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Silva\_Garcia\_J\_2014

## On the origins of >machismo< and malignant aggression

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„On the origins of >machismo< and malignant aggression,“ first published in: *Fromm Forum* (English Edition – ISBN 1437-1189), 18 / 2014, Tuebingen (Selbstverlag), pp. 21-27.

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*The following paper was the last one Jorge Silva prepared before he died in January this year at the age of 94. He dealt with two primary themes in his last years: First, at what time destructiveness emerged in human history after neurobiology discovered the mirror neurons and by this man's primary potency for empathy and solidarity and since archeology and anthropology collected more and more proofs that the very specific human expressions of destructiveness cannot be verified before the neolithic period. The second question he was worried about was the question of overpopulation. Both topics are discussed in the following paper. He worked on the translation of this paper into English for a publication in "Fromm Forum". Having just finished it a severe heart attack let pass him away. His wife, Inès García de Silva, kindly sent us the typescript. We publish Jorge Silva's last contribution as a legacy of a great scholar of Fromm.*

"It is not man's conscience that determines his social being; to the contrary, it is his social being what determines his conscience". *Karl Marx*

"The scholar must be able to renounce entirely the ideas of his time, the believes with which they have filled his spirit, and transfer himself to the mid-point of a completely different world of thought." *Johann Jakob Bachofen*

Being an unhappy witness of the constant, cruel and sadistic violence in Mexico, as in so many other parts of the world, where nothing is sacred, nothing and no one escapes the prevalent violent destructiveness, the onslaught of malignant aggression<sup>1</sup>. Has there always been such malignant aggression, so much destructive violence? If this is not so, when did it first appear? What event or what took place that set it off? Is there some way to curb or to altogether stop it?

<sup>1</sup> Cf. E. Fromm, *The Anatomy of Human Destructiveness*. New York (Holt, Rinehart and Winston) 1973, chapter 10).

The search began in our remote past, guided by the ideas of my teacher Erich Fromm and those presented by J. J. Bachofen (1815-1887) in his *Myth and Mother Right*.<sup>2</sup> We must take note that in Ancient, Heroic Greece, women were *not* considered citizens, an exclusive male privilege; nor could women own land. Not so long ago, women lived the very same limitations in the early twenty century England;

<sup>2</sup> J. J. Bachofen, *Myth and Mother Right*. Selected Writings of J. J. Bachofen, New Jersey (Bollingen Foundation. Princeton University Press) 1967.



where they also could not own, nor inherit land, which could only be owned and inherited by the male members of the family!

There are numerous cases of violent discrimination against women in our remote past, which in some national or cultural groups still hold sway: the demand for female prenuptial virginity, and on occasions the blood stained sheet must be exhibited as proof that her hymen has been broken by her Lord and Master, thus removing any suspicion on the paternity of the child to be born – although this is not necessarily so. Furthermore, women were barred from access to Universities and to suffrage. In the mid twentieth century they demanded and received these privileges thanks to their own efforts.

Why has such infamous, even grotesque discrimination been held against women; to keep them as second class citizens; belonging to some subspecies; to keep them from lifting their heads up and show that they are equal to any male, in talent, intellectual as well as in creative resources? True, their physical resources are less.

It is worthwhile to bear witness of a quite recent event: the Mexican Judiciary found it necessary to exact a Gender Quota, of 40 per cent of women in the Legislative. Thus exhibiting, albeit unwittingly, the prevailing *unconscious machismo* (quite probably existent all over the world). I must add that this Gender Quota has been barely met, and half-heartedly at that. Why? Why was the enforcement necessary? It all points to the male need of keeping them in an inferior condition; as if males fear their competition. Why not all be equals and the best win in all the possible areas of development? I am sure there is room for all. At present, the female quota in Universities is slightly larger than that of males. Why?

The demand for power, for the money that buys power and the money that comes with power, also has its origin in human evolution (as the facts seem to point out), when suddenly Man, der Mensch, il Homo, aggrandized himself.

## Part I

To read Bachofen's *Myth and Mother Right* (op. cit.) after studying with Erich Fromm enriches our experience with images and ideas that fortify our understanding that biologically, psychologically and sociologically, both women and men are indispensable equal partners to procreate and for the harmonic development of humanity. Fromm points to that with which we are in full agreement as when he states: "The matriarchal principal is that of life, unity and peace."<sup>3</sup> "The idea of the universal brotherhood of man is rooted in the principal of motherhood (...) the principal of universal freedom and equality, of peace and tender humaneness."<sup>4</sup> Further on he adds what points to the indispensable future synthesis between the feminine and the masculine: "When the patriarchal and matriarchal principals form a synthesis, however, each of the two principals is colored by the other: motherly love by justice and rationality, and fatherly love by mercy and equality."<sup>5</sup> The goal is to find a union with the world, through the full development of love and reason, both specific human qualities.

Having said this, we must emphasize that a goal of this paper is to insist on the full equality of women *and* men insofar as we are human beings. Obviously she or he may distinguish themselves in their field of endeavor, without this fact implying any superiority over the other as it happened during the thousands of years of the matrilineal culture, when women were exalted, venerated, deified, because they were able, seemingly to procreate spontaneously. What could have been done so that the males should not feel inferior or envious? This is the type of problem to be solved by psychotherapy with a social perspective; so that in every psychotherapeutic process today, we must be aware of the need to be impartial to the

<sup>3</sup> E. Fromm, "The Significance of the Theory of Mother Right for Today," in: E. Fromm, *The Crisis of Psychoanalysis*, New York (Holt, Rinehart and Winston), 1970, pp. 79-83, p. 79.

<sup>4</sup> *Loc. cit.*, p. 80.

<sup>5</sup> *Loc. cit.*, p. 82.



needs of both in all the fields where they interact, particularly as couples. We must never forget that they will learn to love themselves and learn to love the other.

## Part II

It is best to continue this paper with a succinct description of the probable development of humanity from its earliest beginning. Internet gives an estimate of 7-8 million years as the time needed for our evolution. During all these millions of years, the same as other mammals and birds, those proto-hominids lived in harmony with nature, and at peace with their likes; and during all those same millions of years, until the appearance of patriarchy on the scene, a bare 4-5 thousand years b.c.e, they were unaware of malignant aggression<sup>6</sup>: the intra-species aggression that knows no limits to its sadistic cruelty nor to destroy life for destructions sake. We must recall that benign aggression, present in all animals is in the service of life: when they fight, it is to defend what is meaningful to them: to defend their life, family, food, and home, as has been stated, malignant aggression came to be with patriarchy. This has been confirmed by the archeological finding of Marija Gimbutas and her associates.<sup>7</sup>

If malignant aggression had made its appearance on the scene earlier in our evolution, our ancestors would never have left Africa. What am I saying? They would never have abandoned their place of origin. I will repeat to avoid misunderstandings: they never killed, neither purposefully nor willingly, one of their kind. They neither committed murder nor tortured another being of their species.

During those 7-8 millions of years, our ancestors developed in a matrilineal culture; during those same years the male, due to their greater physical strength and their

greater capacity to defend and protect, and with their talent, they were always there to help, accompany, assist or protect. All accept women's guidance for she is the "miraculous being" that gives birth to their brethren and thus she is an indispensable member of the group. During those same millions of years, the male was ignorant of his necessary participation in procreation, but the penis was always a source of pleasure.

The evolutionary process towards our progressive humanization, has of necessity been slow, and neither gradual nor uniform. Diverse findings imply a development by fits and starts, trial and error. Who knows how many intermediate species have just disappeared. To these ends it was most important to acquire our upright (bipedal) position that required essential anatomic and physiological changes to allow us to abandon the jungle or forest. Bipedalism increased our visual horizon to perceive danger, and improved our capacity to search for water and food. We also needed thumb opposition, necessary pliers to grasp, to hold fast, which quickly and thereafter, proved its worth.

Tim D. White, paleoanthropologist of the University of California, Berkeley, Chief of the Team of Investigators, and C. Owen Lovejoy, anthropologist found the skeleton that was classified as *Ardipithecus ramidus* at Aramis, in the valley of the river Middle Awash in northeast Ethiopia (northeast of present Addis Abeba) which dates 4.4 million years b.c.e.<sup>8</sup> Because of its characteristics it precedes the *Australopithecus*.

Another evolutionary leap are the findings of Lee Berger,<sup>9</sup> Paleontologist at the University of Witwatersrand, Johannesburg, South Africa. He "found recently a veritable trove of fossils that he and his team consider, will revolutionize our understanding of the roots

<sup>6</sup> Cf. E. Fromm, *The Anatomy of Human Destructiveness*, op. cit., p. 197.

<sup>7</sup> M. Gimbutas, *The Kurgan Culture and the Indo-Europeanization of Europe*, Washington (Publisher Institute for the Study of Man) 1997, p. 360.

<sup>8</sup> Cf. M. Lennox and A. Dorfman, "A Long Lost Relative," in: *Time Magazine* (Oct 12, 2009), pp 36-39.

<sup>9</sup> K. Wong, "First of our Kind, sensational Fossils from South Africa spark debate on how we came to be human," in: *Scientific American*, Vol. 6 (No. 4, April 2012), pp. 21-29).



of Homo."<sup>10</sup> At Malapa at the site of the excavation they recovered 220 bones of what was classified as *Australopithecus sediba*. Using the approach of the geologist Gladysvale, they were able to date their finding to 1,977 million years b.c.e., give or take 2000 years. The fact that the findings consist of such a variety of bones, offers us the single perspective of showing with great clarity that the finding of one bone is not sufficient to classify it with any certitude, nor to tell what the rest of the skeleton is like: in this case, relying on the important bones we will mention, it could be stated that the cranium of the young male showed, although small, a frontal lobe that had expanded, showing an advance in the development of grey matter. But long bones of the arms of the female, resembled more those of her anthropoid ancestors; notwithstanding, the oval canal in her pelvis brings her closer to the humans.

We venture to think that the *Australopithecus* described, found at Malapa, so far south of Ethiopia (site of their probable origin), leads us to consider, seriously, that they are so advanced in their evolution, that before entering the savannah, and daring to live and to travel there, an essential step had to be taken: to learn how to make a fire and to keep it going. Fire, so feared by all animals and therefore *indispensable against predators*. To lose the fear of the fire and to use it, *is emblematic*: it is an exclusive characteristic of human beings by which our remote ancestors crossed a frontier and never again would be *just animals*: from thence forth, it will lack the instincts that allow animals to adapt to the milieu where they were born. The Bible presents this important step forward with a fortunate allegory: Two cherubim's with flaming swords guard the gate to Paradise Lost, so that no one can return.

It is quite true that baboons and similar species dare to venture into the savannah during the day, always in large groups, surrounded by adult males armed with large and sharp canines that keep predators at bay, but no sooner does the sun began to set, they immediately return to the safety of

the trees.

Evolutionary progress and the development of the central nervous system, is accompanied by a commensurate growth of the cranium (which continues to grow a little more in the neonate) is accompanied by a slow maturational process in their offspring, who are born defenseless for several years, that imposes prolonged maternal care. But if the child is to survive with its mother or as an orphan, it must have the support of the members of the group. It must be stated that this fact shows that we not only descend from anthropoids, despite the fact that our genome has a marked coincidence with that of the *Bonomo* (dwarf chimpanzee: *pan paniscus*). Dr. Sarah Blaffer Hrdy in chapter 3 of her wonderful book, shows that the mothers of anthropoids (Orangutan, Gorilla, and Chimpanzee) are jealous with their offspring and will not hand them over to other females of their own family.<sup>11</sup> To allow the assistance of other females, or males of the group (she calls them *allomothers*: from the greek *allo* = other) or "cooperative nursing", is a must in our evolution; without cooperative nursing we would not exist, for life expectancy was rather precarious, with luck some 40 years as an average, for they depended on hunting, fishing, and the gathering of nuts and berries, diverse fruits, and roots. Add the daily uncertainty of the needed water, plus natural catastrophes and unexpected climate changes. At the same time, the necessary collaboration made for good communications, also with other groups or bands with whom they shared experiences, sites of water, stands of fruit trees, bushes etc., all that would help to confront multiple natural needs and dangers.

Another failed example was the findings of the Georgian anthropologist David Lordkipanidze at the Tbilise Museum of the State of Georgia<sup>12</sup> who in 1990 found fossils and

<sup>10</sup> *Loc. cit.*, p. 24.

<sup>11</sup> S. Blaffer Hrdy, *Mothers and Others. The evolutionary origins of mutual understanding*, Cambridge (The Belknap Press of Harvard University Press) 2009.

<sup>12</sup> Cf. R. Gore and G. Tsibakhasheidi, "The First Pioneer," in: *National Geographic*. Vol. 2002, No. 2.



elementary stone tools that date 1.75 million years b.c.e., "under the ruins of the Medieval town of Dmanisi, on a peninsula between the Caspian and the Black Seas, on a promontory that overlooked the ancient Silk Road. The remains belong to a *Homo Habilis* whose cranium is about two third of that of the *Homo Erectus*, with short legs and long arms, but he arrived from Africa.

*Homo Neanderthalensis* appeared circa 250,000 b.c.e. and disappeared around 40,000-50,000 b.c.e.<sup>13</sup> It is speculated that his brain did not favor speech. So they, of necessity, communicated by signs and sounds during the incidents of the hunt of the large animals of their time, as well as during their social life. Steven Mithen holds that the speech inability was due to what he called "domain specific intelligence" for they lacked "the neuronal circuits that should connect their capacity to make tools, to socialize and to interact with the natural world around them."<sup>14</sup> Mithen speculates that the Neanderthal expressed complex emotions and information of the natural world through iconic gestures, as well as in dances and songs". Bone flutes have been found. "Although their communication system was of relatively fixed expressions that perpetuated a conservative way of thinking and a static culture (...) that nevertheless lasted some 200,000 years" The archeologist Thomas Wynn and the psychologist Frederick L. Coolidge, suggested "that the missing circuits were related to a labor memory that would have allowed them to retain, simultaneously, several types of information."<sup>15</sup>

More evolved than earlier species, the Neanderthal, women and men, also worked flint, granite, obsidian and onyx to make the much needed tools and weapons to cut, scrape, axe heads, stones used to strike or pound, lance heads, all rudimentary but efficient; they fulfilled their purpose as demonstrated by present day academics who have

personally made them, using primitive means.

Women and men, always together in their bands or groups: few, more evolved than the others, paired off, whereas the rest were equal partners in their common chores, and as sexual partners. Some females procreated, others not, and those that did, required assistance as of their 5<sup>th</sup> month, because their voluminous abdomen makes getting about difficult. It is true that they should rest 3-4 weeks after delivery, to recuperate but, more often-than-not, they had to make-do showing physical strength and stamina. Obviously the neonate requires maternal or maternal-like care if it is to survive, be it from another female or male, the allmothers that will satisfy his need for nourishment, warmth, and tender, loving care.

### Part III

It is believed that our ancestors appeared in Africa. According to Peiffer<sup>16</sup> in the area of Olduvai Gorge in Tanzania, and in Ethiopia in the Valley of Middle Awash, and then step by step some ventured to the South, others to Northeast Africa to cross the Sinai to Southwest Asia, and to Europe and the Mediterranean, and still others to Asia, the Islands of Indonesia and Australia, and some 15,000 b.c.e., to the Americas.

Perhaps since the Protohominids or the Hominids, those who began to present traits of humanization, had to learn to survive in their present milieu that could present abrupt, sudden climatic or geological changes. During the time of the Neanderthals, the extremely violent eruption of Mount Toba, in Sumatra, some 75,000 b.c.e. took place; it has been carefully studied. This eruption produced a prolonged "geologic winter", and its toxic ashes covered the atmosphere for 6-7 years<sup>17</sup>, destroying tropical and subtropical life in South and Southeast Asia, and parts of East Africa. They also survived the eruption of the Campanian

<sup>13</sup> Cf. B. M. Fagan, Cro-Magnon: How the Ice Age Gave Birth to the First Modern Humans, New York (Bloomsbury Press) 2010, chapter 2 and 3 (pp. 22-62).

<sup>14</sup> B. M. Fagan, *loc. cit.*, pp. 80ff.

<sup>15</sup> *Loc. cit.*

<sup>16</sup> J. E. Pfeiffer, *The Emergence of Man*. New York (Harper & Row) 1969.

<sup>17</sup> Cf. B. M. Fagan, *loc. cit.*, pp. 93-97.



Volcano, in the Gulf of Naples some 39,000 b.c.e., a much bigger eruption than that of the Vesuvius; it took in the Mediterranean Basin and parts of Southern Europe. Those that survived all these incredible obstacles, also survived glaciation.

Always careful of Mother Nature on whose bounty they depended, they took from her only what they needed. One must keep in mind that nomadic hunter-gatherers had to travel light, without impedimenta, carrying only essentials. Thus they lived all those millions, thousands of years, careful of what they took from their surroundings – until the arrival of the patriarchy.

#### Part IV

Around 40,000 b.c.e., the Cro-Magnon appeared in Europe. Asia and Africa, lively humans, able to speak and, of course to communicate; creative, with artistic capacity and able to improve their stone tools and weapons. With time, they invented a light lance they could throw, and the needed accessory with which to throw it, accessory both beautiful and useful as we can see in a model.<sup>18</sup> Their creativity became even more apparent with time, in the coloring and composition of their cave paintings: They also chose the surface on which to paint, that would enhance them. One must take notice of the beauty of some of their sculptures, such as the "Lion Man" and the "Venus of Brassenouy" exquisitely carved on a piece of ivory.<sup>19</sup> Some 20,000 b.c.e. they invented the needle, that enabled them to improve their clothing, now made to order,<sup>20</sup> the bow and arrow some 19,500 b.c.e.<sup>21</sup> and the dugout canoe, about 10,500 b.c.e. Some time later they invented crockery, so now they could cook their food.

Circa 14,000 b.c.e.<sup>22</sup>, there began an initial phase of warming. In Europe winters continued cold but brief with hot and prolonged

summers. Animals and plants, all living creatures are affected by climate changes: the tundra diminished in size and location and the woods grew and covered much of the land. The migration of massive herds of large animals – reindeer, bison, and uro (Boss Primigenium) – cease migrating from south to north in the spring and north to south in the autumn; so the gathering of large groups of hunters ceased to gather to provide for meat and the fat required to sustain them in those glacial temperatures. They now became solitary hunters of smaller game: red-tail deer, boar, horse, etc.

Circa 5,000 b.c.e. there were peasants in the center of Europe, as proved by archeological findings, and groups of nomads with their large herds of reindeers in the north. Their intelligence, their creative capacity and imagination, and a large brain, are proof of their greater humanization. It seems they learned, in Asia, to domesticate the dog<sup>23</sup>, and then, most certainly at Eliseevichi, a Valley of the Dnieper (13-17,000 b.c.e.), where a great number of their bones have been found.

Before continuing, I must point to something important: those who have classified Johann Jakob Bachofen (1815-1887) as a Philosopher of History, are quite right: He brought to our attention the fact that human beings began their development as a matrilineal culture (not matriarchal as he designated it, for there was never a women's government); what did exist was a matrilineal culture, where the children were known by who their mother was, for the participation of the male in procreation was then unknown). He also pointed out, that within the nomadic bands of hunter-gatherers, what prevailed was what he designated as *hetaerism*. The prevailing nomadism of the bands of 30-40 were not favorable for pairing, though necessary for survival.

We do not know in what order the events developed, but archeological findings indicate that around 12,000 b.c.e., at the time when an improvement of the climate in Europe took place, it became warmer.

<sup>18</sup> Cf. B. M. Fagan. *loc. cit.*, Fig 10. central pages.

<sup>19</sup> *Loc. cit.*, p. 195.

<sup>20</sup> *Loc. cit.* pp. 159-161.

<sup>21</sup> *Loc. cit.*, p. 230f.

<sup>22</sup> *Loc. cit.*, p. 220.

<sup>23</sup> Cf. *loc. cit.*, p. 188.



Women and men took a big step forward when they learned to domesticate fowls: chickens, ducks and geese, and other animals like pigs, sheep, goats and cattle (that descended from the Boss Primigenium, a native of Europe). They also learned to cultivate wheat, oats, barley, rye. They planted vegetable gardens and orchards. Now they fed themselves with the product of their labor. Their life as nomadic hunter-gatherers is left behind. They have turned farmers, with stable communities, with food that they slowly learn to store and preserve. They saw to it that water was always at hand.

James Mellaart tells us: "They constructed their communities with their houses next to each other, that are certain to be the same in all Eurasia and Anatolia, between the Himalayas and the Mediterranean."<sup>24</sup> In his fascinating book he tells us how these people build a commercial network. They exported articles of obsidian and axes of a green stone (iron and potassium silicates that gave them that green color). Mellaart also describes the murals that decorated the interior of their houses (paintings and bas-reliefs in plaster), and adds that they practiced ex-carnation: exposing their dead to the elements, carnivorous animals, birds, and insects, who left the bones bare; these they adorned with beads of lead and/or copper (they had begun to develop metallurgy). They also spread red powder around them. There is one fact that we must underscore: Amongst the hundreds of skeletal remains, *there is no evidence of malignant aggression*, which is consistent with our thesis that malignant aggression did not appear during the matrilineal culture.

With time, they learned to grind grain and built furnaces to bake bread within their temples; later in their more developed communities, they built temples two stories high; they learned to comb, spin and weave wool and plant fibers<sup>25</sup>. They lived in peace: their benign aggression was only for defense of their lives, and their livelihood.

<sup>24</sup> J. Mellaart, *Catal Hüyük. A Neolithic town in Anatolia*, New York (McGraw Hill Book Company) 1967, p. 25.

<sup>25</sup> Cf. M. Gimbutas, *loc. cit.*

Available data shows a different development of the Cro-Magnon in the steppes of Eurasia where they lead a nomadic pastoral life with their herds of sheep that feed them. After domesticating the dog, they herded sheep and goats whose milk they drank and learned to make cheese; later evidence shows that they also ate fish from the rivers.

Marija Gimbutas states: "Although the horse became extinct in Europe, a smaller species survived: *Equus ferus Boddert* survived in the wilds of South Russia, and Central Asia steppes. It existed as two subspecies: tarpan and taki (better known as the Przewalski horse). When humans domesticated the horse, it was the tarpan they domesticated.

Exactly when domestication occurred is uncertain. By 5,000 b.c.e. or perhaps earlier, large scale herding of horses had occurred. The archeological evidence suggests the Volga region north of the Caspian Sea, and the area between the middle Volga and the Urals, where the steppe and the forest region mix. At present times, the earliest horse bones are known from this region, at the Ivanovo and S'ezzhee site (district of Samarra) and at the Mullino and the Davilkanovo people of the steppe kept horses as a source of both meat and milk".<sup>26</sup>

Pita Kelekna tells us that during the Stredni Stog Culture (4,200-3,500 b.c.e.) maybe between the river Ingul to the West and the Middle Volga to the East, was where the horse was domesticated.<sup>27</sup> It is quite probable that the domestication of the horse was an important factor in the next step, a very important one, rather transcendental, when becoming conscious of a fact long ignored, changed the whole process of humanization, a peaceful one till then within the norms of *benign aggression*, in defense of their life. Suddenly the male learns, becomes cognizant of the fact that he is also a participant in procreation, that he is also indispensable in this significant event – and at that, mounted on a horse that he has trained.

<sup>26</sup> *Loc. cit.*, p. 356.

<sup>27</sup> P. Kelekna, *The Horse in Human History*, Cambridge (Cambridge University Press) 2009, p. 32.



The whole social structure of the Eurasian Nomads takes a drastic change. Their women were changed from what Gimbutas described as being "Venerated" to admired "Venus".<sup>28</sup> It was a violent change when all the repressed envy of thousands of years of admiration for the Miraculous Mother of them all, for Mother Nature, Mother Earth, she who provides and nourishes, and receives us in her bosom when we die, surges forth.

As has been stated, until this time what was apparent was the tendency to create, to construct, and all manifestations of *benign aggression* thus aggression in the service of the survival of the individual and his species. Matrilineal culture frowned on intraspecific violence, just as Bachofen pointed it out, as well as Erich Fromm: such violence was disapproved, and sanctioned with disapproval, marginalization and in serious instances with rejection, repudiation and maybe also banishment.<sup>29</sup>

It seems evident that women, during the matrilineal period of our evolution, did not find a loving way, a mutually understanding, humane way of Yan and Ying to develop our human qualities of love and reason, as Fromm suggested so that everyone would feel equal; as a result, we are again on a failed path: Patriarchy favors the males by far, in detriment of a camaraderie between equals: the Yin and the Yang, of Lao Tse.<sup>30</sup> True, males and females may be mistreated by the other, but since the onset of Patriarchy the violence against women, both overt and covert is rather prevalent in most "machos" cultures.

Another dire consequence: the possession of the children born of women, who are now

his by law, was only the first step to the *having mode*, that was followed by the *having of power and money*. Pita Kelekna<sup>31</sup> describes the wealth of the Kurgan Maikop in gold, silver, semiprecious stones like carnelian, lapis lazuli etc., accumulated in his tomb. The *having orientation* is producing a very grave present day problem – that of *overpopulation*, stimulated by authoritarian, misogynous, patriarchal religions with their blind mandate to "grow and multiply" directed primarily to the males. This mandate does not only not set limits to population growth, it stimulates it and besides stimulates anthropocentric ethics<sup>32</sup>. Lynn White Jr. also points to the fact that other animal and plant species are of no significance save to kill them, eat them without limits or measure; or worse still, kill as a sport or for money. We have destroyed and continue to destroy ecosystems while contaminating earth, water and air, essential for our planet. Thus, by not caring for the well-being of other forms of life, thoughtless of an ample, realistic *bioethics*, we are attacking ourselves and destroying our future.

Many are the voices that warn against the overpopulation threat, even from our remote past as that of Aristotle (384-322 b.c.e.) in his *Nicomachean Ethics*: "A great state is not the same as one with a numerous population; a great state is such, that everyone knows everyone else (...) it is, perhaps impossible for a state with a numerous population, to attain to a good legal government. (...) A decision taken by chance, by lot, is as unfair to the elected as for he who elects, and this is what most certainly prevails in a very large community" (1326a).

If we choose to disown that voice, as that of so many others who warn us of the grave consequences of overpopulation, by following the command, that is not divine, of *grow and multiply*, directed to males at first, and much later, to both males and females: they all want to *have* more and more, neglecting the life of the rest of Nature, which we

<sup>28</sup> M. Gimbutas, loc. cit., p. xviii.

<sup>29</sup> J. J. Bachofen, *Myth and Mother Right*. Selected Writings of J. J. Bachofen, New Jersey (Bollingen Foundation. Princeton University Press) 1967. – E. Fromm, *The Anatomy of Human Destructiveness*. New York (Holt, Rinehart and Winston) 1973, chapter 10).

<sup>30</sup> E. Fromm, "The Significance of the Theory of Mother Right for Today," in: E. Fromm, *The Crisis of Psychoanalysis*, New York (Holt, Rinehart and Winston), 1970, pp. 79-83, p. 83.

<sup>31</sup> P. Kelekna, loc. cit., p. 80.

<sup>32</sup> Cf. L. White Jr., "Raíces Históricas de nuestra Crisis Ecológica," in: *Ambiente y Desarrollo*, Santiago de Chile 1967, pp 78-86.





blithely destroy without concern for her nor for humanity at large.

### Epilogue

We have set forth the psychodynamic origins of "machismo" both the conscious and the unconscious types that prevail, due to the unconscious and the conscious fear and envy of women. We signaled to the rage that made its appearance on becoming aware of the male participation in procreation, no longer an exclusive gift of women. It becomes evident that they had been unable to share with their comrades the miracle of procreation; they in turn felt excluded from the miracle, and envious. But when their turn came, they lacked the nobility, humility and the spiritual greatness to share with them their new awareness; neither did they understand the possibility of their equal status in procreating the future generations. We have already pointed to their excessive display of superiority, and their response of rage and envy led them to expropriate the

children born of women and make them out to be of their *exclusive property*. To *have* has made its appearance in the world, and it has become a priority goal for mankind: they were ignorant of the destructiveness of the *having mode*, so well displayed in the myth of King Midas who turns his beloved daughter into a thing of gold, as well as all living things that surround him. A great victory for the males! – which we now pay with overpopulation, hyper-exploitation and dehumanization.

We still have one option: If we are given the time to educate and to hold face to face dialogues, and thus convince of the urgent need to arrive at population control, to become ever less and less, until we reach the ideal of population density, within the confines of a *real bioethics*, that embraces all that lives. Thus we will learn, being the only form of life conscious of itself, to establish a just equilibrium of all those living beings that can foster the welfare of our Earth.