals and student leaders were men, liberally enjoying the benefits of free love.

And thus patriarchy has ruled across the world, in many cultures so different in other ways, and there are a number of theories about why that is the case. None of them, however, are convincing, be they based on muscle power, aggression or competition.

What is clear is that over the last century there has been a gender revolution.

In many societies, women's rights are increasingly taken for granted, and long-established attitudes to gender and sexuality are being fundamentally revisited.

As the patriarchal system is based on myths, not biology, there is no good reason why it should be universal, or stable, or continue to exist.

3

Wherever knowledge is talked about – in business, research, politics, religion, art, the media, the tech world, the start-up world, artificial intelligence, congresses, symposia or conferences: these are all male domains, and men still do the talking. Company boards are 97% male, and so are university councils, party executives, editorial teams, and above all the managements of institutions that award funds.

According to the latest UN statistics on women (November 2017), more women than men live in poverty, although the degree of poverty depends on age, marital status and household.

For girls, things are tougher from the start – in Ancient Greece and Rome, children had no rights: and if they were born unwanted, they were put in a pot and left to the elements, and usually that was the girls.

⁸ See: Aldo Cazzullo, *Le donne erediteranno la terra*. Mondadori, Milano (IT) 2016

In Asia, the preferential treatment of male offspring is still a huge problem: young men are unable to find wives now, the elderly will have no grandchildren, and so forth.

Because of the one-child policy in China, girls were aborted – if there was only going to be one child, it had at least better be a boy. Recently China has been allowing two children, but the surplus of men will persist for a long time, with disturbing consequences. But even when girls are welcome, a boy is the family's crowning glory, for he will carry on the name.

Statistics tells us that most criminals⁹ and murderers¹⁰ in the world are men; the same applies to terrorists¹¹ and hackers¹².

This suggests that women do not just commit violence rarely; in most violent acts they are the victims.

Patriarchal structures in particular allow men to use physical domination and/or positions of power to satisfy their urges. Our society sets great store by a sex drive in boys and men: it is expected, respected and rewarded. Metaphors have always expressed the positive characteristics associated with male potency.

Women's vulnerability, on the other hand, means they must live with sexual harassment and put up with male sexual practices. They cannot experience and practice their own sexuality freely.¹³

When sexuality is governed by violence and aggression, rather than mutual desire – between a woman and man, man and man, woman and woman – it is rape, in other words, a crime. The same applies when men pay for sex: prostitution is not an expression of personal affection, but the use of power by men for the – economic – exploitation of women or girls. It degrades and humiliates women, nudging them into poverty and depression.

Women hardly commit crimes, terrorist acts or war, and experience these mostly as victims¹⁴; women are rare on boards, committees

⁹ See: <http://www.bpb.de/nachschlagen/zahlen-und-fakten/220319/geschlecht-und-alter>

¹⁰ In the United States in 2010 it was exactly 90%, see: <https://ucr.fbi.gov/crime-in-the-u.s/2010/crime-in-the-u.s.-2010/tables/10shrtbl03.xls>

¹¹ In GB currently 91%, see: [Terrorism in Great Britain: the statistics - Parliament UK](#)

¹² Misha Glenny, *Dark Market*, Vintage Penguin Random House, London (UK) 2012, (1st edition 2011) p. 129.

¹³ On female sexuality, see: Naomi Wolf, *Vagina: A New Biography*. Virago Press, (UK) 2012

¹⁴ See e.g.: Anonyma, *Eine Frau in Berlin. Tagebuch-Aufzeichnungen vom 20. April bis 22. Juni 1945*. btb Verlag (D) 2005 – 1st edition 1959

and management teams, they suffer poverty instead; women do most of the work in the home and for the family, although they are not paid for it; they look after the children and the elderly, and they are not paid for it; women contribute more to the good of society, the world and the environment, but they are kept in their place, not taken seriously, reduced to appearances. Many different studies and our own daily experience demonstrate that women everywhere and at all times are more committed to helping people lead a good life, and yet they are not valued for this, but mocked or perceived only as sex objects, and must live in constant fear of threats, aggressive behaviour, violence or worse.

There is also ample evidence that women in companies, in industry and finance, in research and science, in art, in politics, in the media, in the digital world, on executive boards and on every tier of institutions, organizations, parties, parliaments etc. contribute innovation and stability, and yet they are still poorly represented in leadership positions, where their numbers are if anything declining.¹⁵

Women are welcomed as consumers, but ignored as executives.¹⁶ These days women are at least as well educated as men, but they are hardly involved in the management and definition of economic life.

Basically, humanity is currently engaging in an incredible waste.

4

All over the world, not only in industry, research and politics, but also in art, culture and show business, in private life and in sexual relations, it is men who decide what is to be done and who is to be promoted. This often tempts men to confuse their social power with sexual power. Women are seen as trophies.

Although it was recognized long ago that gendering encourages innovation and that having female executives improves company performance, women are still not rising beyond middle management. Men are clinging to power. Men are also clinging to the money: studies show that men tend to start a company for the

¹⁵ See: Uwe Jean Heuser; Deborah Steinborn, *Anders denken! Warum die Ökonomie weiblicher wird*. Hanser, München (D) 2013, pp. 215-216

¹⁶ See "Lufthansa Woman's World" published by Lufthansa AG, which treats women as Shopping Queens.

profit, while women mostly want to take on responsibility or launch a social or environmental innovation.¹⁷

Studies also show that men are more likely to trust men, whether they are screening candidates for promotion, or developing business ideas, or exchanging sensitive data, or performing risky transactions.¹⁸ When news recently broke in Germany about the cum-ex affair (dividend stripping, the biggest tax scandal in history), it was also clear that the culprits were all men with a strikingly macho lifestyle who spurred each other on and blew their cunningly defrauded dough in very masculine ways – living it up with parties, booze and chicks. Somehow it isn't surprising that the tax clerk who rumbled them and turned the tables was a woman.

Public agencies, research institutes and companies employ both men and women, secretaries and bosses; business and the big corporates are still dominated by men¹⁹, while the number of women on boards is actually falling. Even in the start-up community, all the successful young male CEOs have pretty secretaries and female assistants, but at least in Germany 43% of start-ups are founded by women.²⁰

In politics, men are almost always at the top. The women do the (grass-roots) work, organizing, assisting, fetching the coffee, but not many make it to the top. It's true what Margaret Thatcher said: "If you want something said, ask a man; if you want something done, ask a woman."

Indeed, outside the Scandinavian countries, at most of those fancy, innovative conferences the speakers are almost always men. The women might chair a panel or pass the microphone around the auditorium when the time comes for questions.

Child care, culture and show business focus rigidly on conventional male and female roles, thinkers and presenters, warriors and princesses.

Cyberspace and the whole digital scene are, as we know, male dominated. Silicon Valley, hi-tech and fin-tech²¹. Artificial

¹⁷ Diana M. Hechavarria, Amy E. Ingram (2016), *The entrepreneurial gender divide: Hegemonic masculinity, emphasized femininity and organizational forms*, International Journal of Gender and Entrepreneurship, vol. 8, no. 3, pp. 242-281, <http://www.emeraldinsight.com/doi/abs/10.1108/IJGE-09-2014-0029>

¹⁸ See: <https://hbswk.hbs.edu/item/why-employers-favor-men>

¹⁹ A strong message is sent by a picture of the the executive toilets in the Commerzbank Tower in Frankfurt: Die Zeit, 2 June 2016, p. 19

²⁰ See: <http://www.bmwi.de/Redaktion/DE/Dossier/frauen-in-der-wirtschaft.html>

²¹ Gender Diversity Survey - 2016 Proxy Season Results

intelligence is a man's business too, except for the robots – or at least the service robots. It's fine if they resemble pretty women. Sophia, the latest robot made by the American company Hanson Robotics, was presented at an investor conference in Saudi Arabia at the end of October 2017. She was a huge success. A lot of orders were placed for Sophia that evening, and she was even granted Saudi-Arabian citizenship, a status not even Saudi-Arabian women enjoy.²² So a robot has more rights than many inhabitants of that country.

The Internet, the media, the press, the news are directed and financed by men: women can read the news, or possibly be editors, but the boss is a bloke. Moreover, women are taken off screen when they lose their fresh and youthful looks, while male newsreaders and anchor-men are allowed to carry on until they can take their pensions.

Another male domain is sport – especially football; millions are spent on footballers, billions on TV rights, and although women are not on the whole very interested, they still have to pay for the licence.

In politics, there is currently some concern about the rise of right-wing, populist ideas: what makes this phenomenon all the more sinister is that it has revived the patriarchal view of women and is making it respectable again. This also explains why women are not widely represented in these parties and why more of their members and more of their voters are men. A clear sign that this milieu is opposed to progress and innovation.

This is not just happening in far-off countries: in Europe too, the rise of right-wing and populist ideas poses a threat to, among other things, the coexistence of men and women on a basis of humanist values.

Sure enough, totalitarian politicians display varying degrees of that toxic masculinity that demonizes equal rights: if characters like this ever seize power, they start by taking away women's rights and regulating their sexuality, leading to unfavourable treatment for women and girls. Depending on the level of toxicity, this can mean prohibiting abortions (as in Poland), decriminalizing domestic violence (as in Russia), banishing women from public life (radical Islamic countries), not letting them study at college, or hold office, and many other examples.

https://www.fenwick.com/FenwickDocuments/Gender_Diversity_2016.pdf

²² See Frankfurter Allgemeine Zeitung, 26 November 2017, p. 55

Even when women flee their country, they risk far more than men²³: just recently a ship carrying refugees reached Italy with 36 corpses on board, all women. It is hard to imagine what those women suffered. Men can set off and leave the women, children and old people behind. We hear a lot about that. But we hear very little about the lives of the women obliged to stick it out in war zones or about how women die *en route*, and that is a bad thing.

War, terrorism and violence carry a male tag, and testosterone does indeed play a big role, for example among radicalized Islamists – like IS. Women have as good as no rights, and if they do not do as they are told, they are kept as (sex) slaves.

Toxic masculinity is scalable. We can see this in the dose of poison that a society considers acceptable: in many Islamic and Hindu countries, marrying off young girls is considered normal – although it is a disgrace. In Western countries, minors cannot marry, but once women come of age there are no limits on the age gap between the couple, which means that the man is usually older than the woman, and the more powerful the man, the younger the woman.

These – toxic – men also continue to call the shots in private life, in matters of love and sexuality.

For a long time, the scientific evidence has indicated that there is no such thing as 100% pure femininity or masculinity. Nonetheless, people with a different or mixed sexuality or sexual orientation are still ignored, placed under a taboo, or even punished.

But no matter what form masculinity takes, men are willing to pay for sex. Prostitution is a strange side effect of patriarchy that debases women and prevents men from admitting their emotions and living by them. Men who treat intimacy and sexuality like commodities are hardly likely to seek equality in a relationship.

Anyway, prostitution, pornography and such like have nothing to do with sex and everything to do with power and coercion. After prostitution was legalized, Germany became the brothel of Europe. Very few women voluntarily choose prostitution as a career. The others – girls or women – are lured from distant countries with false promises. Despite this fact, Berlin's best-known brothel is allowed to advertise on public buses. Intolerable.

²³ See: Study on Female Refugees.

Representative study of female refugees in different German states
https://frauenbeauftragte.charite.de/fileadmin/user_upload/microsites/beauftragte/frauenbeauftragte/PDF_FB_allgemein/Abschlussbericht_Final_-1.pdf

5

Academic life reflects the quintessence of a patriarchal society. Apart from a few exceptions, until a few decades ago women were excluded from training for and exercising professions, from voyages of discovery and experiments, from universities and symposia. Girls were told to stay at home, help with the chores, and set their minds to getting married and having children.

Women were allowed to assist the man in the home, supporting, caring, and focusing on the family, kitchen and church.

Adventures were intellectual efforts and best left to men.²⁴

This is still reflected in academic life today.

Men lead, choose, decide who gets the jobs and the funds.

In philosophy, originally the only science there was, almost all the thinkers have always been male, and it is still rare to find female philosophers in the top rankings.²⁵

When we have health problems, we visit the doctor; although there are now more women than men studying medicine, most professors and senior consultants are men – both in hospitals and in fashionable city-centre practices.

Women are allowed to study, but it is still the men who decide which research reports are to be funded: in both the natural sciences and the humanities, the decision-makers are male. That is why most Nobel Prize winners are men too, with the consequence that even more prestige and money falls into men's laps.

No surprise, then, that scientific journals completely ignore the gender perspective, both in language and in content.

If the written output from the humanities and natural sciences is anything to go by, there is only a male version of history, politics, philosophy, neuroscience, etc. Women are implicit or exceptions, and unfortunately we do not often learn what is happening to them. Really, they are invisible, and not only because of the generic masculine.

The fact that most languages still use the generic masculine serves not only to describe events and phenomena from a male angle, but to keep women invisible, or at best silently included.²⁶

²⁴ See the masterpiece: Virginia Woolf, *A Room of One's Own*. Penguin Books (UK) 2012 – first published 1928.

²⁵ Rare and yet so good, see inter alia Martha Nussbaum, *Political Emotions: Why Love Matters for Justice*. Harvard University Press, (USA) 2013; Susan Neiman, *Why Grow Up?* Penguin (UK) 2014.

Men and women suffer in different ways when they flee their homes.²⁷ When we talk about refugees, do we mean men or women? Usually it is not mentioned.

Like in language, women's lives are marked, whereas men's lives apply to men and women.

If, for example, we turn to the excellent work by Julian Nida-Rümelin²⁸ – one of Germany's leading philosophers – and his seven postulates for an ethics of migration, we will note that female migrants do not feature. Even though the fate of women on the run is much worse than that of men, there is not a single sentence or idea devoted to women's rights or to a female perspective on human migration. Women are hardly ever referred to explicitly – whether as citizens, politicians or migrants.

Max Tegmark²⁹ is a brilliant natural scientist from Sweden who teaches at MIT. He founded the Future of Life Institute to bring together the best minds from the research, business and political communities to investigate artificial intelligence and place it in the service of humanity. He describes the project and his goals in his fantastic new book *Life 3.0*. He also considers possible scenarios for the immediate and distant future of the world. But he hardly mentions women.

Giving women a voice in shaping the future is not an issue. He does, at least, quite often mention his wife in this book.

In 2015, the American political scientist Josiah Ober³⁰, an international authority on the political, economic and intellectual history of Ancient Greece, published a much-acclaimed new account and interpretation of Classical Greece, drawing on new perspectives in political and economic science. He explains how a prosperous economy ensured a basis for the democratic institutions, and how poorer performance eventually led to the fall of this Classical civilization. There is, admittedly, one footnote where he observes that women had no civil rights and were excluded from public life; but apart from this the reader learns nothing at all about

²⁶ Clara Mavellia, "Il Sessismo nella Lingua". In: *L'Italiano e le sue Varietà linguistiche*. Zarko Muljagic (ed.), Verlag für deutsch-italienische Studien Sauerländer (CH) 1998

²⁷ See report: Der Tagesspiegel, 22 April 2017, p. 25

²⁸ Julian Nida-Rümelin, *Über Grenzen denken. Eine Ethik der Migration*. Körber Stiftung, Hamburg (D) 2017

²⁹ Max Tegmark, *Life 3.0*, Allen Lane, Penguin Random House (UK) 2017

³⁰ Josiah Ober, *The Rise and Fall of Classical Greece*. Princeton University Press (USA) 2015

what life was like for women at the time. In the light of today's situation, one might even be inclined to wonder whether the fall of Ancient Greece could have been prevented if women had been entitled to participate in running affairs of state.

In 2011 the historian Yuval Noah Harari published the wonderful book "Sapiens: A Brief History of Humankind"³¹, and quite rightly it has been an amazing best-seller.

With broad knowledge, brilliant language and plenty of humour, he recounts why we humans believe in gods, nations and human rights.

He even delves into sex and gender, and from page 161 to page 178 he convincingly sets out why the biological differences between men and women do not justify traditional religious and cultural expectations, especially as these vary considerably over time and space.

Apart from those pages, the rest of the content only tells the male story of humanity. There is talk of gods, hunters, priests, explorers, warriors, capitalists, but women only feature as booty or adornment. Except for page 302, where he lists ideologies like liberalism and socialism, and includes feminism in the same breath.³²

For reasons of space, I have confined the selection to a few academics of major repute. I will not even mention the others.

Science and research need to recognize women as fully-fledged individuals and consider them in every project.

Whatever the circumstances, the meta-text of all scientific, but also literary works clearly tells us who is keeping the mechanism oiled.

Acknowledgements are made to the staff who did the listening and researching, the secretary who typed up the manuscript or transcribed the tapes, the wife, mother, girlfriend who made the coffee and was always patient.

To initiate change, it is important for all scientists, men and women alike, to factor in the female perspective in their research and publications.

It is also vital that all such texts adopt gender-sensitive language, as Mary Key³³, Luise Pusch³⁴, Alma Sabatini³⁵, Marlis Hellinger³⁶ and

³¹ Yuval Noah Harari, *Sapiens: A Brief History of Humankind*. Vintage Penguin Random House (UK) 2011

³² Op. cit., p. 302

³³ Mary Key, *Male/Female Language*. Scarecrow Press, Metuchen N.J. (USA) 1975

³⁴ Luise Pusch, *Das Deutsche als Männersprache. Aufsätze und Glossen zur feministischen Linguistik*. Suhrkamp, Frankfurt (D) 1984

many other committed linguists were already demanding back in the 1970s and 1980s.

At congresses, conferences, symposia and panel discussions where there are only men on the stage, inviting a woman up from the audience can work wonders. Women are usually well educated, or at least as well educated as men, and will no doubt enliven the exchange. This also has the effect, over time, of encouraging organizers to make more effort to invite female speakers along. To drive this agenda, it is worth recommending and disseminating works on the theme. Cordelia Fine³⁷, for example, writes about her research into sexism in biology, psychology and neuroscience; her latest publication “Testosterone Rex” won the Science Book Prize in 2017.

Angela Saini’s latest work³⁸ analyses publications and research in the natural sciences from a woman’s perspective, commenting with competence and irony on the misogyny strewn by patriarchy.

No book list, of course, should leave out the classical masterpieces by Virginia Woolf³⁹, Lisa Appignanesi⁴⁰, Clarissa Pinkola Estes⁴¹ and many other writers.

It is also crucial to support forces for religious reforms which enhance respect for women, such as the ecumenical project or the 40 theses to reform Islam by Abdel-Hakim Ourghi⁴².

Besides, the Paris Agreement and the Sustainable Development Goals will be easier to implement if men and women work together on them as peers.

6

³⁵ Alma Sabatini, *Il Sessismo nella Lingua italiana. Presidenza del Consiglio dei Ministri*, Roma (IT) 1987

³⁶ Marlis Hellinger, *Kontrastive Feministische Linguistik. Mechanismen sprachlicher Diskriminierung im Englischen und Deutschen*. Hueber, München (D) 1990

³⁷ Cordelia Fine, *Delusions of Gender: The real science behind sex differences*. Icon Books, London (UK) 2010; Cordelia Fine, *Testosterone Rex: Unmaking the myths of our gendered minds*. Icon Books, London (UK) 2017

³⁸ Angela Saini, *Inferior: How Science Got Women Wrong ...and the New Research That’s Rewriting the Story*. HarpersCollins, (UK) 2017

³⁹ Virginia Woolf, *A Room of One’s Own*. Penguin Books, (UK) 2012 – first published 1928

⁴⁰ Lisa Appignanesi, *Mad, Bad and Sad: A History of Women and the Mind Doctors from 1800 to the Present*. Virago Press (UK) 2008

⁴¹ Clarissa Pinkola Estes, *Women Who Run with the Wolves: Myths and Stories of the Wild Woman Archetype*. Ballantine, Random House (USA) 1992

⁴² Abdel-Hakim Ourghi, *Reform des Islam. 40 Thesen*. Claudius Verlag, München (D) 2017

Statistics clearly show that the more economic equality we have between the sexes, the more prosperity there is for all to share.⁴³ The time has come to make that insight a reality: in politics and research, media and technology, from the corridors of corporate power to the nursery at home, we need courageous women and enlightened men to kick-start the transformation. The objective economic data demand it, and so too do the subjective values of people of all ages and colours.

This is about much more than promoting women to run things like men. It is about building a reality – in business, science, politics and all other walks of life – where both sexes feel comfortable. This is the only way to make women's lives as pleasant as men's and to ensure equal opportunities.

This is reality already in some places: people are working less in open-plan offices⁴⁴ and more in co-working spaces, making their millions with Bitcoin, Ethereum and other cryptocurrencies, and Wonder Woman has joined Superman in saving the world.

In the new era, software and robots will do the essential chores, while humans tackle the more important issues, like peace, prosperity and a clean environment, thereby unleashing a global renaissance.

This will require not naked violence and brute force, but creativity, intuition and social skills – in other words, an all-male world can only benefit and survive by taking on some female characteristics.

Boys and men who value positive masculinity will find some options below that can help to establish positive coexistence between girls and women, boys and men.

- If men see a woman walking by herself, they should leave her alone, e.g. by crossing to the other side of the road. Women feel uneasy if they are walking on their own, especially in the evening, or in the dark, and hear footsteps behind them.

- If men are with other men and someone is telling sexist anecdotes or jokes, they should not laugh, and if they feel up to it, they should simply say they do not think it is funny. Sometimes they will feel isolated, but sometimes this will earn them the respect of other men who only join in out of fear or nervousness.

- Men have power, including the power to contradict other men.

Arguing back can achieve a lot between men, because men respect men who hold firm views. If men are harassing a woman and the

⁴³ <https://www.weforum.org/reports/the-global-gender-gap-report-2017>

⁴⁴ Frankfurter Allgemeine Zeitung, 26 November 2017, p. 43

others see it, they should not remain silent, but speak their mind and take action.

This way men discover that they are not just men, but human beings, and that positive masculinity is good for men and women alike.

EU Women

Dear reader,

Some of the women who regularly attend the Pulse of Europe events on Berlin's Gendarmenmarkt have taken the initiative to organize a Women's March for Europe. On 9 May 2018, which is also Europe Day, we intend to demonstrate under the banner "Europe is ours too" – not only in Berlin but all over Europe. All democratic parties are warmly welcome to take part.

We call on everyone to contribute to a fair and prosperous society and to enable women and men to live in a world where everyone feels comfortable and can develop and move around freely, a world created by men and women for men and women.

To this end, we appeal to everyone to value women's contribution to society, the work women do in the family, bringing up children and caring for the elderly, and the empathy they show in every kind of employment.

We call for an immediate end to the gender pay gap. To make this happen, women should pay less tax or receive a tax allowance on grounds of sex. As long women continue to receive less pay, they should pay at least 30 per cent less tax.

More at: <http://eu-women.eu>

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