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MARRIAGE AND FAMILY LIFE

Material necessity founded marriage, sex hunger embellished it, religion sanctioned and exalted it, the state demanded and regulated it, while in later times evolving love is beginning to justify and glorify marriage as the ancestor and creator of civilization's most useful and sublime institution, the home. And home building should be the center and essence of all educational effort.

Mating is purely an act of self-perpetuation associated with varying degrees of self-gratification; marriage, home building, is largely a matter of self-maintenance, and it implies the evolution of society. Society itself is the aggregated structure of family units. Individuals are very temporary as planetary factors -- only families are continuing agencies in social evolution. The family is the channel through which the river of culture and knowledge flows from one generation to another.

The home is basically a sociologic institution. Marriage grew out of co-operation in self-maintenance and partnership in self-perpetuation, the element of self-gratification being largely incidental. Nevertheless, the home does embrace all three of the essential functions of human existence, while life propagation makes it the fundamental human institution, and sex sets it off from all other social activities.

1. PRIMITIVE PAIR ASSOCIATIONS

Marriage was not founded on sex relations; they were incidental thereto. Marriage was not needed by primitive man, who indulged his sex appetite freely without encumbering himself with the responsibilities of wife, children, and home.

Woman, because of physical and emotional attachment to her offspring, is dependent on co-operation with the male, and this urges her into the sheltering protection of marriage. But no direct biologic urge led man into marriage -- much less held him in. It was not love that made marriage attractive to man, but food hunger which first attracted savage man to woman and the primitive shelter shared by her children.

Marriage was not even brought about by the conscious realization of the obligations of sex relations. Primitive man comprehended

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BRAK I OBITELJSKI ŽIVOT

MATERIJALNA nužda je utemeljila brak, seksualna požuda ga je uljepšala, religija ga je ozakonila i uveličala, država ga je nalogala i regulirala, dok odskora u bračnoj zajednici evoluirala ljubav koja počinje pravdati i veličati brak kao osnovu doma, najkorisnije i najplemenitije institucije civilizacije. I izgradnja doma treba počivati u biti i centru svih obrazovnih nastojanja.

Seks je jednostavno čin samoproduženja i praćen je različitim stupnjevima samozadovoljenja; brak, izgradnja doma, je uveliko stvar samoodržanja i podrazumijeva društvenu evoluciju. Samo društvo je satkano od skupa obiteljskih jedinki. Kao planetarni činitelji, individue su vrlo kratkovječne--jedino obitelji predstavljaju trajna sredstva društvene evolucije. Obitelj je kanal kroz koji rijeka kulture i znanja teče od generacije do generacije.

Dom je u načelu sociološka institucija. Brak je nastao kao rezultat suradnje između muškarca i žene pri samoodržanju i samoproduženju, dok je samozadovoljenje bilo tek uzgredno. Dom, međutim, obuhvaća sve tri bitne zadaće ljudske egzistencije, dok ga proizvodnja potomstva čini osnovnom ljudskom institucijom, a seksualni odnos između supružnika odvaja od svih drugih društvenih aktivnosti.

1. PRIMITIVNA ZAJEDNICA IZMEĐU MUŠKARCA I ŽENE

Brak nije bio utemeljen na seksualnim odnosima; oni su bili uzgredni. Primitivnom muškarcu nije trebao brak, jer je on slobodno naslađivao svoj seksualni apetit, bez potrebe da na sebe preuzme odgovornosti kakve su žena, djeca i dom.

Radi svoje fizičke i emocionalne vezanosti uz potomstvo, žena ovisi o suradnji s muškarcem, što je nagoni da potraži zaštitno okrilje braka. Ali nije postojao nikakav izravan biološki poriv koji bi naveo muškarca da stupi u brak--još manje koji bi ga tu zadržao. Ljubav nije bila to što je nagnalo čovjeka da uđe u bračnu zajednicu, već je prije glad bila to što je privuklo neciviliziranog muškarca ženi i primitivnom zaklonu koji su dijelili s njezinom djecom.

Čak ni svijest o obvezama koje prate seksualne odnose nije zaslužna za stvaranje braka. Primitivni čovjek nije shvaćao vezu

no connection between sex indulgence and the subsequent birth of a child. It was once universally believed that a virgin could become pregnant. The savage early conceived the idea that babies were made in spiritland; pregnancy was believed to be the result of a woman's being entered by a spirit, an evolving ghost. Both diet and the evil eye were also believed to be capable of causing pregnancy in a virgin or unmarried woman, while later beliefs connected the beginnings of life with the breath and with sunlight.

Many early peoples associated ghosts with the sea; hence virgins were greatly restricted in their bathing practices; young women were far more afraid of bathing in the sea at high tide than of having sex relations. Deformed or premature babies were regarded as the young of animals which had found their way into a woman's body as a result of careless bathing or through malevolent spirit activity. Savages, of course, thought nothing of strangling such offspring at birth.

The first step in enlightenment came with the belief that sex relations opened up the way for the impregnating ghost to enter the female. Man has since discovered that father and mother are equal contributors of the living inheritance factors which initiate offspring. But even in the twentieth century many parents still endeavor to keep their children in more or less ignorance as to the origin of human life.

A family of some simple sort was insured by the fact that the reproductive function entails the mother-child relationship. Mother love is instinctive; it did not originate in the mores as did marriage. All mammalian mother love is the inherent endowment of the adjutant mind-spirits of the local universe and is in strength and devotion always directly proportional to the length of the helpless infancy of the species.

The mother and child relation is natural, strong, and instinctive, and one which, therefore, constrained primitive women to submit to many strange conditions and to endure untold hardships. This compelling mother love is the handicapping emotion which has always placed woman at such a tremendous disadvantage in all her struggles with man. Even at that, maternal instinct in the human species is not overpowering; it may be thwarted by ambition, selfishness, and religious conviction.

između seksualne naslade i rođenja djeteta. U određenom razdoblju u prošlosti, općenito se smatralo da je djevica mogla ostati u drugom stanju. U umu primitivnih ljudi rano se javila ideja da djeca nastaju u zemlji duhova; prevladavalo je vjerovanje da žena zatrudni tako što evoluirajući duh uđe u njezino tijelo. Hrana i uroci su također smatrani mogućim uzrocima trudnoće kod djevica ili neudatih žena, dok je u skorijem razdoblju početak života doveden u vezu s dahom i sunčevom svjetlošću.

Mnogi rani narodi su povezivali duhove s morem; djevice su se stoga smjele kupati jedino pod određenim uvjetima; mlade žene su više strahovale od kupanja u moru za vrijeme plime nego od seksualnih odnosa. Prerano rođena ili deformirana novorođenčad su smatrana mladunčadi životinja koje su ušle u ženino tijelo prilikom nepažljivog kupanja ili kao rezultat djelovanja zlih duhova. Divljaci bi naravno bez imalo razmišljanja smjesta zadavili takvu djecu.

Prvi korak k razriješenju ove tajne potječe od vjerovanja da seksualni odnosi otvaraju put kojim duhovi mogu ući u ženu i izazvati trudnoću. Čovjek je s vremenom otkrio da oba roditelja jednako doprinose žive nasljedne faktore koji začinju potomstvo. Ali čak i u dvadesetom stoljeću mnogi roditelji još uvijek odbijaju objasniti svojoj djeci proces nastanka ljudskog života.

Određena jednostavna vrsta obitelji nastaje iz činjenice da reproduktivna djelatnost podrazumijeva vezu između majke i djeteta. Majčinska ljubav je instinktivna; ona ne izrasta iz društvenih pravila, kao što je to slučaj s brakom. Majčinska ljubav svih sisavaca je unutarnje obdarenje koje nastaje kao rezultat djelovanja duhova koji pomažu umu lokalnog svemira i u različitim vrsta njena snaga i odanost ovise o trajanju mladunčetave bespomoćnosti.

Odnos između majke i djeteta je prirodan, snažan i instinktivan, što objašnjava zašto su primitivne žene bile ponukane podvrgnuti se mnogim neprijatnim uvjetima i neizrecivim teškoćama. Snažna majčinska ljubav je emocija koja je ženu uvijek sputavala, narušavajući njezinu poziciju u borbi s muškarcem. No unatoč tome, majčinski instinkt ljudskog roda nije nesavladiv; mogu ga osujetiti ambicija, sebičnost i religiozna uvjerenja.

While the mother-child association is neither marriage nor home, it was the nucleus from which both sprang. The great advance in the evolution of mating came when these temporary partnerships lasted long enough to rear the resultant offspring, for that was homemaking.

Regardless of the antagonisms of these early pairs, notwithstanding the looseness of the association, the chances for survival were greatly improved by these male-female partnerships. A man and a woman, co-operating, even aside from family and offspring, are vastly superior in most ways to either two men or two women. This pairing of the sexes enhanced survival and was the very beginning of human society. The sex division of labor also made for comfort and increased happiness.

## 2. THE EARLY MOTHER-FAMILY

The woman's periodic hemorrhage and her further loss of blood at childbirth early suggested blood as the creator of the child (even as the seat of the soul) and gave origin to the blood-bond concept of human relationships. In early times all descent was reckoned in the female line, that being the only part of inheritance which was at all certain.

The primitive family, growing out of the instinctive biologic blood bond of mother and child, was inevitably a mother-family; and many tribes long held to this arrangement. The mother-family was the only possible transition from the stage of group marriage in the horde to the later and improved home life of the polygamous and monogamous father-families. The mother-family was natural and biologic; the father-family is social, economic, and political. The persistence of the mother-family among the North American red men is one of the chief reasons why the otherwise progressive Iroquois never became a real state.

Under the mother-family mores the wife's mother enjoyed virtually supreme authority in the home; even the wife's brothers and their sons were more active in family supervision than was the husband. Fathers were often renamed after their own children.

The earliest races gave little credit to the father, looking upon the child as coming altogether from the mother. They believed that children resembled the father as a result of association, or that they were "marked" in this manner because the mother desired them to

Dok veza između majke i djeteta nije ni brak ni dom, ona je jezgra iz koje su oboje potekli. Veliki napredak u evoluciji zajedničkog života nastupio je kad su privremene zajednice između muškaraca i žena počele trajati dovoljno dugo kako bi mogle podići vlastito potomstvo, jer je to značilo izgradnju doma

I pored toga što ove rane zajednice nisu bile osobito čvrste i što su ih potresale brojne nesuglasice, ovakva je suradnja između muškarca i žene značajno uvećala šanse za opstanak. Čak i neovisno o obitelji i potomstvu, muškarac i žena su, kada rade zajedno, po mnogo čemu nadmoćniji od bilo dva muškarca ili dvije žene. Ovakva je veza među suprotnim spolovima uvećala šanse za opstanak te je obilježila sami početak ljudskog društva. Spolna podjela rada je isto tako pogodovala ugodnosti i sreći.

## 2. RANA MATRIJARHALNA OBITELJ

Periodično krvarenje žene i gubljenje krvi pri porodu rano je vodilo začecu predodžbe o krvi kao stvoritelju djece (čak i vjerovanju da se duša nalazi u krvi), te pojmu krvnog srodstva. U rana vremena, svo potomstvo je vođeno prema ženskoj liniji, kako je jedino ženski dio nasljeđa bio pouzdan.

Kako je primitivna obitelj nastala kao proizvod instinktivne biološke krvne veze između majke i djeteta, ona je neminovno bila matrijarhalna; i u mnogim se plemenima dugo zadržalo ovakvo ustrojstvo. Matrijarhat predstavlja jedini mogući prijelaz iz stadija grupnog braka hordi do kasnijeg naprednijeg obiteljskog života mnogobračnih i jednobračnih patrijarhalnih obitelji. Matrijarhalna obitelj je bila prirodna i biološka; patrijarhalna je bila društvena, ekonomska i politička. To što se crvena rasa Sjeverne Amerike tako dugo držala matrijarhalnog ustrojstva predstavlja jedan od glavnih razloga zašto inače vrlo napredni Irokezi nisu uspjeli postati istinska država.

Kako su nalagala društvena pravila matrijarhata, ženina majka je uživala praktično najviši autoritet u obitelji; čak su se i ženina braća i njihovi sinovi više starali za obitelj nego njezin muž. Očevima su često davana imena njihove djece.

Najranije rase nisu smatrale da je otac značajnije sudjelovao u stvaranju djece, već su mislile da djeca dolaze isključivo od majke. Prevladavalo je vjerovanje da djeca sliče ocu bilo radi uzajamne povezanosti ili da su na taj način "obilježena" jer je tako htjela majka.

look like the father. Later on, when the switch came from the mother-family to the father-family, the father took all credit for the child, and many of the taboos on a pregnant woman were subsequently extended to include her husband. The prospective father ceased work as the time of delivery approached, and at childbirth he went to bed, along with the wife, remaining at rest from three to eight days. The wife might arise the next day and engage in hard labor, but the husband remained in bed to receive congratulations; this was all a part of the early mores designed to establish the father's right to the child.

At first, it was the custom for the man to go to his wife's people, but in later times, after a man had paid or worked out the bride price, he could take his wife and children back to his own people. The transition from the mother-family to the father-family explains the otherwise meaningless prohibitions of some types of cousin marriages while others of equal kinship are approved.

With the passing of the hunter mores, when herding gave man control of the chief food supply, the mother-family came to a speedy end. It failed simply because it could not successfully compete with the newer father-family. Power lodged with the male relatives of the mother could not compete with power concentrated in the husband-father. Woman was not equal to the combined tasks of childbearing and of exercising continuous authority and increasing domestic power. The oncoming of wife stealing and later wife purchase hastened the passing of the mother-family.

The stupendous change from the mother-family to the father-family is one of the most radical and complete right-about-face adjustments ever executed by the human race. This change led at once to greater social expression and increased family adventure.

### 3. THE FAMILY UNDER FATHER DOMINANCE

It may be that the instinct of motherhood led woman into marriage, but it was man's superior strength, together with the influence of the mores, that virtually compelled her to remain in wedlock. Pastoral living tended to create a new system of mores, the patriarchal type of family life; and the basis of family unity under the herder and early agricultural mores was the unquestioned and arbitrary authority of the father. All society,

Kasnije, kad je patrijarhalna obitelj zamijenila matrijarhalnu, otac je preuzeo sve zasluge za rođenje djece i velik broj tabua koji su se isprva odnosili jedino na trudne žene počeo se odnositi i na njihove muževe. Kad bi se približio čas poroda, budući otac bi prestao s radom te bi legao u postelju pored svoje žene, gdje bi ostao tri do osam dana. Ako bi žena narednog dana ustala i nastavila s teškim radom, muž bi ostao u postelji da primi čestitke; sve je ovo bio dio ranih društvenih pravila koja su formirana kako bi se utemeljilo očevo pravo na dijete.

Isprva je vladao običaj da muškarac ode narodu svoje žene, ali u kasnijem razdoblju, nakon što bi novcem ili radom isplatio cijenu za mladu, muškarac bi poveo ženu i djecu svome narodu. Prijelaz iz matrijarhata u patrijarhat objašnjava inače besmisleni zabranu određenih oblika braka među rođacima, dok su drugi oblici jednako srodne bračne veze dopušteni.

Društvena pravila koja su formirana u lovačkom razdoblju prestala su važiti kad se muškarac počeo baviti stočarstvom koje mu je dalo kontrolu nad glavnim izvorom hrane; nedugo zatim je iščezla matrijarhalna obitelj. Ona se nije održala jednostavno zato što se nije mogla mjeriti s patrijarhalnom. Zajednička moć majčinih muških rođaka nije se mogla usporediti s moći muža-oce. Žena nije bila u stanju istodobno voditi brigu o podizanju djece, održanju autoriteta i sprovođenju sve veće moći koju je uživala u obitelji. Sve češća krađa žena i kasnije njihova kupovina dalje je ubrzala nestanak matrijarhalne obitelji.

Iznenadni prijelaz iz matrijarhata u patrijarhat je jedan od najpodrobnijih obrta i najkorijenitijih prilagođenja koja je ljudska rasa ikad sprovela. Ova je promjena smjesta urodila većim društvenim izražajem i uvećanjem pustolovnosti obiteljskog života.

### 3. OBITELJ POD OČEVOM UPRAVOM

Dok je majčinski instinkt mogao biti to što je navelo ženu da uđe u bračnu zajednicu, muškarčeva fizička premoć i snaga društvenih pravila jesu ono što ju je doslovce primoralo da tu ostane. Pastoralni život je utemeljio novi kod društvenih pravila--patrijarhalni oblik obiteljskog života; i bezuvjetni i samovoljni autoritet oca je bio temelj na kojem je počivalo obiteljsko jedinstvo tijekom pastoralne i rane

whether national or familial, passed through the stage of the autocratic authority of a patriarchal order.

The scant courtesy paid womankind during the Old Testament era is a true reflection of the mores of the herdsmen. The Hebrew patriarchs were all herdsmen, as is witnessed by the saying, "The Lord is my Shepherd."

But man was no more to blame for his low opinion of woman during past ages than was woman herself. She failed to get social recognition during primitive times because she did not function in an emergency; she was not a spectacular or crisis hero. Maternity was a distinct disability in the existence struggle; mother love handicapped women in the tribal defense.

Primitive women also unintentionally created their dependence on the male by their admiration and applause for his pugnacity and virility. This exaltation of the warrior elevated the male ego while it equally depressed that of the female and made her more dependent; a military uniform still mightily stirs the feminine emotions.

Among the more advanced races, women are not so large or so strong as men. Woman, being the weaker, therefore became the more tactful; she early learned to trade upon her sex charms. She became more alert and conservative than man, though slightly less profound. Man was woman's superior on the battlefield and in the hunt; but at home woman has usually outgeneraled even the most primitive of men.

The herdsman looked to his flocks for sustenance, but throughout these pastoral ages woman must still provide the vegetable food. Primitive man shunned the soil; it was altogether too peaceful, too unadventurous. There was also an old superstition that women could raise better plants; they were mothers. In many backward tribes today, the men cook the meat, the women the vegetables, and when the primitive tribes of Australia are on the march, the women never attack game, while a man would not stoop to dig a root.

Woman has always had to work; at least right up to modern times the female has been a real producer. Man has usually chosen the easier path, and this inequality has existed throughout the entire history of the human race. Woman has always been the burden

zemljoradničke ere. Svo društvo, bilo nacionalno ili obiteljsko, je prošlo kroz stadij samodržaćkog patrijarhalnog ustrojstva.

Neznatno poštovanje koje je ukazivano ženskom rodu u razdoblju kad je napisan Stari Zavjet vjerno svjedoči o društvenim pravilima pastoralne ere. Sve Židovske starješine su se bavile stočarstvom, što potvrđuju riječi "Bog je moj pastir."

Ali žena je jednako kriva što u prošlosti o ženama nije vladalo visoko mišljenje. U primitivno doba žena nije uspjela steći društveno priznanje zato što nije znala djelovati u izvanrednim slučajevima; nije se znala iskazati u spektakularnim i kriznim situacijama. Majčinstvo je stajalo na putu ženinoj borbi za egzistenciju; majčinska ljubav je stajala na putu njezinom učešću u plemenskoj obrani.

Isto tako, primitivne žene su nehotice stvorile vlastitu ovisnost o muškarcu time što su iskazivale hvalu i divljenje njegovoj ratobornosti i muževnosti. To što su ratnici kovani u zvijezde uzvisilo je muški ego, dok je u jednakoj mjeri unizilo ego žene učinivši je još ovisnijom; vojnička uniforma još uvijek budi snažne emocije u ženama.

Među naprednijim rasama, žene su fizički manje i slabije od muškaraca. Kako je slabija, žena je postala taktičnija; rano se naučila koristiti svojim seksualnim čarima. Postala je opreznija i konzervativnija od muškarca, premda nešto manje dubokoumna. Muškarac je imao premoć nad ženom na ratištu i u lovu, dok se u kući žena pokazala generalom koji je znao diktirati čak i najprimitivnijim muškarcima.

Tijekom pastoralne ere muškarci su čuvali stada dok su žene uzgajale povrće. Primitivni muškarac se dugo nije htio prihvatiti obrade zemlje; zemljoradnja je bila suviše miroljubiva i nije imala pustolovni karakter. Pored toga, prema negdašnjem sujevjerju, kako su bile majke, žene su smatrane uspješnijim uzgajivačima biljaka. I među mnogim primitivnim plemenima muškarci i danas pripremaju meso dok žene kuhaju povrće. Kad se primitivna australska plemena nađu u pokretu, žene nikad neće napasti divljač, dok se muškarci nikad neće sagnuti da iskopaju jestivi korijen.

Žena je uvijek morala raditi; ono bar do početka suvremenog doba, žena je bila istinski proizvođač. Muškarac je obično birao lakši put i ova je nejednakost potrajala kroz cijelu povijest ljudske rase. Žena je uvijek

bearer, carrying the family property and tending the children, thus leaving the man's hands free for fighting or hunting.

Woman's first liberation came when man consented to till the soil, consented to do what had theretofore been regarded as woman's work. It was a great step forward when male captives were no longer killed but were enslaved as agriculturists. This brought about the liberation of woman so that she could devote more time to homemaking and child culture.

The provision of milk for the young led to earlier weaning of babies, hence to the bearing of more children by the mothers thus relieved of their sometimes temporary barrenness, while the use of cow's milk and goat's milk greatly reduced infant mortality. Before the herding stage of society, mothers used to nurse their babies until they were four and five years old.

Decreasing primitive warfare greatly lessened the disparity between the division of labor based on sex. But women still had to do the real work while men did picket duty. No camp or village could be left unguarded day or night, but even this task was alleviated by the domestication of the dog. In general, the coming of agriculture has enhanced woman's prestige and social standing; at least this was true up to the time man himself turned agriculturist. And as soon as man addressed himself to the tilling of the soil, there immediately ensued great improvement in methods of agriculture, extending on down through successive generations. In hunting and war man had learned the value of organization, and he introduced these techniques into industry and later, when taking over much of woman's work, greatly improved on her loose methods of labor.

#### 4. WOMAN'S STATUS IN EARLY SOCIETY

Generally speaking, during any age woman's status is a fair criterion of the evolutionary progress of marriage as a social institution, while the progress of marriage itself is a reasonably accurate gauge registering the advances of human civilization.

Woman's status has always been a social paradox; she has always been a shrewd manager of men; she has always capitalized man's stronger sex urge for her own interests and to her own advancement. By trading subtly

nosila teret, brinući o obiteljskoj imovini i pazeći na djecu, kako bi se muškarac mogao posvetiti lovu ili ratovanju.

Prva emancipacija žena je nastupila kad je muškarac pristao na obradu zemlje, time preuzevši nešto što je do tada bilo ženin posao. Značajan napredak je postignut kad su ljudi prestali ubijati muške zarobljenike i umjesto toga ih počeli pretvarati u zemljoradničke robove. Ovo je oslobodilo ženu, koja je tako mogla posvetiti više vremena brizi o domaćinstvu i odgoju djece.

Korištenjem mlijeka skraćen je period dojenja što je uvećalo broj djece i spriječilo preranu neplodnost žena, dok je upotreba kravljeg i kozijeg mlijeka smanjila smrtnost dojenčadi. Prije pastoralne ere, majke su obično dojile djecu četiri do pet godina.

Kako je u primitivnom društvu ratovanje postajalo sve rjeđe, umanjena je nejednakost stvorena spolnom podjelom rada. Međutim, žene su još uvijek morale obavljati teški rad dok su muškarci radili samo što su htjeli. Svaki kamp ili selo se neprestano moralo nalaziti pod prismotrom straže, ali i ovaj problem je djelomično otklonjen kad su ljudi pripitomili psa. Uopćeno, dolazak zemljoradničke ere uveliko je poboljšao ženin prestiž i društveni položaj; ovo je bar bio slučaj sve dok se muškarac nije sam posvetio obradi zemlje. Istog su časa nastupila značajna poboljšanja u zemljoradničkim metodama koja su trajala iz generacije u generaciju. Dok se bavio lovom i ratovanjem, muškarac je naučio vrijednost organizacije te je tako mogao primijeniti ove vještine u industriji, a kasnije, nakon što je preuzeo velik dio ženinih obaveza, njima značajano unaprijediti ženine slabije organizirane radne metode.

#### 4. ŽENIN STATUS U RANOM DRUŠTVU

Uopćeno govoreći, društveni položaj žene u bilo kojem dobu je vjeran pokazatelj evolucijskog napretka braka kao društvene institucije, dok se napredak braka može uzeti kao prilično precizan pokazatelj napretka ljudske civilizacije.

Ženin je status uvijek bio društveni paradoks; žena je uvijek lukavo upravljala muškarcima; kako bi ostvarila svoje interese i unaprijedila svoj položaj, uvijek je izvlačila korist iz muškarčevog snažnijeg seksualnog

upon her sex charms, she has often been able to exercise dominant power over man, even when held by him in abject slavery.

Early woman was not to man a friend, sweetheart, lover, and partner but rather a piece of property, a servant or slave and, later on, an economic partner, plaything, and childbearer. Nonetheless, proper and satisfactory sex relations have always involved the element of choice and co-operation by woman, and this has always given intelligent women considerable influence over their immediate and personal standing, regardless of their social position as a sex. But man's distrust and suspicion were not helped by the fact that women were all along compelled to resort to shrewdness in the effort to alleviate their bondage.

The sexes have had great difficulty in understanding each other. Man found it hard to understand woman, regarding her with a strange mixture of ignorant mistrust and fearful fascination, if not with suspicion and contempt. Many tribal and racial traditions relegate trouble to Eve, Pandora, or some other representative of womankind. These narratives were always distorted so as to make it appear that the woman brought evil upon man; and all this indicates the onetime universal distrust of woman. Among the reasons cited in support of a celibate priesthood, the chief was the baseness of woman. The fact that most supposed witches were women did not improve the olden reputation of the sex.

Men have long regarded women as peculiar, even abnormal. They have even believed that women did not have souls; therefore were they denied names. During early times there existed great fear of the first sex relation with a woman; hence it became the custom for a priest to have initial intercourse with a virgin. Even a woman's shadow was thought to be dangerous.

Childbearing was once generally looked upon as rendering a woman dangerous and unclean. And many tribal mores decreed that a mother must undergo extensive purification ceremonies subsequent to the birth of a child. Except among those groups where the husband participated in the lying-in, the expectant mother was shunned, left alone. The ancients even avoided having a child born in the house. Finally, the old women were permitted to attend the mother during labor, and this practice gave origin to the profession of midwifery. During labor, scores of foolish

poriva. Suptilno se koristeći svojim seksualnim čarima, žena je često bila u stanju steći prevlast nad muškarcem čak i kad ju je ovaj držao u najprezrenijem ropstvu.

U rano doba žena nije bila muškarčev prijatelj, dragana, ljubavnica ili partner, već je bila njegova imovina, sluga i rob, a kasnije njegov ekonomski partner, igračka i majka njegove djece. Unatoč tome uspješni i prijatni seksualni odnosi su uvijek počivali na ženinoj voljnosti i sudjelovanju, što je inteligentnim ženama dalo značajnu moć nad njihovim neposrednim i osobnim položajem, neovisno o društvenom položaju njihova spola. Ali muškarčevo nepovjerenje i sumnjičavost nisu bili ništa manji zbog činjenice da su cijelo to vrijeme žene bile primorane koristiti se lukavstvom kako bi ublažile svoju podređenost.

Suprotni spolovi su naišli na veliku teškoću pri nastojanju da postignu uzajamno razumijevanje. Muškarcu je bilo teško razumijeti ženu i on ju je promatrao s čudnim spojem neukog nepovjerenja i bojažljive očaranosti, ako ne čistog sumnjičanja i prezira. Mnoge plemenske i rasne tradicije pripisuju nevolje Evi, Pandori ili nekoj drugoj predstavnici ženskog roda. Ove su priče uvijek tako izobličene da izgleda kao da je žena donijela zlo muškarcu; i sve ovo ukazuje na to da je u određenom razdoblju u prošlosti vladala opća sumnjičavost prema ženama. Među razlozima koji nalažu celibat svećenika glavni je ženina niskost. To što su u prošlosti uglavnom žene smatrane vješticama dalje je pogoršalo ugled ženskog roda.

Muškarci su dugo smatrali žene čudnovatim, čak nenormalnim. Štoviše, vjerovali su da žene nisu imale dušu; stoga im nisu nadijevali imena. U najranije doba vladao je veliki strah od prvog seksualnog kontakta s ženom; tako je nastao običaj da svećenik ima prvi spolni kontakt s djevicom. Čak je i ženina sjena smatrana opasnom.

Porodaj je općenito smatran radnjom koja je ženu činila opasnom i nečistom. I u skladu s društvenim pravilima mnogih starih plemena, poslije porođaja žena je morala proći kroz opsežan proces očišćenja. Izuzev među onim grupama gdje je vladao običaj da otac djeteta legne pored žene u porođajnu postelju, buduće majke bi se svi klonili i ona bi se našla sama i odbačena. Prastari narodi su čak izbjegavali porode u kući. Kasnije je starijim ženama dozvoljeno da budućoj majci pomognu pri porodu i tako su se javile profesionalne primalje. Kako bi olakšali porod, primitivni

things were said and done in an effort to facilitate delivery. It was the custom to sprinkle the newborn with holy water to prevent ghost interference.

Among the unmixed tribes, childbirth was comparatively easy, occupying only two or three hours; it is seldom so easy among the mixed races. If a woman died in childbirth, especially during the delivery of twins, she was believed to have been guilty of spirit adultery. Later on, the higher tribes looked upon death in childbirth as the will of heaven; such mothers were regarded as having perished in a noble cause.

The so-called modesty of women respecting their clothing and the exposure of the person grew out of the deadly fear of being observed at the time of a menstrual period. To be thus detected was a grievous sin, the violation of a taboo. Under the mores of olden times, every woman, from adolescence to the end of the childbearing period, was subjected to complete family and social quarantine one full week each month. Everything she might touch, sit upon, or lie upon was "defiled." It was for long the custom to brutally beat a girl after each monthly period in an effort to drive the evil spirit out of her body. But when a woman passed beyond the childbearing age, she was usually treated more considerately, being accorded more rights and privileges. In view of all this it was not strange that women were looked down upon. Even the Greeks held the menstruating woman as one of the three great causes of defilement, the other two being pork and garlic.

However foolish these olden notions were, they did some good since they gave overworked females, at least when young, one week each month for welcome rest and profitable meditation. Thus could they sharpen their wits for dealing with their male associates the rest of the time. This quarantine of women also protected men from over-sex indulgence, thereby indirectly contributing to the restriction of population and to the enhancement of self-control.

A great advance was made when a man was denied the right to kill his wife at will. Likewise, it was a forward step when a woman could own the wedding gifts. Later, she gained the legal right to own, control, and even dispose of property, but she was long deprived of the right to hold office in either church or state. Woman has always been treated more or less as property, right up to and

ljudi su imali običaj reći i učiniti bezbroj besmislica. Često bi poprskali novorođenče svetom vodom kako bi spriječili utjecaj duhova.

Među nemiješanim plemenima, porod je bio relativno lak i trajao je dva do tri sata; u slučaju miješanih rasa, obično je trajao dulje. U slučajevima gdje bi žena umrla pri porodu, osobito pri porodu blizanaca, bila bi okrivljena za preljub s duhom. Kasnije su viša plemena počela smatrati smrt pri porodu nebeskom voljom; vjerovali su da su takve majke umrle pri izvršenju plemenitog zadatka.

Takozvana čednost žene koja se odnosi na odijevanje i pokrivanje tijela proizlazi odatle što su primitivni ljudi na smrt strahovali da bi je netko vidio tijekom menstrualnog perioda. Ovo se smatralo ozbiljnim grijehom, kršenjem tabua. Prema starim društvenim pravilima, od puberteta pa sve do zadnjeg dana plodnosti, svaka je žena bila osuđena na potpunu izolaciju od obitelji i društva cijeli tjedan svakog mjeseca. Sve što bi dirnula, sve na što bi sjela ili legla, smatrano je "nečistim." Dugo je vladao običaj brutalno izmlatiti djevojku na kraju svakog menstrualnog perioda kako bi se iz njenog tijela istjerao zao duh. Ali nakon što bi dostigla dob kad više nije mogla imati djece, žena je obično primala veće poštovanje kao i nova prava i privilegije. Kad se sve ovo uzme u obzir, nije čudo što su žene omalovažavane. Čak su i stari Grci smatrali da je u toku menstrualnog perioda žena bila jedan od tri glavna uzroka onečišćenosti, dok su druga dva bili svinjetina i bijeli luk.

Koliko god bile besmislene, ove su prastare ideje dale premorenim i preopterećenim ženama bar za njihove mladosti sedam dana svakog mjeseca za prijeko potreban odmor i korisnu meditaciju. Kad bi ostale nasamo, žene bi se dovijale kako će se nositi sa svojim muškim partnerima ostala tri tjedna u mjesecu. Isto tako, dok su žene bile izolirane, muškarci nisu mogli prekomjerno uživati u seksu, što je neizravno vodilo restrikciji pučanstva i povišenju samokontrole.

Veliki napredak je postignut kad je muškarcu oduzeto pravo da ubije svoju ženu. Isto tako, društvo je uznapredovalo kad je žena postala vlasnik vjenčanih darova. Kasnije, ona je stekla zakonsko pravo da posjeduje, kontrolira, pa čak i pokloni ili proda svoju imovinu, dok joj je dugo uskraćivan položaj bilo u crkvi ili državnoj upravi. Sve do početka dvadesetog stoljeća, pa čak i tada,

in the twentieth century after Christ. She has not yet gained world-wide freedom from seclusion under man's control. Even among advanced peoples, man's attempt to protect woman has always been a tacit assertion of superiority.

But primitive women did not pity themselves as their more recently liberated sisters are wont to do. They were, after all, fairly happy and contented; they did not dare to envision a better or different mode of existence.

#### 5. WOMAN UNDER THE DEVELOPING MORES

In self-perpetuation woman is man's equal, but in the partnership of self-maintenance she labors at a decided disadvantage, and this handicap of enforced maternity can only be compensated by the enlightened mores of advancing civilization and by man's increasing sense of acquired fairness.

As society evolved, the sex standards rose higher among women because they suffered more from the consequences of the transgression of the sex mores. Man's sex standards are only tardily improving as a result of the sheer sense of that fairness which civilization demands. Nature knows nothing of fairness -- makes woman alone suffer the pangs of childbirth.

The modern idea of sex equality is beautiful and worthy of an expanding civilization, but it is not found in nature. When might is right, man lords it over woman; when more justice, peace, and fairness prevail, she gradually emerges from slavery and obscurity. Woman's social position has generally varied inversely with the degree of militarism in any nation or age.

But man did not consciously nor intentionally seize woman's rights and then gradually and grudgingly give them back to her; all this was an unconscious and unplanned episode of social evolution. When the time really came for woman to enjoy added rights, she got them, and all quite regardless of man's conscious attitude. Slowly but surely the mores change so as to provide for those social adjustments which are a part of the persistent evolution of civilization. The advancing mores slowly provided increasingly better treatment for females; those tribes which persisted in cruelty to them did not survive.

muškarac se odnosio prema ženi više-manje kao prema imovini. U mnogim dijelovima svijeta žena još uvijek nije stekla slobodu da se otrgne od muškarčeve kontrole. Čak i među naprednim narodima se u muškarčevom nastojanju da zaštiti ženu krije prešutna potvrda nadmoćnosti.

Ali primitivne žene sebe nisu sažaljevale, kako to znaju činiti njihove odskora oslobođene sestre. Naposljetku, one su bile prilično sretne i zadovoljne; nisu se usuđivale zamisliti bilo bolji ili drugačiji oblik egzistencije.

#### 5. NAPREDOVANJE DRUŠTVENIH PRAVILA I ŽENIN POLOŽAJ

Kad se radi o samoproduženju, žena je ravnopravna muškarcu, ali kad je riječ o njihovoj zajedničkoj borbi za samoodržanje, prinudno materinstvo stavlja ženu u nepovoljan položaj i ovu činjenicu mogu nadoknaditi jedino prosvjetljena društvena pravila sve naprednije civilizacije kao i muškarčev sve viši smisao za poštenje.

Tijekom društvene evolucije, žene su stekle više seksualne norme, jer su snosile teže posljedice u slučaju kršenja društvenih pravila koja upravljaju seksualnim odnosima. Muškarčeve seksualne norme napreduju vrlo sporo i to jedino kao rezultat nastojanja da se udovolji civilizacijskom smislu za poštenje. Priroda ne zna što je pošteno--žena sama podnosi porođajne bolove.

Suvremena teorija o jednakosti spolova predstavlja lijepu i vrijednu ideju napredujuće civilizacije premda kao takva ne postoji u prirodi. Kad jači tlači, muškarac ima moć nad ženom; kad društvom počnu dominirati pravda, mir i poštenje, žena se postupno uzdiže iz ropstva i anonimnosti. U bilo kojoj naciji ili dobu, društveni položaj žene općenito stoji u obrnutom odnosu sa stupnjem militarizma.

Ali muškarac nije svjesno niti namjerno prvo oduzeo prava od žene pa ih onda postupno i nevoljno vratio; cijela ova situacija je nesvjesna i neplanirana epizoda društvene evolucije. Kad je zaista došlo vrijeme da žena počne uživati viša prava, ona ih je dobila, i to posve neovisno o muškarčevom svjesnom stavu. Polako ali sigurno, pravila ponašanja se mijenjaju kako bi omogućila društvena prilagođenja koja predstavljaju dio neprestanog razvoja civilizacije. Kako su društvena pravila sve više napredovala, muškarci su se počeli sve bolje odnositi prema ženama; plemena koja su zlostavljala žene nisu opstala.

The Adamites and Nodites accorded women increased recognition, and those groups which were influenced by the migrating Andites have tended to be influenced by the Edenic teachings regarding women's place in society.

The early Chinese and the Greeks treated women better than did most surrounding peoples. But the Hebrews were exceedingly distrustful of them. In the Occident woman has had a difficult climb under the Pauline doctrines which became attached to Christianity, although Christianity did advance the mores by imposing more stringent sex obligations upon man. Woman's estate is little short of hopeless under the peculiar degradation which attaches to her in Mohammedanism, and she fares even worse under the teachings of several other Oriental religions.

Science, not religion, really emancipated woman; it was the modern factory which largely set her free from the confines of the home. Man's physical abilities became no longer a vital essential in the new maintenance mechanism; science so changed the conditions of living that man power was no longer so superior to woman power.

These changes have tended toward woman's liberation from domestic slavery and have brought about such a modification of her status that she now enjoys a degree of personal liberty and sex determination that practically equals man's. Once a woman's value consisted in her food-producing ability, but invention and wealth have enabled her to create a new world in which to function -- spheres of grace and charm. Thus has industry won its unconscious and unintended fight for woman's social and economic emancipation. And again has evolution succeeded in doing what even revelation failed to accomplish.

The reaction of enlightened peoples from the inequitable mores governing woman's place in society has indeed been pendulumlike in its extremeness. Among industrialized races she has received almost all rights and enjoys exemption from many obligations, such as military service. Every easement of the struggle for existence has redounded to the liberation of woman, and she has directly benefited from every advance toward monogamy. The weaker always makes disproportionate gains in every adjustment of the mores in the progressive evolution of society.

Adamiti i Noditi su ženama poklanjali sve veće priznanje, i one grupe koje su došle pod utjecaj migrirajućih Andita često su prihvaćale Edenička učenja u pogledu ženinog mjesta u društvu.

Rani Grci i Kinezi su se odnosili prema ženama bolje nego većina okolnih naroda. Ali Židovi su prema ženama bili izrazito sumnjičavi. Kako su na Zapadu Pavlova učenja pripojena kršćanstvu, žena se vrlo teško mogla osloboditi potlačenosti, premda je kršćanstvo unaprijedilo društvena pravila time što je zahtijevalo da muškarci strože poštuju seksualne obveze. Ženin položaj je gotovo beznadežno unižen u islamu, dok neke druge Istočnjačke religije stavljaju ženu u još gori položaj.

Znanost je emancipirala ženu, ne religija; suvremena tvornica ju je najvećim dijelom oslobodila od okova domaćinstva. Muškarčeve fizičke sposobnosti više nisu bile ključni faktor u ovom novom mehanizmu za osiguranje životnih potrepa; znanost je tako promijenila uvjete života da muškarac više nije moćniji od žene.

Ove su promjene vodile ženinom oslobođenju od okova domaćinstva, u tolikoj mjeri izmijenivši njezin položaj da ona danas uživa praktično jednak stupanj osobne slobode i spolnog samoopredjeljenja kao muškarac. U prošlosti se ženina vrijednost sastojala od njezine sposobnosti da proizvede hranu; s vremenom su nova otkrića i uvećanje bogatstva omogućili ženi da stvori novi svijet i počne djelovati u novoj sferi--domenu gracioznosti i šarma. Industrija je tako nesvjesno i nenamjerno izborila bitku za ženinu društvenu i ekonomsku emancipaciju. I evolucija je još jednom postigla ono što čak ni otkrivenje nije bilo u stanju učiniti.

Pri svojoj reakciji na nepravednost društvenih pravila koja su određivala ženin položaj u društvu, prosvijetljeni narodi su otišli iz krajnosti u krajnost. Među industrijaliziranim rasama žena je primila gotova sva prava, dok je ne vežu brojne dužnosti kakva je recimo vojna obveza. Emancipacija je napredovala pri svakom koraku koji je olakšao borbu za egzistenciju, dok je ženin položaj postajao sve bolji kako je društvo više napredovalo prema jednoženstvu. Pri svakom novom prilagođenju društvenih pravila napredne civilizacije, slabiji segment društva postiže nesrazmjerne dobitke.

In the ideals of pair marriage, woman has finally won recognition, dignity, independence, equality, and education; but will she prove worthy of all this new and unprecedented accomplishment? Will modern woman respond to this great achievement of social liberation with idleness, indifference, barrenness, and infidelity? Today, in the twentieth century, woman is undergoing the crucial test of her long world existence!

Woman is man's equal partner in race reproduction, hence just as important in the unfolding of racial evolution; therefore has evolution increasingly worked toward the realization of women's rights. But women's rights are by no means men's rights. Woman cannot thrive on man's rights any more than man can prosper on woman's rights.

Each sex has its own distinctive sphere of existence, together with its own rights within that sphere. If woman aspires literally to enjoy all of man's rights, then, sooner or later, pitiless and emotionless competition will certainly replace that chivalry and special consideration which many women now enjoy, and which they have so recently won from men.

Civilization never can obliterate the behavior gulf between the sexes. From age to age the mores change, but instinct never. Innate maternal affection will never permit emancipated woman to become man's serious rival in industry. Forever each sex will remain supreme in its own domain, domains determined by biologic differentiation and by mental dissimilarity.

Each sex will always have its own special sphere, albeit they will ever and anon overlap. Only socially will men and women compete on equal terms.

## 6. THE PARTNERSHIP OF MAN AND WOMAN

The reproductive urge unfailingly brings men and women together for self-perpetuation but, alone, does not insure their remaining together in mutual co-operation -- the founding of a home.

Every successful human institution embraces antagonisms of personal interest which have been adjusted to practical working harmony, and homemaking is no exception. Marriage, the basis of home building, is the highest manifestation of that antagonistic co-

U idealnom bračnom životu, žena konačno postiže priznanje, dostojanstvo, neovisnost, jednakost i obrazovanje; ali hoće li se pokazati vrijednom cijelog ovog novog i neviđenog postignuća? Hoće li suvremena žena primiti ovu veliku društvenu slobodu i uzvratiti lijenošću, ravnodušnošću, nevjernošću i nevoljnošću da rodi i podigne djecu? Danas, u dvadesetom stoljeću, žena polaže najteži ispit cijele svoje duge svjetske egzistencije!

Žena je ravnopravna s muškarcem u pogledu rasne reprodukcije i ona je stoga jednako važan učesnik rasne evolucije; evolucija se stoga kretala sve više u smjeru ostvarenja ženinih prava. Ali ženina prava nisu ni slučajno isto što i muškarčeva prava. Žena ne može ostvariti svoj puni potencijal ako se bude bavila ispunjenjem muškarčevih prava jednako kao što ni muškarac ne može biti uspješan bude li provodio prava žene.

Svaki spol ima vlastitu domenu egzistencije kao i vlastita prava u okviru te domene. Ako je ženina aspiracija da doslovno uživa sva muškarčeva prava, prije ili kasnije neumoljiva i bezosjećajna kompeticija će zasigurno zamijeniti kavalirstvo i poseban obzir koji mnoge žene danas uživaju, a koji su tek odskora dobile od muškaraca.

Civilizacija ne može izbrisati razlike u ponašanju spolova. Društvena pravila se mijenjaju iz stoljeća u stoljeće, ali instinkt ostaje isti. Prirodna materinska ljubav nikad neće dozvoliti da žena postane muškarčev ozbiljan takmac u industriji. Svaki će spol zauvijek vladati u vlastitoj domeni, domeni koji počiva na biološkoj i mentalnoj različitosti.

Svaki će spol uvijek imati vlastito polje djelovanja, dok će se ova dva zauvijek preklapati. Jedino u društvenom pogledu muškarci i žene mogu biti ravnopravni.

## 6. SURADNJA MUŠKARCA I ŽENE

Reproduktivni nagon nepogrešivo vodi muškarca i ženu jedno drugom radi samoproduženja, ali on sam nije u stanju osigurati trajnost i uzajamnu suradnju takve zajednice--izgradnju doma.

Svaka uspješna ljudska institucija podrazumijeva prvo sukob, a zatim usklađenje osobnih interesa kako bi se postigao praktičan i djelotvoran sklad; isto se može reći i o procesu osnivanja doma. U braku, koji je osnova izgradnji doma, najviše se ispoljava ta

operation which so often characterizes the contacts of nature and society. The conflict is inevitable. Mating is inherent; it is natural. But marriage is not biologic; it is sociologic. Passion insures that man and woman will come together, but the weaker parental instinct and the social mores hold them together.

Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association. Their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other. Complete understanding between the sexes is not attainable.

Women seem to have more intuition than men, but they also appear to be somewhat less logical. Woman, however, has always been the moral standard-bearer and the spiritual leader of mankind. The hand that rocks the cradle still fraternizes with destiny.

The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial to mankind, both individually and collectively. Many orders of universe creatures are created in dual phases of personality manifestation. Among mortals, Material Sons, and midsoniters, this difference is described as male and female; among seraphim, cherubim, and Morontia Companions, it has been denominated positive or aggressive and negative or retiring. Such dual associations greatly multiply versatility and overcome inherent limitations, even as do certain triune associations in the Paradise-Havona system.

Men and women need each other in their morontial and spiritual as well as in their mortal careers. The differences in viewpoint between male and female persist even beyond the first life and throughout the local and superuniverse ascensions. And even in Havona, the pilgrims who were once men and women will still be aiding each other in the Paradise ascent. Never, even in the Corps of the Finality, will the creature metamorphose so far as to obliterate the personality trends that humans call male and female; always will these two basic variations of humankind continue to intrigue, stimulate, encourage, and assist each other; always will they be mutually dependent on co-operation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties.

proturiječna suradnja koja često obilježava dodir između prirode i društva. Sukob je neminovan. Seksualni odnos je prirodan; on je prirodan. Brak, međutim, nije biološka, već društvena pojava. Požuda vodi muškarca i ženu jedno drugom, ali slabiji roditeljski instinkt, zajedno s utjecajem društvenih pravila, je to što ih drži zajedno.

S praktičnog stanovišta, muškarac i žena su dvije zasebne varijante jedne te iste vrste koje žive u intimnoj i bliskoj vezi. Njihova gledišta, i sve životne reakcije su, u biti, različite; oni nikako ne mogu postići cjelovito i stvarno međusobno razumijevanje. Suprotni spolovi nikad ne mogu ostvariti potpuno razumijevanje.

Čini se da žene imaju nešto snažniju intuiciju nego muškarci, dok se čine nešto manje logičnim. Žena je, međutim, uvijek bila nosilac moralnih normi kao i duhovni vođa čovječanstva. Još uvijek je istina da se ruka koja ljulja kolijevku bratimi sa sudbinom.

Neka vas ne uznemiruje ova razlika u prirodi, reakciji, gledištu i načinu razmišljanja muškaraca i žena, već je prije posmatrajte kao jako korisnu pojavu koja pomaže čovječanstvu kako individualno tako i kolektivno. Brojne vrste kozmičkih bića su stvorene u dualnim fazama ispoljenja ličnosti. Među smrtnicima, Materijalnim Sinovima i midsoniterima, ova razlika je označena kao muški i ženski spol; među serafima, kerubima i Morontia Pratiocima, obilježena je kao pozitivno ili agresivno i negativno ili neagresivno. Takve dualne veze značajno doprinose raznolikosti i prevazilaze usađena ograničenja, upravo kao što je slučaj s određenim trojnim vezama Rajsko-Havonskog sistema.

Muškarac i žena trebaju jedni druge ne samo za vrijeme smrtničkog života, već i tijekom morontijalne i duhovne egzistencije. Razlike u gledištima koje vladaju među spolovima ne prestaju s krajem prvog života već traju i tijekom uspona lokalnim svemirom i nadsvemirom. Čak i na Havoni hodočasnici koji se uspinju prema Raju--negdašnji muškarci i žene--još uvijek mogu pomoći jedni drugima. Stvorena bića se nikad, čak ni kad uđu u Zbor Finalista, neće toliko izmijeniti da bi izgubila u uvriježene sklonosti svojih ličnosti koje smrtnici označavaju muškim i ženskim spolom; ove će dvije osnovne varijante ljudskog roda uvijek jedna drugu zanimati, poticati, hrabriti i pomagati; kako bi riješili zamršene probleme svemira i prevazišli mnogostruke kozmičke teškoće, muškarac i žena će uvijek ovisiti o uzajamnoj suradnji.

While the sexes never can hope fully to understand each other, they are effectively complementary, and though co-operation is often more or less personally antagonistic, it is capable of maintaining and reproducing society. Marriage is an institution designed to compose sex differences, meanwhile effecting the continuation of civilization and insuring the reproduction of the race.

Marriage is the mother of all human institutions, for it leads directly to home founding and home maintenance, which is the structural basis of society. The family is vitally linked to the mechanism of self-maintenance; it is the sole hope of race perpetuation under the mores of civilization, while at the same time it most effectively provides certain highly satisfactory forms of self-gratification. The family is man's greatest purely human achievement, combining as it does the evolution of the biologic relations of male and female with the social relations of husband and wife.

#### 7. THE IDEALS OF FAMILY LIFE

Sex mating is instinctive, children are the natural result, and the family thus automatically comes into existence. As are the families of the race or nation, so is its society. If the families are good, the society is likewise good. The great cultural stability of the Jewish and of the Chinese peoples lies in the strength of their family groups.

Woman's instinct to love and care for children conspired to make her the interested party in promoting marriage and primitive family life. Man was only forced into home building by the pressure of the later mores and social conventions; he was slow to take an interest in the establishment of marriage and home because the sex act imposes no biologic consequences upon him.

Sex association is natural, but marriage is social and has always been regulated by the mores. The mores (religious, moral, and ethical), together with property, pride, and chivalry, stabilize the institutions of marriage and family. Whenever the mores fluctuate, there is fluctuation in the stability of the home-marriage institution. Marriage is now passing out of the property stage into the personal era. Formerly man protected woman because she was his chattel, and she obeyed for the same reason. Regardless of its merits this system did provide stability. Now, woman is no longer regarded as property, and new mores

Dok se spolovi nikad ne mogu nadati da će postići potpuno međusobno razumijevanje, oni će se djelotvorno uzajamno nadopunjavati, i premda je ovakva suradnja često više-manje proturiječna, ona je u stanju očuvati društvo i proizvesti podmladak. Brak je institucija koja treba uravnotežiti razlike među spolovima, istodobno omogućujući produženje civilizacije i osiguravajući produženje rase.

Brak je majka svih ljudskih institucija, jer izravno vodi izgradnji i održanju doma koji je strukturna osnova društva. Obitelj je vitalno povezana s mehanizmom za samoodržanje; ona je jedina nada održanja rase pod civilizacijskim utjecajem društvenih pravila, dok istodobno najdjelotvornije pruža određene jako prijatne oblike samozadovoljenja. Obitelj je čovjekovo najveće posve ljudsko postignuće koje spaja evoluciju bioloških odnosa muškarca i žene s društvenim odnosima dvaju supružnika.

#### 7. IDEALI OBITELJSKOG ŽIVOTA

Seksualni odnos je instinktivan, njime prirodno nastaju djeca i na taj se način automatski rađa obitelj. Ono što se može reći o obiteljima neke nacije ili rase, može se reći i o njihovom društvu. Ako su obitelji dobre i društvo je dobro. Velika kulturna stabilnost Židovskog i Kineskog naroda počiva u snazi njihovih obitelji.

Instinktivna ljubav i briga za djecu nagnali su ženu da potraži okrilje braka i primitivnog obiteljskog života. Muškarac je bio primoran pristati na izgradnju doma jedino zbog pritiska kasnijih društvenih običaja i pravila; kako sam ne trpi nikakve biološke posljedice seksualnog čina, dugo mu je trebalo da se počne zanimati za sklapanje braka i izgradnju doma.

Seksualni odnos je prirodan, dok je brak društvena pojava kojom uvijek upravljaju društvena pravila. Zajedno s imovinom, ponosom i kavalirsvom, društvena pravila (religiozna, moralna i etička) stabiliziraju institucije braka i obitelji. Dok god su društvena pravila nestabilna i promjenljiva, nestabilna je postojanost institucija braka i doma. Brak trenutno prelazi iz imovinske ere u osobnu. U prošlosti je muškarac štitio ženu jer je bila njegova pokretna imovina, dok mu je ona iz istog razloga bila poslušna. Kakav god bio, ovaj je sistem pružao stabilnost. Danas se žena više ne smatra imovinom i nova

are emerging designed to stabilize the marriage-home institution:

1. The new role of religion -- the teaching that parental experience is essential, the idea of procreating cosmic citizens, the enlarged understanding of the privilege of procreation -- giving sons to the Father.

2. The new role of science -- procreation is becoming more and more voluntary, subject to man's control. In ancient times lack of understanding insured the appearance of children in the absence of all desire therefor.

3. The new function of pleasure lures -- this introduces a new factor into racial survival; ancient man exposed undesired children to die; moderns refuse to bear them.

4. The enhancement of parental instinct. Each generation now tends to eliminate from the reproductive stream of the race those individuals in whom parental instinct is insufficiently strong to insure the procreation of children, the prospective parents of the next generation.

But the home as an institution, a partnership between one man and one woman, dates more specifically from the days of Dalamatia, about one-half million years ago, the monogamous practices of Andon and his immediate descendants having been abandoned long before. Family life, however, was not much to boast of before the days of the Nodites and the later Adamites. Adam and Eve exerted a lasting influence on all mankind; for the first time in the history of the world men and women were observed working side by side in the Garden. The Edenic ideal, the whole family as gardeners, was a new idea on Urantia.

The early family embraced a related working group, including the slaves, all living in one dwelling. Marriage and family life have not always been identical but have of necessity been closely associated. Woman always wanted the individual family, and eventually she had her way.

Love of offspring is almost universal and is of distinct survival value. The ancients always sacrificed the mother's interests for the welfare of the child; an Eskimo mother even yet licks her baby in lieu of washing. But primitive mothers only nourished and cared for their children when very young; like the

društvena pravila trebaju stabilizirati institucije braka i doma. Ona su poimenice:

1. Nova uloga religije--učenje da je roditeljsko iskustvo bitan dio života, ideja o kozmičkim državljanima koji rađaju i podižu djecu; sve šire shvaćanje da je podizanje djece stvar časti i privilegije--davanje sinova Ocu.

2. Nova uloga znanosti--rođenje djece postaje sve više stvar volje, predmet čovjekove kontrole. Kako nisu razumjeli prirodne zakone, u davna su vremena ljudi često bili primorani podići neželjeno dijete.

3. Nova uloga primamljivih ugodnosti--rasno produženje na taj način poprima novi faktor; u davna vremena, ljudi su ubijali neželjenu djecu; suvremeni svijet ih ne želi nositi.

4. Povišenje roditeljskog instinkta. U svakoj se novoj generaciji odstranjuju oni dijelovi reproduktivne struje određene rase čiji roditeljski instinkt nije bio dovoljno snažan da ih navede da postanu roditeljima nove generacije.

Ali kao institucija, dom, koji počiva na suradnji jednog muškarca i jedne žene, zapravo potječe iz vremena Dalamatije, od prije otprilike pola milijuna godina, jer su jednoženački običaji Andona i njegovih neposrednih potomaka mnogo prije odbačeni. Međutim, prije vremena Nodita i kasnijih Adamita, obiteljski život nije bio nešto čim se čovjek mogao pohvaliti. Adam i Eva su ispoljili trajan utjecaj na cijelo čovječanstvo; u Vrtu, po prvi put u svjetskoj povijesti, muškarac i žena su radili rame uz rame. U to je doba Edenički ideal--cijela obitelj posvećena vrtlarstvu--bio nova ideja na Urantiji.

Rana obitelj je bila srodna grupa radnika, a uključivala je i robove, koji su živjeli u jednoj nastambi. Brak i obiteljski život nisu uvijek bili jedno te isto, premda su bili usko povezani okovima nužde. Žena je uvijek željela imati individualnu obitelj i stvari su na kraju bile po njenom.

Ljubav prema potomstvu je gotovo univerzalna i jako bitna kad je riječ o opstanku. U stara vremena, ljudi bi uvijek žrtvovali majčinske interese radi dobrobiti njenog djeteta; kod Eskima majka još uvijek liže dijete umjesto da ga okupa. Ali u primitivno doba su se majke brinule za djecu jedino dok su ona

animals, they discarded them as soon as they grew up. Enduring and continuous human associations have never been founded on biologic affection alone. The animals love their children; man -- civilized man -- loves his children's children. The higher the civilization, the greater the joy of parents in the children's advancement and success; thus the new and higher realization of name pride comes into existence.

The large families among ancient peoples were not necessarily affectional. Many children were desired because:

1. They were valuable as laborers.
2. They were old-age insurance.
3. Daughters were salable.
4. Family pride required extension of name.
5. Sons afforded protection and defense.
6. Ghost fear produced a dread of being alone.
7. Certain religions required offspring.

Ancestor worshipers view the failure to have sons as the supreme calamity for all time and eternity. They desire above all else to have sons to officiate in the post-mortem feasts, to offer the required sacrifices for the ghost's progress through spiritland.

Among ancient savages, discipline of children was begun very early; and the child early realized that disobedience meant failure or even death just as it did to the animals. It is civilization's protection of the child from the natural consequences of foolish conduct that contributes so much to modern insubordination.

Eskimo children thrive on so little discipline and correction simply because they are naturally docile little animals; the children of both the red and the yellow men are almost equally tractable. But in races containing Andite inheritance, children are not so placid; these more imaginative and adventurous youths require more training and discipline. Modern problems of child culture are rendered increasingly difficult by:

bila vrlo mala; poput životinja, odbacile bi ih čim bi odrasla. Trajne i postojeće ljudske veze nikad nisu bile utemeljene isključivo na biološkoj ljubavi. Životinje vole svoju djecu; čovjek--civilizirani čovjek--voli i djecu svoje djece. Što je viši stupanj razvoja neke civilizacije, to se roditelji više raduju napretku i uspjehu svoje djece; pojam obiteljskog ponosa tako poprima novo i više značenje.

Među članovima velikih obitelji prastarih naroda nije uvijek vladala uzajamna ljubav. Mnogo djece je bilo poželjno radi slijedećeg:

1. Bila su dragocjena radna snaga.
2. Roditeljima su pružala sigurnost pod stare dane.
3. Roditelji su mogli zaraditi na prodaji kćeri.
4. Obiteljski ponos je nalagao da veći broj članova nosi obiteljsko ime.
5. Sinovi su pružali obranu i zaštitu.
6. Strah od duhova je izazivao strah od samoće.
7. Određene religije su zahtijevale potomstvo.

Narodi koji su obožavali pretke vjerovali su da bi ih neizreciva katastrofa pratila odavde do vječnosti ako ne dobiju sina. Nadasve su željeli imati sinove koji bi nakon njihove smrti vodili komemorativne svečanosti i prinosili žrtve koje bi tobože omogućile brz napredak umrlih duša kroz zemlju duhova.

Stari necivilizirani narodi su imali običaj vrlo rano početi disciplinirati svoju djecu, i djeca bi rano naučila da je neposlušnost značila neuspjeh, pa čak i smrt, upravo kao što je to slučaj među životinjama. Ono što znatno doprinosi suvremenoj neposlušnosti djece je činjenica da ih civilizacija štiti od prirodnih posljedica njihove neposlušnosti.

Djeca Eskima sebe neće dovesti u opasnost čak i ako ih roditelji podignu bez mnogo oštine i ukora, jer su prirodno povodljive male životinje; djeca crvene i žute rase su gotovo jednako poslušna. Ali kad je riječ o rasama koje posjeduju Anditsko nasljeđe, djeca nisu tako poslušna; ona posjeduju snažniju imaginaciju i pustolovni duh i stoga ih treba podići s više discipline i obuke. Suvremeni problemi podizanja djece znatno su otežani slijedećim:

1. The large degree of race mixture.
2. Artificial and superficial education.
3. Inability of the child to gain culture by imitating parents -- the parents are absent from the family picture so much of the time.

The olden ideas of family discipline were biologic, growing out of the realization that parents were creators of the child's being. The advancing ideals of family life are leading to the concept that bringing a child into the world, instead of conferring certain parental rights, entails the supreme responsibility of human existence.

Civilization regards the parents as assuming all duties, the child as having all the rights. Respect of the child for his parents arises, not in knowledge of the obligation implied in parental procreation, but naturally grows as a result of the care, training, and affection which are lovingly displayed in assisting the child to win the battle of life. The true parent is engaged in a continuous service-ministry which the wise child comes to recognize and appreciate.

In the present industrial and urban era the marriage institution is evolving along new economic lines. Family life has become more and more costly, while children, who used to be an asset, have become economic liabilities. But the security of civilization itself still rests on the growing willingness of one generation to invest in the welfare of the next and future generations. And any attempt to shift parental responsibility to state or church will prove suicidal to the welfare and advancement of civilization.

Marriage, with children and consequent family life, is stimulative of the highest potentials in human nature and simultaneously provides the ideal avenue for the expression of these quickened attributes of mortal personality. The family provides for the biologic perpetuation of the human species. The home is the natural social arena wherein the ethics of blood brotherhood may be grasped by the growing children. The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men.

1. Velikim stupnjem rasne mješavine.
2. Neprirodnim i površnim obrazovanjem.
3. Činjenicom da dijete nema priliku steći kulturu imitacijom roditelja--oni su uglavnom odsutni.

Zastarjele ideje o obiteljskoj disciplini proizlaze iz spoznaje biološke činjenice da roditelji daju život djeci. Sve napredniji ideali obiteljskog života vode predodžbi da umjesto što daje određena prava roditeljima, podizanje djece predstavlja stvar najviše odgovornosti koje se čovjek može prihvatiti za cijelog svog života.

Civilizacija drži da su roditelji ti koji preuzimaju sve dužnosti, dok su djeca ta koja imaju sva prava. Poštovanje koje djeca osjećaju prema svojim roditeljima ne proizlazi iz spoznaje o težini roditeljskih obveza, već nastaje prirodno, kao rezultat brige, obuke i ljubavi koju roditelji ispoljavaju dok pomažu djetetu da izabere bitku života. Istinski roditelj je neprestano odan službi koju mudro dijete s vremenom nauči prepoznati i cijeniti.

U suvremenoj privrednoj i urbanoj eri, bračna institucija evoluira u skladu s novim ekonomskim trendovima. Obiteljski život postaje sve skuplji dok su djeca, koja su nekad značila izvor sredstava, postala ekonomskim teretom. Ali sigurnost civilizacije počiva u sve većoj voljnosti jedne generacije da uloži u dobrobit narednih i budućih generacija. I svaki pokušaj da se roditeljska odgovornost prenese na državu ili crkvu pokazat će se štetnim po dobrobit i napredak civilizacije.

Zajedno s djecom i obiteljskim životom koji iz njega izrasta, brak daje poticaja najvišim potencijalima ljudske naravi, istodobno pružajući idealan način ispoljenja ovih probuđenih svojstava smrtničke ličnosti. Obitelj osigurava biološko produženje ljudske vrste. Dom je prirodna društvena arena u kojoj djeca mogu shvatiti i usvojiti etiku rodbinskog bratstva. Obitelj je osnovna jedinka bratstva u čijem sastavu roditelji i djeca uče značenje strpljenja, altruizma, obzirnosti i uzdržljivosti, koji su bitni kako bi se ostvarilo bratstvo cijelog čovječanstva.

Human society would be greatly improved if the civilized races would more generally return to the family-council practices of the Andites. They did not maintain the patriarchal or autocratic form of family government. They were very brotherly and associative, freely and frankly discussing every proposal and regulation of a family nature. They were ideally fraternal in all their family government. In an ideal family filial and parental affection are both augmented by fraternal devotion.

Family life is the progenitor of true morality, the ancestor of the consciousness of loyalty to duty. The enforced associations of family life stabilize personality and stimulate its growth through the compulsion of necessitous adjustment to other and diverse personalities. But even more, a true family -- a good family -- reveals to the parental procreators the attitude of the Creator to his children, while at the same time such true parents portray to their children the first of a long series of ascending disclosures of the love of the Paradise parent of all universe children.

#### 8. DANGERS OF SELF-GRATIFICATION

The great threat against family life is the menacing rising tide of self-gratification, the modern pleasure mania. The prime incentive to marriage used to be economic; sex attraction was secondary. Marriage, founded on self-maintenance, led to self-perpetuation and concomitantly provided one of the most desirable forms of self-gratification. It is the only institution of human society which embraces all three of the great incentives for living.

Originally, property was the basic institution of self-maintenance, while marriage functioned as the unique institution of self-perpetuation. Although food satisfaction, play, and humor, along with periodic sex indulgence, were means of self-gratification, it remains a fact that the evolving mores have failed to build any distinct institution of self-gratification. And it is due to this failure to evolve specialized techniques of pleasurable enjoyment that all human institutions are so completely shot through with this pleasure pursuit. Property accumulation is becoming an instrument for augmenting all forms of self-gratification, while marriage is often viewed only as a means of pleasure. And this overindulgence, this widely spread pleasure mania, now constitutes the greatest threat that

Ljudsko društvo bi jako uznapredovalo kad bi se civilizirane rase uopćenije vratile obiteljskim sjednicama koje su postojale među Anditima. Anditi nisu imali bilo patrijarhalan ili samodržački oblik obiteljske vlasti. Bili su jako bratstveni i druželjubivi, slobodno i otvoreno raspravljajući svaki prijedlog i uredbu obiteljske naravi. Bili su stvarno bratstveni u svakom pitanju obiteljske vlasti. U idealnoj obitelji uzajamna bratska odanost jača druželjubivu i roditeljsku ljubav.

Prava moralnost, iz koje izrasta svijest o čovjekovoj odanosti dužnosti, potječe iz obiteljskog života. Prinudan obiteljski život stabilizira ličnost i stimulira njen rast zahtijevajući da se čovjek prilagodi drugim i drugačijim ličnostima. Ali povrh svega, u istinskoj obitelji--dobroj obitelji--pravi roditelji upoznaju stav kojim se Stvoritelj odnosi prema svojoj djeci, dok istodobno svojoj djeci pokazuju početne faze dugog niza uspinjućih otkrivenja ljubavi Rajskog roditelja sve kozmičke djece.

#### 8. OPASNOSTI SAMOZADOVOLJENJA

Obiteljskom životu prijeti velika opasnost od rastućeg zahtijeva za samozadovoljenjem, mahnite suvremene težnje za užitkom. Osnovni razlog koji je ljude navodio na brak imao je ekonomsku narav; seksualna privlačnost je imala manji značaj. Dok je bio utemeljen na samoodržanju, brak je osiguravao produženje vrste istodobno pružajući jedan od najpoželjnijih oblika samozadovoljenja. Brak je jedina institucija ljudskog društva u kojoj se mogu naći sve tri velike primame života.

Samoodržanje je izvorno počivalo na posjedovanju imovine, dok je brak djelovao kao jedinstvena institucija samoproduženja. Premda su zadovoljstva koja čovjek izvlači iz hrane, igre, humora i periodičnog užitka u seksu bila izvor samozadovoljenja, evolucija društvenih pravila nije uspjela formirati zasebnu instituciju koja bi pružila samozadovoljenje. I upravo zato što društvo nije razvilo specijalizirane vještine za postignuće prijatnog užitka, sve su suvremene ljudske institucije postale podrobno prožete ovom težnjom za postignućem užitka. Uvećanje imovine postaje metodom za uvećanje svih oblika samozadovoljenja, dok se brak često smatra jedino nečim što treba donijeti užitak. I ova pretjerana težnja za postignućem užitka da nas predstavlja najgoru prijetnju koja

has ever been leveled at the social evolutionary institution of family life, the home.

The violet race introduced a new and only imperfectly realized characteristic into the experience of humankind -- the play instinct coupled with the sense of humor. It was there in measure in the Sangiks and Andonites, but the Adamic strain elevated this primitive propensity into the potential of pleasure, a new and glorified form of self-gratification. The basic type of self-gratification, aside from appeasing hunger, is sex gratification, and this form of sensual pleasure was enormously heightened by the blending of the Sangiks and the Andites.

There is real danger in the combination of restlessness, curiosity, adventure, and pleasure-abandon characteristic of the post-Andite races. The hunger of the soul cannot be satisfied with physical pleasures; the love of home and children is not augmented by the unwise pursuit of pleasure. Though you exhaust the resources of art, color, sound, rhythm, music, and adornment of person, you cannot hope thereby to elevate the soul or to nourish the spirit. Vanity and fashion cannot minister to home building and child culture; pride and rivalry are powerless to enhance the survival qualities of succeeding generations.

Advancing celestial beings all enjoy rest and the ministry of the reversion directors. All efforts to obtain wholesome diversion and to engage in uplifting play are sound; refreshing sleep, rest, recreation, and all pastimes which prevent the boredom of monotony are worth while. Competitive games, storytelling, and even the taste of good food may serve as forms of self-gratification. (When you use salt to savor food, pause to consider that, for almost a million years, man could obtain salt only by dipping his food in ashes.)

Let man enjoy himself; let the human race find pleasure in a thousand and one ways; let evolutionary mankind explore all forms of legitimate self-gratification, the fruits of the long upward biologic struggle. Man has well earned some of his present-day joys and pleasures. But look you well to the goal of destiny! Pleasures are indeed suicidal if they succeed in destroying property, which has become the institution of self-maintenance; and self-gratifications have indeed cost a fatal price if they bring about the collapse of marriage, the decadence of family life, and the

se ikad svila nad domom, tom evolucijskom društvenom institucijom obiteljskog života.

Ljubičasta rasa je čovječanstvu dala novo i tek nepotpuno ostvareno svojstvo--instinkt za igru i smisao za humor. Premda su ove osobine bile djelomično prisutne u Sangiških i Anditskih naroda, Adamitska loza je uzvisla ovu primitivnu sklonost u stvarnu moć užitka, novi i viši oblik samozadovoljenja. Pored hrane koja utažava glad, seksualni užitak predstavlja osnovni oblik zadovoljstva koji je značajno osnažen miješanjem Sangiških rasa s Anditima.

Velika opasnost prijeti od kombinacije nespokojstva, radoznalosti, pustolovnog duha i nekontroliranog odavanja užitku--osobina poslijeanditskih rasa. Fizička zadovoljstva ne mogu utažiti glad duše; ljubav prema domu i djeci ne proizlazi iz nerazborite težnje za užitkom. Čak i ako pokušate postići sva blaga umjetnosti, boje, zvuka, ritma, glazbe i osobnog dotjerivanja, ne možete se nadati da ćete uzvisiti dušu ili okrijepiti duh. Ispraznost i moda ne mogu zamijeniti izgradnju doma i podizanje djece; ponos i rivalstvo ne daju narednim generacijama osobine koje osiguravaju nastavak života.

Sva uspinjuća nebeska bića uživaju u odmoru, kao i službi voditelja rasonode. Čovjek svakako treba nastojati da postigne blagotvornu rasonodu i bezbrižnu igru; on treba poštovati vrijednost okrepjujućeg sna, odmora, rekreacije i svih oblika rasonode koji mogu odagnati dosadu i jednoličnost. Natjecateljske igre, pripovijedanje, pa čak i kulinarska umjetnost, služe kao oblici samozadovoljenja. (Kad solite hranu, sjetite se da je gotovo milijun godina čovjek mogao posoliti hranu jedino tako što bi je umočio u pepeo.)

Neka čovjek uživa; neka ljudska rasa nađe užitak u tisuću i jednoj stvari; neka evoluirajuće čovječanstvo istraži sve prihvatljive oblike samozadovoljenja; oni su plodovi dugog i teškog biološkog uspona. Čovjek je teškom mukom zaradio mnoge suvremene užitke i radosti. Ali ne gubite iz vida cilj sudbine! Užici su katastrofalni ako unište imovinu, koja je postala institucijom samoodržanja; i samougoda bi zbilja bila stravično skupa kad bi doprinijela uništenju braka, uniženju kvalitete obiteljskog života i uništenju doma--čovjekovog najvišeg

destruction of the home -- man's supreme evolutionary acquirement and civilization's only hope of survival.

[Presented by the Chief of Seraphim stationed on Urantia.]

evolucijskog postignuća i jedine institucije koja osigurava opstanak civilizacije.

[Iznio Starješina Serafina koji boravi na Urantiji.]