

The Great Feminization – Women as Drivers of Modern Social Change

Review by Graham Seibert

Page | 1

This book review consists of a series of passages from the book *The Great Feminization*, on the left, and my comments on the right. It is longer than any typical review – just at the 15% limit Amazon imposes on exporting text.

I do this because of the value and interest in the original text. Most of which I add as a reviewer are corroborating remarks from my own 83 years of life experience in the Bay Area, Washington D.C., Vietnam, Germany and now Ukraine.

My plan is to edit this down to a normal review length and post it on Substack, with a link to this longer version,

Graham

The Great Feminization: women as drivers of modern social change Stone, J.	1 The day the logic died 2 The great feminization 3 A world of pain 4 System failure 5 Women and nature 6 Fighting, risking, civilizing—and testosterone 7 Do women have a surrender reflex? 8 Contagions and coalitions 9 Women in institutions: the battle of the sexes 10 Summing up Further reading
1 The day the logic died	The book begins with a recap of Larry Summers' dismissal from Harvard
2 The great feminization -Page 24 · Location 374	
Generally speaking, women emerged only recently into public life — the working world — from the domestic sphere. They acquired voting rights, began entering universities and the peacetime workforce, and in the past few decades started taking positions at the top of culturally influential professions such as journalism, publishing, business management, law, science, medicine, and of	

The Great Feminization – Women as Drivers of Modern Social Change

Review by Graham Seibert

Page | 2

<p>course politics. Now, early in the Third Millennium AD, women’s influence on the affairs of the world is at least comparable to men’s, and arguably has become dominant.</p>	
<p>-Page 24 · Location 380</p>	
<p>My central contention in this book is that women’s new control over Western culture has been the largest driver by far of the social changes that have roiled the West since the mid 20th century.</p>	
<p>-Page 24 · Location 382</p>	
<p>Why ? Simply because women do not think and act as men do. The female mindset has been shaped by millions of years of human, hominin, and primate evolution — not to mention hundreds of millions of years of vertebrate evolution — in which female roles have been distinct from male roles. One can argue about whether the female mindset is somehow better adapted than the male one for managing societies in the modern world. But that there are differences in the two mindsets seems beyond dispute.</p>	<p>Throughout evolutionary history women depended on men for protection and the resources necessary to support themselves and their children.</p> <p>They developed the skills necessary to get what they needed by charm, begging, wheedling, conniving and deceit. They employed these skills against those who held the resources: men.</p> <p>Now that women have appropriated control over the resources, they still behave as if they came from men.</p> <p>Succinctly put, they still tend to look at resources as coming from a cornucopia owned by others – not from their own labor.</p> <p>They do not do as well as men at prioritizing spending, respecting budgets.</p>
<p>-Page 25 · Location 392</p>	
<p>This remodeling, which Western societies have experienced as relatively sudden, disorienting changes over the past half - century, generally reflects distinct female</p>	

<p>psychological traits. Discussions of these will take up the next few chapters.</p>	
<p>3 A world of pain</p>	
<p>-Page 26 · Location 397</p>	
<p>Experimental psychology and related fields of research in Western countries over the past several decades have come to be controlled to a great extent by female activists. Many of these women — like those who persecuted Larry Summers — tend to deny psychological differences between the sexes. Frequently they seek to suppress or corrupt research that does or might indicate those sex differences. The production of scientific knowledge is, to them, chiefly a means to an ever - shifting set of social ends, and must not conflict with those ends.</p>	
<p>-Page 26 · Location 401</p>	
<p>These activists thus belie their own women - and - men - are - the - same dogma, for they do not share the modern, Western, “ male ” level of respect for free scientific inquiry.</p>	<p>“Scientific Method” dates back to Francis Bacon and the British enlightenment. It was, of course, almost all male.</p>
<p>-Page 27 · Location 413</p>	
<p>But that women are on the whole more emotional, in the everyday sense of being quicker to experience / express emotional discomfort from everyday stressors — including fear and grief, but also just mild stressors such as having to hear or read ideas they don’t like — seems to be a universal observation that no amount of academic legerdemain can obscure (although I think that on this point there is plenty of research support).</p>	
<p>-Page 27 · Location 419</p>	
<p>A greater emotional sensitivity enables the average woman to be more emotionally empathetic, more compassionate, and thus quicker to sense and address threats to, or problems in, her children.</p>	<p>This is, of course, a product of evolution. Start with the simple observation that in tribal life – troop life among our ape ancestors – a male can be quite sure that his offspring were born within the tribe, but cannot be sure of paternity.</p>

The Great Feminization – Women as Drivers of Modern Social Change

Review by Graham Seibert

Page | 4

	<p>His genetic interest lies with the group. He will favor those who advance the interests of the group – the most capable men, the best ideas – wherever they come from.</p> <p>A woman, on the other hand, can bear only a few offspring, and she knows exactly who they are. Her interests are in her own children, however promising or unpromising.</p>
<p>-Page 27 · Location 421</p>	
<p>(Modern women complain almost universally about male insensitivity, as if it were a design defect, though plausibly it is what enables men, relatively speaking, to keep their heads in highly stressful situations, for example in the great conquests and explorations without which our civilization would be long extinct.)</p>	<p>As per the above, women have always had to use complaining, or as per the above, charm, begging, wheedling, conniving and deceit to get what they need from men.</p> <p>Men, on the other hand, generally undertook whatever ventures they did with little help from the women, and little regard as to what they thought.</p>
<p>-Page 27 · Location 425</p>	
<p>... this complementarity evolved in a traditional setting where men and women had more separate sets of roles. Over the past couple of centuries, though, and especially in the last several decades — an eye - blink in the course of human biological and cultural evolution — women’s activities and influence have spread beyond home and hearth into the sphere traditionally occupied by men. There women’s innately greater sensitivity has played out in new ways.</p>	
<p>-Page 28 · Location 430</p> <p>Perhaps the most plausible, even obvious, impact of this new, feminine sensitization of Western culture has been the shift towards a more “ compassionate ” style of public expression and reasoning, resulting of course in many new “ compassionate ” public policies.</p>	
<p>-Page 28 · Location 435</p>	
<p>The elites have learned to use “ compassion ” as an effective psychological tool for selling</p>	<p>Women are now the majority of voters. As is documented elsewhere in this book, men have</p>

<p>public policies to women and steering the surrounding public discussions.</p> <p>-Page 28 · Location 437</p>	<p>become feminized. We are raised and taught by women, and recently constantly hectored to abandon our “toxic masculinity.” We have changed physically, with fewer male hormones and softer bodies. We are less aggressive. Little boys no longer have schoolyard fights.</p>
<p>In short, women are much more susceptible to compassion - related themes, compared to men, and in a world where women’s cultural and political power equals or exceeds that of men, that susceptibility is bound to have huge socio-political consequences.</p>	<p>Succinctly put, women are more easily moved to “do something” to aid the needy, without the right-brained considerations of whether the action taken will have adverse side-effects or whether it is affordable, or whether it should be a priority.</p> <p>Consider the vast energy expended on the abortion question, on which politics has little actual effect, and on defending criminals among illegal immigrants and habitual criminals such as George Floyd.</p>
<p>-Page 29 · Location 446</p> <p>But it is really only in the new era of female empowerment that the provision of welfare has become, on an ongoing basis, the chief focus of modern government.</p>	<p>Welfare is not only a huge expense, but it is debilitating to those who receive it.</p>
<p>-Page 29 · Location 452</p>	
<p>Women, when thinking and acting in regard to the public sphere may subconsciously consider welfare recipients and other “disadvantaged” objects of compassionate policy as something like their adopted children.</p>	
<p>-Page 30 · Location 459</p>	
<p>Civil rights is an area of ideology and policy that is closely associated with the US, but has also been embraced — for similar reasons — by the elites of other Western countries. Like welfare, it seems to be a core “women’s issue” due to its natural evocation of feminine compassion and guilt.</p>	
<p>-Page 32 · Location 484</p>	

<p>The Democrats, formerly the party of bitter southern Whites, redefined themselves as the party of compassionate policies, and put civil rights — rights also for women, gays and non - European immigrants — front and center. Thus, the Democratic party was increasingly seen as the party of women.</p>	
<p>-Page 32 · Location 490</p>	
<p>Women are not the only reason Western countries became saturated with civil rights ideology. On the whole, though, I think the relative ease with which compassion and guilt can be evoked in them must have been the strongest wind in the civil rights movement’s sails.</p>	
<p>-Page 33 · Location 502</p>	
<p>Americans were browbeaten into accepting a new system of laws and rules in which equal opportunity was abandoned and anti - white discrimination embraced, ostensibly as a temporary measure to correct for the enduring effects of past anti - black discrimination. These new mandated inequalities included a variety of “ affirmative action, ” nonwhite - preferring laws and rules in everything from federal contracting to university admissions.</p>	
<p>-Page 35 · Location 527</p>	
<p>By the 1980s, American elites, mainly Democratic elites but with considerable Republican acquiescence, had constructed an extensive and complex system of preferences and set - asides favoring all nonwhites — Africans, Latinos, American Indians, Native Hawaiians, Filipinos, Indians, Pakistanis etc. — even if this meant favoring privileged and rich newcomer foreigners over impoverished whites with deep American roots, as it very often did. Once again, this discriminatory system was made easier by women, who, with their visceral commitment</p>	

<p>to equality, were relatively easily coaxed into seeing it as preferable to a colorblind meritocracy in which the strong would dominate the weak.</p>	
<p>-Page 41 · Location 597</p>	
<p>Despite its alleged roots in World War I and earlier “ shell shock ” cases, PTSD is essentially a modern, culture - bound syndrome. It first came to prominence as a veterans ’ complaint with the help of Vietnam Vet advocacy groups in the aftermath of that war. However, as the recovered - memory epidemic receded in the 1990s, sensitive women and their enablers in the mental health profession began adopting PTSD as a civilian, primarily female illness.</p>	
<p>-Page 42 · Location 601</p>	
<p>Therapists or psychiatrists who doubt [PTSD’s] validity (a validity that is of course enshrined in the latest editions of the Diagnostic and Statistical Manual of Mental Disorders) can lose not only their patients but also their professional reputations, even their licenses to practice.</p>	
<p>-Page 48 · Location 669</p>	
<p>[Language policing, or political correctness] was, in short, about making the world safe for the sensitive women who increasingly populated the West’s institutions. There was no central plan ; there was just a broad application of pressure. . . by a mostly female set of sociology professors here, a mostly female set of immigration lawyers there, a mostly female set of political activists over there . . . to outlaw and eradicate speech and imagery that conceivably could cause emotional upset — and to replace these hard and horrid things with soft, new euphemisms (e.g., “ abortion clinic ” becomes “ women’s health center, ” “ illegal alien ” becomes “ undocumented immigrant, ” and “ mental</p>	

<p>illness ” becomes “ behavioral health issue.”).</p>	
<p>-Page 48 · Location 672</p>	
<p>-Page 49 · Location 693</p>	
<p>But, again, this elaborate renovation of culture by the West’s new intellectual leaders hasn’t been limited to the elimination of Oldspeak and invention of Newspeak. It also has sought to suppress traumatic or at least emotionally problematic facts and data — for example, data on how crime rates, IQ test results, educational achievement, socioeconomic outcomes, etc. tend to vary strongly by race. This movement even hopes to prevent the existence of problematic future facts by banning various sensitive areas of inquiry. To that end it wants to replace — and already to a great extent has replaced — the ideal of “ academic freedom ” with the new, improved ideal of “ academic justice. ”</p>	<p>Psychometricians have been documenting the differences between population means – consistent, measurable and profound – for more than a century. Check out a few of the books reviewed in the list below. Many authors have dedicated a vast amount of time to researching the topic.</p> <p>Bowling alone</p> <p>Does altruism exist</p> <p>Does your family make you smarter – related video</p> <p>Does your family make you smarter</p> <p>Emotional Intelligence</p> <p>Everyone is a genius</p> <p>Evolution and Ethics</p> <p>How to control any conversation</p> <p>Human Intelligence</p> <p>Intelligence Race and Genetics conversations with Arthur Jensen</p> <p>Irrationally yours</p> <p>Measured Lies</p> <p>Not in our genes Lewontin</p> <p>Outliers</p> <p>Pathological Altruism</p> <p>Patriots not Welcome</p> <p>Political Correctness and the Destruction of Social Order Chronicling the Rise of the Pristine Self</p> <p>Psilocybin Mushrooms - Graham's Review</p>

	<p>Psychiatry the science of lies</p> <p>Psychometric testing in a week</p> <p>Dysgenics</p> <p>IQ and Global Inequality</p> <p>IQ and the wealth of nations</p> <p>Race and sex differences in intelligence and personality</p> <p>Race difference in intelligence</p> <p>Sex difference in intelligence - Lynn</p> <p>At our wits end</p> <p>Making Sense of Race</p> <p>Race Differences in Ethnocentrism</p> <p>The genius famine</p> <p>Woke Eugenics</p> <p>Race, Evolution and Behavior - Philippe Rushton</p> <p>The Bell Curve</p> <p>The g factor</p> <p>THE LIFE HISTORY APPROACH TO HUMAN DIFFERENCES</p> <p>The Neuroscience of Intelligence</p> <p>America in Black and white Abigail and Stephen Thernstrom</p> <p>An American dilemma - the Negro in america</p> <p>Black American Students in an affluent suburb</p> <p>Et si l'Afrique Refussait le Developpement?</p> <p>Face to face with race</p> <p>Forced Justice</p> <p>Generation identity</p> <p>Historia Da Escravidao</p> <p>Identity rising</p> <p>Inequality Matters</p>
--	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	<p>Jim Crows Children</p> <p>Race and iq Ashley Montagu</p> <p>Race, Evolution and Behavior - Philippe Rushton</p> <p>Racism, Guilt, Self-Hatred and Self-Deceit</p> <p>The War on Whites</p> <p>Tragic Failure- Racial Integration in America</p>
<p>-Page 49 · Location 701</p>	
<p>If our [Harvard] university community opposes racism, sexism, and heterosexism, why should we put up with research that counters our goals simply in the name of “ academic freedom ” ? Instead, I would like to propose a more rigorous standard : one of “ academic justice. ” When an academic community observes research promoting or justifying oppression, it should ensure that this research does not continue.</p>	<p>Quite a few writers have attempted to refute the findings presented by the large number of books listed above. Harvard was a hotbed of resistance, until about the turn of the 21st century when the science became too convincing to be denied. Here are reviews of a few such books.</p> <p>Measured Lies</p> <p>Not in our genes Lewontin</p> <p>The Mismeasure of Man</p> <p>Achievement Matters</p> <p>An American dilemma - the Negro in america</p> <p>Inequality Matters</p> <p>Jim Crows Children</p> <p>Race and iq Ashley Montagu</p> <p>Racism - A short history - Princeton</p> <p>Racism Postcolonialism Europe</p>
<p>-Page 50 · Location 709</p>	
<p>And this is why “ free speech ” and “ free debate, ” formerly considered bedrock elements of Western liberalism, are now under such threat, particularly among women, and particularly at universities, which began being dominated by women much earlier than most other cultural institutions did.</p>	<p>Women don’t want to talk about it. We encounter this in all aspects of life. Women are usually less well versed in the topics discussed in this book than men, and much less interested in informing themselves.</p>
<p>-Page 50 · Location 715</p>	

<p>Across decades, topics, and studies, women are more censorious than men. Compared to men, women support more censorship of various kinds of sexual and violent content and content perceived as hateful or otherwise offensive to minorities</p> <p>-Page 51 · Location 723</p>	
<p>Although support for censorship is often associated with authoritarianism, it likely is motivated — at least in part — by desires to protect others from harm.</p>	
<p>-Page 51 · Location 729</p>	
<p>For example, in a 2019 report by the Knight Foundation, 59 % of women said that promoting an inclusive society is more important than protecting free speech, whereas 71 % of men said that protecting free speech is the more important value.</p>	
<p>-Page 52 · Location 739</p>	
<p>Thus, being now highly feminized, the United States government and many other Western governments in the 21st century make a point of preaching feminist, LGBTQ, BLM, and other Great Feminization values in most or all of the countries where they have diplomatic missions — even quite conservative and traditional countries where these values are not particularly welcome.</p>	<p>The United States Agency for International Development, USAID, plastered the walls of the Kyiv metro system with posters showing two men holding hands and encouraging them to get tested for AIDS. The embassy flies the rainbow flag. They celebrate gay pride day. The Ukrainians are somewhat amused, but not interested.</p> <p>Homosexuals are well accepted in Ukraine, but neither they nor anybody else makes an issue of such private matters. It is like the United States was in the 1960, before Stonewall.</p>
<p>-Page 52 · Location 747</p>	
<p>What started with the conquistadors’ planting of crosses on hilltops and mass baptisms of conquered natives, and later evolved into secular evangelisms about trade and democracy, is now about the new, improved ideology — as always, treated by its missionaries as a universal faith.</p>	

<p>4 System failure</p>	
<p>-Page 54 · Location 755</p>	
<p>The feminization of Western foreign policy elites also would seem to predict a greater reliance on “ appeals to global opinion, ” a sort of point - and - scream strategy, versus the more traditional, manly approach of just fighting and winning.</p>	
<p>-Page 55 · Location 763</p>	
<p>Simon Baron - Cohen advanced the hypothesis that while women (on average) are better than men at empathizing, men are better than women at what he called “systemizing.”</p>	
<p>-Page 56 · Location 775</p>	
<p>What social changes have plausibly resulted from the combination of women’s lower STEM - subject affinity with their unprecedented cultural and political influence ? One is the anti - male, anti - meritocratic discrimination I just mentioned. Feminist dogma holds that a below - 50 % participation rate for women in any field can only be the result of misogynistic discrimination, which must be remedied somehow — by any means necessary. Thus, STEM graduate programs, along with faculty and industry hiring, have had to discriminate in favor of women, which requires lowering standards.</p>	
<p>-Page 57 · Location 786</p>	
<p>Across STEM as well as other fields, women have wielded their new power in part to bring about the mass - hiring of highly paid political commissars known as Diversity, Equity and Inclusion (DEI) “ officers. ” The mission of these woke commissars, in STEM fields, is not only to enforce discrimination against white males, but also more generally to make these fields into friendlier spaces for females and nonwhites — spaces where</p>	

STEM experts can take a break from their complex equations and machines to talk about the pain of discrimination and the joys of diversity.	
-Page 57 · Location 790	
All this must be having a very negative, demoralizing effect on many would - be — especially white male — STEM workers, poisoning STEM fields and reducing their competitiveness vs. the STEM workforces of less woke countries such as China.	The demoralizing effect began in the 1970s at IBM, when white men (viz, this reviewer) noticed that conspicuously less qualified blacks and women were being promoted into management while they were not.
-Page 58 · Location 800	
For others, it wasn't enough. Led by its females, virtually all the baptized Catholics of my immediate and extended family left the Catholic church entirely, joining the new, Born - Again, "charismatic" churches that were forming everywhere.	
- Page 58 · Location 802	
The author spent time in Israel, per an earlier bit. But here he is Christian. He has seen both sides.	
-Page 59 · Location 810	
In the Fourth Great Awakening, people chose much different, much simpler structures of organization and worship.	See the review The fourth great awakening
-Page 59 · Location 812	
(Roughly 10 percent of Protestant pastors are now female.)	In the Episcopal Church it is 40%. Moreover, 25% of Episcopal priests are now gay and lesbian . The clergy are vastly further to the left than the (dwindling number of) congregants.
5 Women and nature	The thesis here is that women are more swayed to environmental causes
6 Fighting, risking, civilizing—and testosterone	
- Page 66 · Location 902	
One of the most striking of these behavioral/attitude differences has to do	

<p>with risk: Women are, on average compared to men, markedly less willing to undertake risks—more “risk averse”—and this gender difference has been shown (here and here, for example) to be broadly testosterone (T)-linked. In general, research in the past few decades suggests that either the bloodstream T level, or a marker (based on relative finger lengths) of prenatal T exposure, or both, predicts a person’s propensity for risky behaviors, as well as for competition and aggression.</p>	
<p>-Page 67 · Location 884</p>	
<p>Indeed, a greater willingness to take risks, even in comparison to other male-run civilizations, is plausibly one of the reasons the West got so far out in front of the rest: exploring and conquering most of the non-European world, developing the most technologically and culturally advanced societies ever known,</p>	<p>See Why did Europe conquer the world</p>
<p>-Page 67 · Location 924</p>	
<p>I think we also see some of this in the war between Russia and Ukraine, which is in its early stages as I write. Despite the apparent moral lopsidedness of the conflict, and the fact that neither is losing fast enough for peace talks to be necessary, both sides appear eager to be seen engaging in such talks. This presumably seems normal and rational to modern, feminized Western sensibilities.</p> <p>But now try to picture Churchill, in 1940, sitting down to negotiate with Hitler. That is something Hitler wanted, of course, but, then as now, it would have been recognizable as a sign of weakness on Churchill’s part, and a trigger for widespread demoralization. Hitler by then was viewed (pretty much as Putin is viewed today) as an unprovoked aggressor who should be brought to book for his crimes.</p>	<p>Writing from Ukraine, this is exactly what we see. Ukraine and Russia are fighting in the fashion of male-dominated societies. Europe and The United States, especially under Biden, took a tentative, feminine approach. The war would have ended had Trump and Europe “manned up” and provided the wherewithal necessary to win.</p>

<p>-Page 67 · Location 930</p>	
<p>Unfortunately, in this and other crises, in geopolitics and in ordinary life, fear in the moment often dictates our actions. Yet cool common sense tells us that bullies ultimately will rule over us if we cannot, in time, master our fear of them, and confront them, despite what may be terrible costs — costs that tend to escalate when confrontation is delayed. If we are handing over our civilization to a subset of the population that has a harder time managing their fear in that sense, we may be putting ourselves in great peril.</p>	
<p>-Page 68 · Location 949</p>	
<p>One hypothesis that never gets mentioned — well, except by me — is that cultural feminization is itself a significant driver of declines in T. In other words, cultural feminization represents a shift in cultural themes and norms, effectively suppressing or stigmatizing many traditional aspects of traditional masculinity, and of course simply taking power away from men, and all this has had an essentially feminizing effect on the male brain, resulting among other things in lower T levels.</p>	
<p>-Page 69 · Location 962</p>	
<p>There is even evidence that becoming a father — which requires a less aggressive, more nurturing character — downregulates T production. In other words, T levels definitely do rise or fall based on external sociocultural cues, with negative experiences being more likely to drive T levels lower.</p>	
<p>-Page 69 · Location 967</p>	
<p>In principle, the consequences of lower T levels aren't all bad. To take one example, there appears to have been a striking drop in the rate of violent crime in the US since the 1980s and early 90s.</p>	

<p>7 Do women have a surrender reflex?</p>	
<p>-Page 73 · Location 1009</p>	
<p>If conflicts ending in the killing of the losing population’s men and raping or concubinage of the women were common for a long period of human existence, they plausibly would have created evolutionary selection pressures favoring women who complied with their conquerors. In other words, a woman in a losing population who was more obedient, even welcoming, towards her conquerors, would stand a better chance of having her genes passed on to future generations, via couplings with conqueror men. A woman who “ stood by her man ” and continued to resist her conquerors would be much more likely to die instead.</p>	<p>See my comments above. Yes, women have learned how to manipulate men by doing what they please.</p> <p>Fosse and Goodall have reported such behavior among great apes. A newly dominant male will kill the male infants so the females will come into estrus to become pregnant with his offspring. The females, at least to some extent, tolerate this behavior. It is to their evolutionary advantage.</p>
<p>-Page 73 · Location 1014</p>	
<p>Thus, we should consider whether female evolutionary psychology contains a “ surrender reflex ” with respect to potential conquerors.</p>	
<p>-Page 73 · Location 1016</p>	
<p>Really, the mere likelihood that women are innately divided in their loyalties, at a deep, nonconscious level, should set off alarm bells in modern societies where women routinely make decisions regarding national defense, immigration, and other matters relevant to national survival against competitors.</p>	<p>The open acceptance of Muslim immigrants, often violent ones, by Angela Merkel and Ursula von der Leyen is a case in point. The strongest voices against Muslim immigration have almost always been men, such as Nigel Farage, earlier Enoch Powell in Britain.</p>
<p>8 Contagions and coalitions</p>	
<p>-Page 83 · Location 1145</p>	
<p>I think it’s at least plausible that modern media - driven cascades aimed at “ canceling ” or “ de - platforming ” people — not rapists but merely people who have done or said something unsettling to female activists — also reflect this hypothetical “</p>	

<p>basic instinct ” that women use to amplify their power.</p>	
<p>9 Women in institutions: the battle of the sexes</p>	
<p>-Page 84 · Location 1162</p>	
<p>The idea here is that when women, a few decades ago, began to achieve parity with men within professions and institutions across the West — parity in terms of their numbers and effective power — they automatically set up a rivalry, a “ battle of the sexes ” as they used to call it. Why ? Simply because in general the two sexes are different, with different group identities and different ways of thinking — differences that are not entirely compatible in the long run, in any given institution.</p>	
<p>-Page 84 · Location 1168</p>	
<p>The institutional battle of the sexes is something that I think has really crept up on men, creating a challenge for them that I suspect they can’t surmount.</p>	
<p>-Page 85 · Location 1173</p> <p>What men evidently failed to anticipate is that many women, once they reached a certain level of power in an institution, a critical mass as it were, would tend to discard any submissiveness and instead seek control for themselves as a group in that institution.</p>	
<p>-Page 86 · Location 1181</p>	
<p>They do this also by condemning men as sexist and otherwise defective — and of course by hounding men from key jobs</p>	
<p>-Page 89 · Location 1192</p>	
<p>Men, on top until recently, presumably have not been under long - term evolutionary or cultural pressure to cope with competition of this sort from women.</p>	

<p>-Page 89 · Location 1193</p>	
<p>Women, on the other hand, as the weaker sex, have long had need of “ force multiplier ” tactics and instincts, such as their instinct and facility for building emotional coalitions — discussed in the previous chapter.</p>	
<p>10 Summing up</p>	
<p>-Page 92 · Location 1216</p>	
<p>Women tend not to welcome the notion of an ongoing “ great feminization ” because, firstly, it undermines their ongoing contention that they are oppressed — and thus deserve victim status along with all the other “ traditionally disadvantaged ” groups in modern societies. Secondly, the idea that women’s distinctive mindset — largely adapted for their maternal role — is the principal driver of recent social changes, undermines the standard explanation for those changes, namely that they are “ progress ” on the glorious and inexorable march of history.</p>	
<p>-Page 92 · Location 1219</p>	
<p>Finally, the “ Great Feminization ” hypothesis invites scrutiny of female traits, including “ irrational ” traits relating to emotional sensitivity and susceptibility to social contagions, and I think many women fear such scrutiny.</p>	
<p>-Page 92 · Location 1224</p>	
<p>As I have suggested in earlier chapters, there are many other, more specific and acute reasons to be worried. For example, I have argued that women’s greater emotional sensitivity, on average, leads to : a preference for rigid, “ because I said so ! ” conformity over core Western liberalism values such as independent thought, free debate, free scientific inquiry, and due process of law ; a preference for “ inclusivity ” and “ equity ” over meritocratic logic ; a very</p>	

The Great Feminization – Women as Drivers of Modern Social Change

Review by Graham Seibert

Page | 19

<p>high sensitivity to, and need for, short - term, feelgood outcomes (“ oh those poor Somali refugees ! ”) and a relative blindness to long - term policy consequences ;</p>	
<p>Further Reading</p>	
<p>-Page 98 · Location 1331</p>	
<p>Within this essay by the then - not - so - well - known tech billionaire and libertarian evangelist [Peter Thiel] is a recognition of at least one aspect of cultural / political feminization : “ . . . I no longer believe that freedom and democracy are compatible, ” Thiel wrote. “ The 1920s were the last decade in American history during which one could be genuinely optimistic about politics. Since 1920, the vast increase in welfare beneficiaries and the extension of the franchise to women — two constituencies that are notoriously tough for libertarians — have rendered the notion of “ capitalist democracy ” into an oxymoron. ”</p>	