

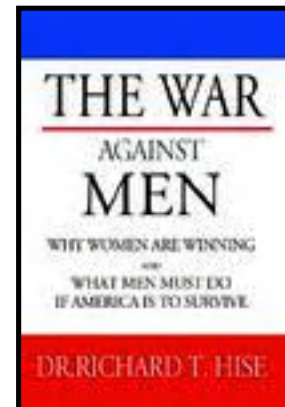
## “Are Women and Men the Same?”

*The War against Men* by Dr. Richard T. Hise

The initial segment of this chapter includes a litany of sport's and occupational statistics giving quantity to the well-understanding changes in gender participation. To sum up the statistics is to understand that females have become increasingly participative in the full complement of once-male pre-dominant participation in sports and intense occupations and professions.

### Why give qualities to the obvious changes in occupational and sports participation?

After all, shouldn't women be allowed to participate and play in these former male-dominated activities? Well, the question is really no longer a question but, to his point, is becoming increasingly understood and accepted in society. In this point is simply the scholastic-approach of trying to underscore that with the blurring of interests and activities of the genders is rooted in the underlying and understood desire to be equal in all respects.



Equality (or being the same) in all respects may not seem like a bad thing; why, it even has a noble and courageous aspect to it. **Equality has many positive connotations and aspirations.** But the question – as expressed in the title – is not whether the genders can be the same; rather, “are women and men the same?” In truth, one man matched against another is not always equal and, whether through nature or nurture, equality is not an entitlement or even an expectation in the pure sense of humanity. Those (people) who do not feel equal (or of equal stature) may strongly desire to be equal – or to seem equal by way of personal assessment and/or public treatment – but may never achieve or sense equality. History bears out this human condition of a cast society for one or more reasons.

Returning to the chapter content, the question is raised: “Why do women want to be like men?” Dr. Hise attributes the “want” to the rise of feminism in America; that this movement has interjected a level of discontent (in the status quo of women) so as to propel or motivate many to pursue the activities in sports, occupations, and elsewhere. The basic mantra might be, “if they can do it, so can I”. **The problem is that – by nature alone – men and women are not the same.** In this natural difference (or differences) is not suggest one is superior or dominate over the other; but aside from attempting to deem the better – or to pursue such ambitions – the two genders are not the same...

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Continuing in the same vein of facts & figures, the professor offers much evidence to validate – not only the differences – but as well the qualities of each gender through natural means and, from nature, in the aspects of child-rearing and family. His approach and conclusions do not some the least derogatory or bias toward the male gender; however, **the subject matter or tenor of his comments (steeped in tradition and Biblical accounts) do strike at feminism.**

He does not stop with his commentary on the quest to become more masculine however; but strikes another blow at feminism by suggesting that another motive is to feminize men. He writes: “They have a more sinister and diabolical *modus operandi*: Let’s get men to be more like women.”

Among his arguments in this motive or “modus operandi” is the natural order that distinguishes the sexes even in early development of behavior, etc. Though efforts and programs have been instituted in the education system – as he points out – the outcome cannot be successful in blending or blurring the behavior of the sexes.

To probably repeat, the commentary of Dr. Hise is built on traditional, Biblical references, and the natural development of the genders. His arguments, though clearly in opposition to some tenets of feminism, is quite possible “equal to the task” of its fervor to remind the reader of what is naturally true...and understood by history, tradition and the order of life. **Men are women are not equal because they are not identical; and to attempt to deem one superior over the other would not be wrong – but would be against natural order.**

From other reading comes the possibility that such opposing views of feminism are not singularly due to the growing attempts to final equality, but more than that, the growing attempts to be superior. As though the traditions that have “subjected women to men” are the impetus for what some feminist view as “a revolution”, the outcome of such determined convictions has not be collectively good for women or for the genders in general.

Feminism has been credited with the rise of divorce through the state’s legislating of unilateral divorce. To say that the rapid rise of divorce in America has been good would be to conclude that millions of fatherless children and children outside of traditional marriage are not adversely affected by the broken promises of their parents. Yes, women make likely have unprecedented opportunity in the workplace, but what about the children?

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