

What is Tyrannical Feminine Culture?

By

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In *Polemics*, I wrote a section entitled “Tyrannical Feminine Culture.” My feeling is that this section addresses one of the most sensitive cultural issues of the present day, and I suspect that it will be misunderstood. In order to anticipate any misunderstandings, I have decided to write this short piece elaborating upon my understanding of tyrannical feminine culture in modernity.

What is tyrannical feminine culture? It is a social context in which women are willing to leverage their emotional connections with others in order to further personal, social, political or ideological purposes. The result is a society in which men and women alike are harmed by the women they depend on, and in which trust and understanding between the sexes has broken down.

A recent news story furnishes an excellent example of this phenomenon. This is what the article reported:

A mother went to an online forum with the following story: her son had gotten in trouble at school for bullying a gay classmate. He was sent home, and the administration told her what had happened. She began to lecture her son for his behavior—and rightly so—but their conversation took a disturbing turn: in defending himself, the woman’s son said, “nobody likes him (that is, his gay classmate).” In response, the woman said, “I don’t like you very much right now.” The son was devastated. He went to his room and did not speak to her any further that night. The news article about this incident also reported that the woman’s ex-husband commented something along the lines of “she went too far. Things like this are the reason why I divorced her.”

Predictably, the news story came out in favor of the woman, citing the support she received online. In my view, however, this is a particularly nasty instance of tyrannical feminine culture at play.

Now, I am *not* saying that I condone the son’s actions. To bully someone because of their sexual orientation is obviously wrong. To be bullied at a stage of life when one is vulnerable and just starting to understand their place in the world is the cause of unnecessary suffering, and it should be prevented as far as possible. With that I leave this detail of the story aside.

What is at issue is the woman’s handling of the problem. Advocating for the toleration of homosexuality, while a good and worthy purpose, is an ideological issue associated with the political agenda of the left. For the sake of a political principle—and for the sake of someone she had never met—this woman was willing to withdraw her love and affection from her son until he acceded to her political point of view. She was willing to make her love conditional upon her

son's acceptance of a particular political principle. At any rate, this is how the news article spun the story.

This is the essence of tyrannical feminine culture: political and social purposes are placed above the immediate emotional connections that women have with important people in their lives. A defining feature of totalitarianism is when political and ideological principles take precedence over familial connections. We would do well not to forget the "informant culture" of East Germany. To reiterate a point I made in *Polemics*, what we see today is a kind of democratic totalitarianism.

What this woman's son did was indeed wrong, but the situation surely could have been managed with more tact and motherly understanding.

My own mother once told me that she did not like me. Unlike the news story I have described, there was no real reason for it. Shortly after my parents' own divorce, she sat me and my brother down to talk to us. I was still in shock, and my way of coping with the situation was to push my feelings away as best I could simply in order to function. I did not offer any ready words of support—I was bitter with both of my parents. She looked me straight in the eye and said something like "I love you, but you're really difficult to be around." In the euphemistic language of a mother, this means "I don't like you." But semantics in this case are irrelevant; the tone of her voice communicated everything. The psychological effect this had on me was immediate and profound.

I was already in a bad situation, but I suddenly realized that I had no one to depend on emotionally. The one person who was meant to care for me—who had demanded custody of me in a bitter legal dispute—had entered into an adversarial relationship with me. There was nothing I could ever say or do that would change her attitude towards me.

There were obviously incidents before and after this that contributed to my sense of emotional isolation, but looking back I realize that this was a definite point at which I had to bury something inside of myself in order to get by.

My experience in high school is difficult to describe adequately. It was as if I lived completely detached from my own experience. I was "going through the motions" without seeing the point in what I was doing and without feeling any joy in life—or anything at all, for that matter. I was cut off from other people and could not depend on anyone for support—least of all my parents, who were too wrapped up in their own business.

What is strange is that I do have nostalgic associations with that period of my life, but these involuntary feelings of pleasure were somehow inaccessible to me at the time. I also realize that I missed out on a good deal of satisfying life experiences because I was incapable of acknowledging and acting upon my deadened emotional life.

This digression has a point. I am not simply subjecting the reader to a diary entry. *Tyrannical feminine culture is the willingness to inflict this degree of emotional suffering on others in order to achieve ideological ends.*

Today, we have the unusual, dogmatic prejudice of viewing our mothers as faultless, pure and unselfish creatures to whom we owe unconditional love and obedience. Fathers, meanwhile, are worthy of suspicion as potential sex offenders with bad intentions that are barely kept in check. What we have to realize is that a mother—or any woman in general—is just as capable of harm, albeit more so on the level of emotion and inner experience.

Dostoyevsky wrote that a father who gives no love to his children cannot be called a father. How is the case any different with a mother? For those of us with normal emotional dispositions, it is natural to love our mothers and to want to obey them. It would be inhuman to say that a mother should not be loved for her behavior—just as inhuman as a mother’s willingness to withhold love and care to serve some purpose of her own. But a mother—or any woman—who is willing to use our emotional attachments against us does not deserve to be trusted.

Do I Hate Women?

Perhaps I will be accused of misogyny—of hating women. Nothing could be further from the truth. I love women. I like their personalities. I love feminine qualities of kindness, warmth and gentleness. I think that female sexuality is a beautiful thing.

What I hate is that there have been beautiful, intelligent and talented women I have known, but that I have not been able to connect with because I have been habituated not to trust, and to avoid connections. As I have noted elsewhere, our modern culture has placed men and women into different political camps. Women are compelled to withhold their affection or to exploit their emotional connections in order to further political or social purposes.

Dostoyevsky also wrote that hell is when we are no longer able to love. This is precisely the sort of hell that we face today. Many men are required to submit to a certain political position in order to be loved, or else they must restrain their trust in order to maintain some sense of pride and independence.

The reader may well wonder why I include so many personal observations and anecdotes in my writing. I include them because I believe that my experience is similar to what many others also experience under our present social conditions. By laying out my own experience in writing, I hope to get to the heart of the issues that we face today.