

Sergei Morozov

sex

rank

MODERN
MAN'S
ANCIENT
PROGRAMS

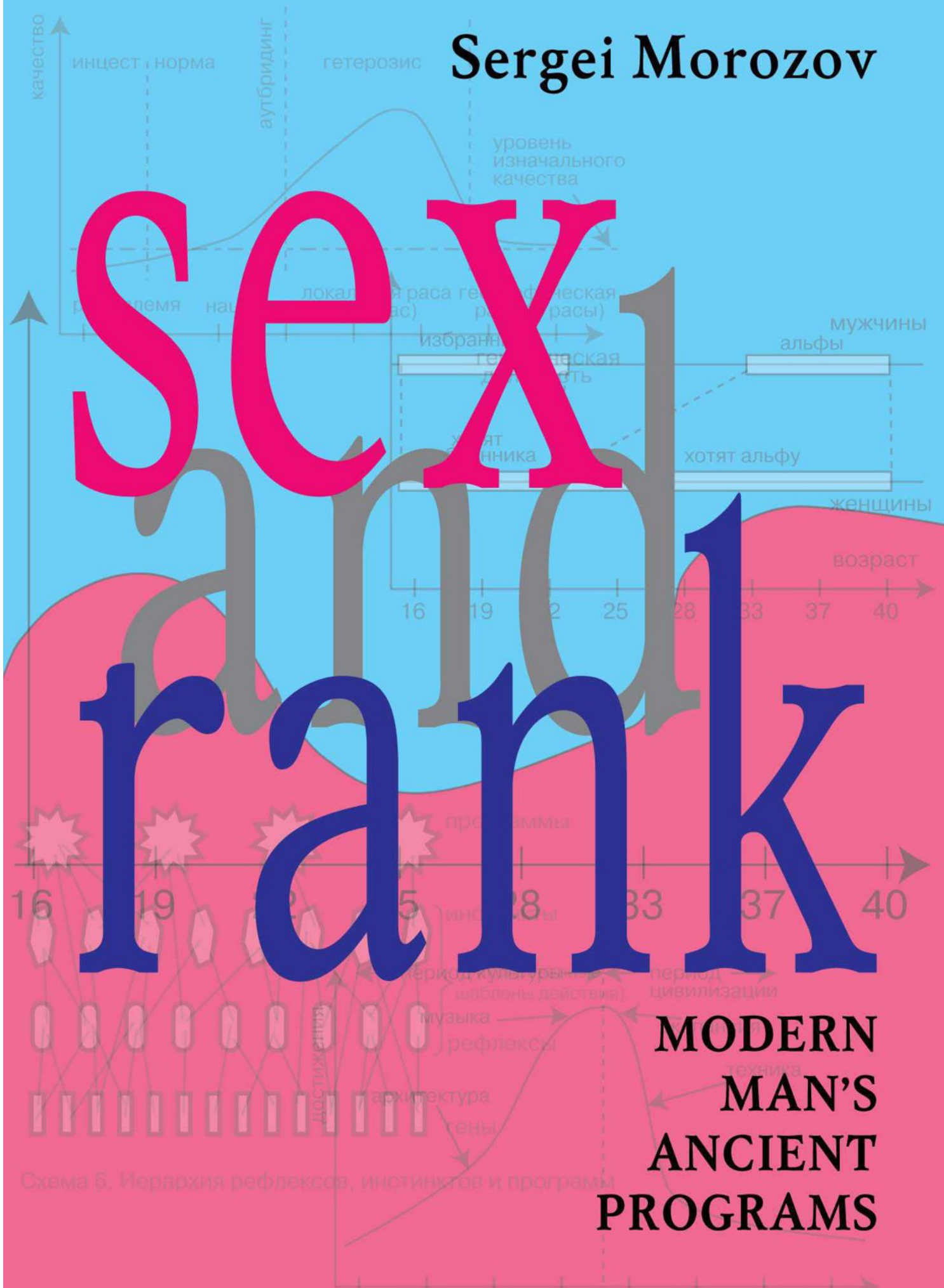


Схема 6. Иерархия рефлексов, инстинктов и программ

Sergei Morozov

SEX AND RANK:
MODERN MAN'S ANCIENT PROGRAMS

2012

Translated by David Gillespie

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cover

Sergei Morozov is an eminent Russian socio-biologist and the author of four books. He has written nonfiction articles and materials on evolutionary psychology, social philosophy, sociology and the philosophy of history. Sergei Morozov's work examines various aspects of modern society, but his innovative approach lies in the emphasis he puts on the biological foundations of society, its biological base and the state of its biological parameters. In accordance with the socio-biological idea, changes in social life instigate changes in the biological base of society, and vice versa. Thus social change one way or another, through a plethora of intermediate links, impacts on the biological parameters of people. By enumerating such functions one can discover the past, investigate the present and speculate on the future. Sergei Morozov's research has a practical application, it is topical and concerns the life of each individual.

English blog <http://sexandrank.blogspot.com/>

Russian blog <http://ms1970.livejournal.com>

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cover

The book *Sex and Rank* thoroughly corresponds to its title, as it is about sex and how sexual relations are predetermined by programs of rank which have come down to modern man from his distant ancestors.

Sex and Rank relates how partners are chosen, how different types of partner interact, how with age preferences shift in the choice of partner and relationships. *Sex and Rank* proposes a radically different approach to the relationships between the sexes in modern society based on the ancient programs that emerged in the process of evolution and the struggle of

groups for resources. *Sex and Rank* in the third instance relates where this behavior came from, in the second describes how these types of behavior works and firstly how they are to be utilized in the modern world.

The book describes in plain language the most complex aspects of the nature of human relationships. It will be of interest and comprehensible to anyone wishing to make sense of the relationships between men and women, from teenagers to specialists.

The book does not consider such questions as ‘why are two sexes necessary?’ or ‘why did we lose our body hair?’ *Sex and Rank* is a practical book. It can be used as a self-help manual (as ‘DIY’) in which you can always find yourself and those around you, and which can be used as an effective way of constructing your own life.

* * *

cover

Translated by David Gillespie

David Gillespie teaches Russian language and literature at the University of Bath, where he specializes in postgraduate translation and interpreting. He has written several books and more than 50 articles on modern Russian literature and film, and published books on Russian language learning. He is currently writing a novel about post-Soviet Russia.

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Sex and Rank is a scientifically informed attempt to understand the nature of male-female relations in today's world. It is written in a lively and accessible style, with fulsome references to the available literature, and offers an original, innovative and provocative view of 'what makes us tick', and the 'why', the 'why not' and the 'how' of dealings between men and women.

David Gillespie

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Sex and rank

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1. Terms of Reference

Man, woman, love.

Male-female relations.

People have been observing these relations longer than they have been writing their own history, and these relations have always seemed complicated. All the time we hear that a woman is unknowable, she is irrational, she is unpredictable, and love is a mystery.

But what is interesting is that there is indeed a plethora of complicated things in the world, for instance, space stations, microwave ovens and micro-processors that contain millions of transistors,.

How does this work?

Should they wish to, people can arm themselves with books and find out how these complicated things work. Things are knowable, and people have the ability to get to grips with the most complex things.

But love has been the subject of writers' attention for thousands of years and remains something of an enigma, something unknowable. Male-female relations can sometimes be understood, but in general they remain enigmatic.

This has its own logic, of course, because it should be possible to understand male-female relations, they should be subject to certain rules. They have been created by evolution and so they should not be complicated. All the more so as these relations have been familiar territory for a long, long time now.

Finding a solution should not be complicated, and because it still has not been found then we can assume that the problem has been tackled using the wrong information, the wrong methods, or the wrong people.

Whole volumes have been written about love, but our understanding of it remains rooted in ignorance. Just as it always has been, it remains incomprehensible, woman is unknowable, women's motives are enigmatic, and love is a mystery.

Love: how does it work? The solution should not be complicated, but it seems so. It is possible that people have always tried to gauge love through love, relations through relations and feelings through feelings. Such methodology is at its core incorrect. Love, relationships, feelings seem to be self-sufficient concepts and phenomena. So why can we not assume that they exist to solve some higher cause?

The title *Sex and Rank* thoroughly corresponds to the book's content. It is about sex and how sexual relations are predetermined by a ranking system that can be traced in humans back to the higher apes and which controls all aspects of human behaviour. It is about how this system

works in modern communities. Of course, it is also about love. The book sticks to the essentials.

This is not a popularisation but a fundamentally new work of research made purely on the basis of biology, essentially from scratch. The book has been written with the aim of introducing clarity into male-female relations. The challenge has been to condense these relations into a logically adjusted and consistent system which could be used both for analysis and foresight. This system should work on every level, from the individual couple to whole populations, and from the moment when man appeared as a species to the present day. Work on such a large scale will at the same time be sufficient confirmation that the proposed concept is accurate.

Another obligatory challenge the author has set himself is to create a book that is practical, in which each person may discover himself and his own personal behaviour, and may use the skills he has learned to achieve his own personal success. And if success is not achieved, then at least he hasn't wasted time going down blind alleys. It is often the case that a woman studies something along the lines of 'How to keep her man' when in actual fact keeping him is either impossible or simply harmful for that particular woman.

The question often arises: what is correct in male-female relations, and what is not? This book not only answers those questions, but makes concrete proposals for whom this is correct and for whom not. Because what is correct for one person is not correct for another. And what is correct for one age group is not correct for another. And what is correct with one partner is not correct with another.

Male-female relations is a topic that has been discussed for quite some time, and there exists a huge amount of information on it, a jigsaw puzzle containing a plethora of phenomena. Once it has been assembled all the pieces should form a single picture, but incorrect behaviour would not fit this picture. In the broader picture, the problem is with the pieces that are superfluous, not the ones that are missing.

There are many books about sex, but their authors are more interested in the problems of sex. Sexologists and 'sexperts' write basically books which are similar to each other, but their view of the world and in particular of sex is specific and seen through the prism of pathologies and deviations. This book proposes a view of relationships, including sexual relationships, from the point of view of biology, and to be more exact, from the point of view of the biology of healthy beings.

Medical evidence tells us that modern society is not healthy. Its health is deteriorating despite medical advances. This is essentially physical health. But since the brain is our most complex organ we can confidently assume that when a person is unhealthy it is the brain that is first and foremost damaged. If the brain is damaged then there is the distinct possibility that our instinct and everything that this contains is also damaged.

Then another question arises, a healthy one in a sick society: how can we define 'correct' relations in a society where 90% of people behave 'incorrectly'? We can, for instance, see for ourselves that people act in wrongful ways and they suffer because of this, and draw out

what is correct from what is not. Sometimes, when there are known to be only two possible answers, this concept can also be used, but only as an additional one.

Psychotherapists, psychologists, psychoanalysts and the 'sexperts' who cosy up to them do not know what is 'healthy' and what is the norm. And what is a 'healthy' norm? For them 'healthy' means 'not sick', but what is 'not sick' is for these very 'sexperts'.

The biological norm is replaced by the social norm. What society considers to be correct is also considered to be a biologically correct norm. But it would be right initially to analyse to what extent society itself conforms to the norm. We should add that in the course of time the 'social norm' has included paedophilia, homosexual paedophilia, incestuous marriages, female circumcision, marriage by contract, sacrifice of the first-born, ritual cannibalism. Each society considers its 'norms' to be true and final, and regards itself as embodying the highest form of social development.

And it transpires that for society norms do not exist. In other words, for people there can be no such thing as a correct norm. Of course there should be correct norms. But only because of various social relations they cannot be deduced.

The technology of searching for healthy male-female relations can be outlined as follows. To begin with, we have to define what are 'healthy people'. For this we have to construct a system of coordinates in which the idea of 'health' would signify something specific and which can be measured. Then we can infer the concepts of healthy men and women and see how they relate to one another.

During our search we will use the terminology of Irenaus Eibl-Eibesfeldt's *Human Ethology* and Edward O. Wilson's *Sociobiology: The New Synthesis*, fundamental works to which the terms we will use are indebted.

Ethology studies behaviour and its causes. Sociobiology examines the links between biological givens and social behaviour and the other way round. Evolutionary psychology is a derived discipline on which there are as yet no fundamental studies, it tries to explain the causes of various sorts of behaviour and is situated somewhere between ethology and sociobiology. All the science which is used without any evidence is traditional, conservative, officially academic and in its turn is based on modern Darwinism, otherwise known as the synthetic theory of evolution. But as we will show, conservative methods do not at all contradict revolutionary conclusions.

This work was conceived as a fundamental piece of research containing an exhaustive conceptual framework and consequently a minimum of secondary references, and these are used solely to illustrate the text as examples from the lives of animals and humans. In this regard we will use Jane Goodall's *In the Shadow of Man and Through a Window*, Frans de Waal's *Chimpanzee Politics: Power and Sex Among Apes*, and Christophe Boesch's *The Real Chimpanzee: Sex Strategies in the Forest*.

But even in these erstwhile classic studies there are some unexpected revelations. For

instance, Jane Goodall observed a troop in which female apes would act in contravention of ‘correct’ behaviour and abduct and eat the young of other females. Frans de Waal observed behaviour in a zoo that was not thought possible in the wild, namely where the alpha males were sometimes killed by younger challengers. In a restricted space, be it a prison or a zoo, both chimpanzees and humans become similarly much more aggressive. These studies will only be used as sources of factual field data. The observations of their authors will be taken into account, but not their conclusions.

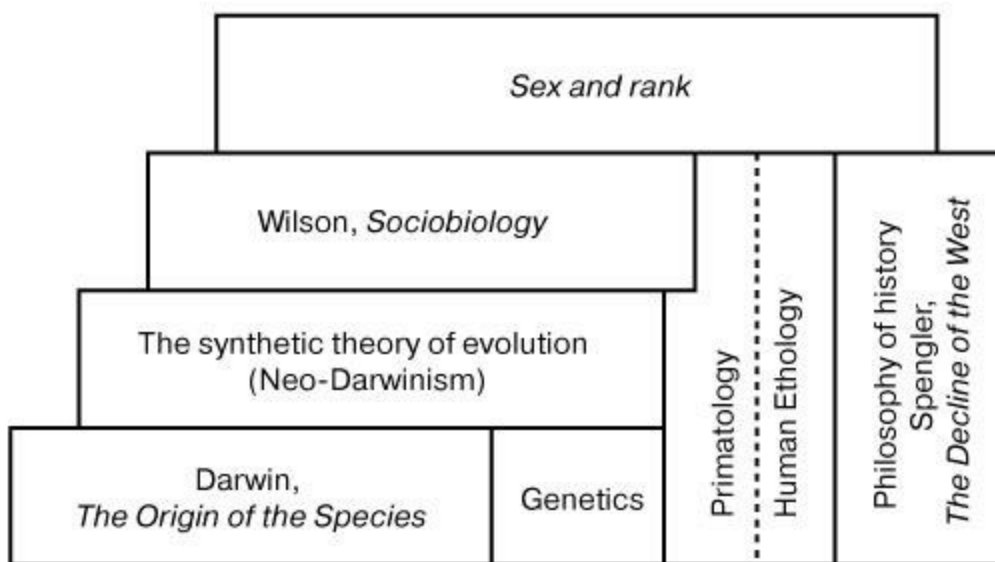


Diagram 1: The basis of the book *Sex and rank*

Primates live in various places, in the jungle, in the savannah, in cities, in prisons, in zoos. The basis of this book is the author’s field observations of humans in civilization. Yes, it is possible to study primatology by studying chimpanzees in the depths of Africa, and to study humans in books, or to observe people and study chimpanzees in books. This book is not about chimps. It is about humans. Chimpanzees will help us negotiate those questions for which there are no clear answers.

This study does not use survey data, because in an area such as sexual relations people may not give true replies, or may even become conceptually confused. This is the case, for instance, with the concept of ‘the orgasm’, which different people interpret in different ways. A further problem lies in the fact that the majority of people in modern civilization are not healthy, and therefore one cannot trust the majority when searching for the correct human biological variant. The unhealthy mean is not the healthy mean.

This study will use the full range of resources possible. For instance, we know that animals inhabiting similar environments acquire similar forms. Thus, a shark, an ichthyosaurus and a dolphin share similar external features, and it is possible that they also share common behavioural features. Man belongs to the top predators, standing at the top of the food chain.

Therefore man's behaviour should share some behavioural features of other predators. The higher the predator is in the hierarchy, the harsher is the interspecies competition. Lions, chimpanzees and bears are top predators, and their interspecies competition is the harshest of all.

When some people read this book they may say 'That's not the case' about something concrete. A woman may say 'he writes here that women don't watch porn, but I like watching porn!' All of these 'that's not the case' statements should be written down because by the end of the book there will be your individual list of nonstandard behaviour. This list can be amended or consciously added to, because what cannot be corrected should be used.

This book describes biological norms which are implemented through biological programming. These norms and programming are disrupted in almost all civilized people, although there are individuals whose norms are still in order. In the majority of people the majority of norms persist.

This book contains forecasts and analyses. A young woman may say 'I want a Gangbang-10! Group sex-20! Bukkake-30!' Fine, but there is then a 99% probability that she will have no subsequent response to men. On the other hand, the programming of most women in civilization is such that half of them will have no response to men regardless of whether there are twenty men or not. The choice is ours.

In order to make a choice we have to understand ourselves, our likes and dislikes, our programs.

2. The World of Conflicting Groups

Most attempts to consider male-female relations have been made without accounting for the factors that have formed modern humanity. The most important factor that has usually been ignored is the existence in the world of conflicting groups. As groups we mean clan, tribe, nation. Man is a top predator, and the higher the place in the hierarchy of predators, the harsher is the interspecies competition between them. Competition takes place within the clan for the female, and between families for territory, and the females within the clan make the males fight for their choice of female. The literature today does not for some reason pay full attention to these clear facts of competition for resources. After all, those of us alive today are the heirs of the victors.

What we understand as a family is quite precise. It can be monogamous or polygamous. What comprises a tribe is also not open to doubt. But between the family and the tribe there is another structure. In human communities that structure is called the clan. The clan itself has no precise definition. For instance, the Random House Dictionary provides the following definitions:

- 1. a group of families or households, as among the Scottish Highlanders, the heads of which claim descent from a common ancestor: the Mackenzie clan;*
- 2. a group of people of common descent; family;*
- 3. a group of people, as a clique, set, society, or party, especially as united by some common trait, characteristic, or interest;*
- 4. Anthropology (a) the principal social unit of tribal organization, in which descent is reckoned exclusively in either the paternal or the maternal line; (b) a group of people regarded as being descended from a common ancestor.*

Definition 3 is not apt as it blurs the meaning of the term and moves over into metaphorical territory. So, to summarize:

the 'clan' is a robust union of kinfolk;

women do not marry into their own clan but into another;

the clan is more than a family and less than a tribe;

a clan consists of several families that often have the same surname;

primordially the clan has inhabited one piece of territory and controls it.

Thus, a clan is a community of several families where the men are tied by kin and often have the same surname, whereas the women come into the clan from other clans. We will see below that such clans existed even before the appearance of man. It is commonly accepted that clans exist only among humans, but what if they existed before man appeared on the earth? Besides, if orcs can live in clans, why not chimpanzees?

The family or clan is a primordial unit. Mammals live in clans. And these clans are

constantly waging war over territory. This is part of the behaviour of man's closest relative, the chimpanzee. In contrast to other mammals, man and the chimpanzee belong to patriarchal clans. The female passes from clan to clan, but the male remains on his primordial clan territory. Chimpanzee clans wage permanent war with each other over territory. When the enemy's clan is destroyed, the victor's clan occupies its territory and as a rule splits into two. Then history begins anew.

Another approach. When the partner has freedom of choice, in other words, when one's offspring is of the best possible quality as a result of the free redistribution of genetic material, half of that offspring is born with quality higher than that of their parents and half with quality lower. In addition, the number of 'malignant' mutations vastly outnumbers the number of 'benign' mutations.

The consequence is that for procreation both in quantitative and qualitative terms parents must produce at least four offspring. This is also the Palaeolithic norm, according to archaeological findings. A population must grow twofold with each generation, entailing a subsequent shortage of resources. The only way of securing these resources is to take them from your neighbours. As a result the permanent war for resources becomes one of necessity.

Man's forebears fought as clans, like the chimpanzees. The people began to fight as tribes, then as tribal unions. Then nations appeared. Most recent wars have seen the conflicts of national unions. There is no larger unit than a union of nations.

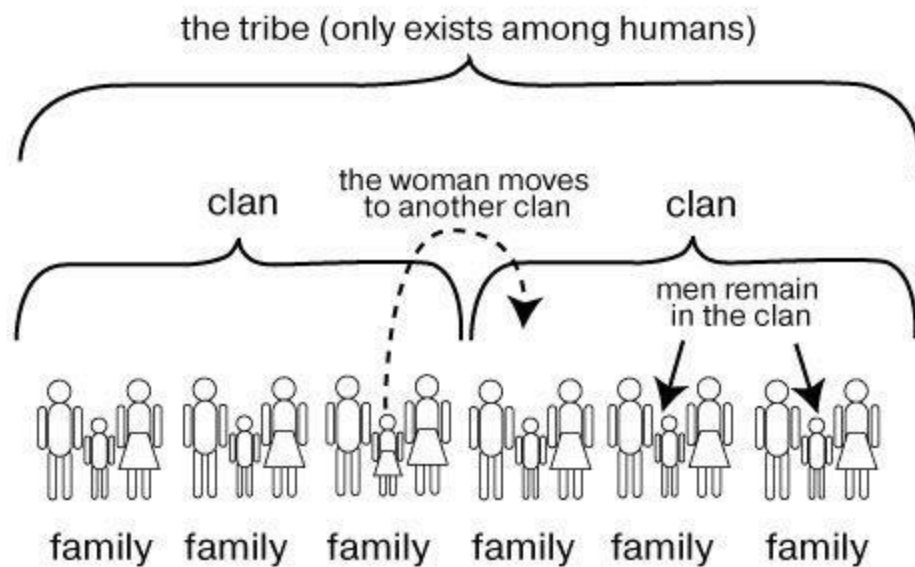


Diagram 2. Family, clan, tribe

We should note that clan, tribe and nation are biological units because it is within these units that basic cross-breeding takes place. Otherwise these units can be called populations. Tribal unions and national unions are not biological units.

If there exists a world of conflicting groups, then who must fight with whom? Theoretically, everyone with everyone else. Until the system of universal division of labour was created people fought with their territorial neighbours. Chimpanzees are no different, because as a rule neighbouring populations occupied similar habitats. Populations who occupy similar habitats are enemies.

Lions hunt antelope, but lions are not enemies of the antelope. Habitats are different. But hyenas also hunt antelope. Lions and hyenas share the same habitat. Therefore lions and hyenas are enemies that cannot stand each other, like cats and dogs. Lions kill hyenas whenever they get the opportunity, although lions do not eat hyenas.

The same situation exists for nations. Nations occupy different habitats. The best of these habitats is where hi-tech goods and banking services have been developed. The main enemies here are America and Europe. They may demonstrate unanimity in a whole range of areas, but they are biological enemies because they share one food source. At the level of industrial production the main enemies are India and China. Again similar habitats, but they do not hide their antipathy towards each other. At the level of raw materials provision Russia and Saudi Arabia are enemies, although on the surface there would not seem to be any enmity between them; however, Saudi Arabia hugely contributed to the financial ruin of the USSR, a process that culminated in its collapse.

Methods of waging war change, but their essence remains the same: seizing someone else's resources. And seizing someone else's resources is not possible without suppressing those who used to own those resources. In such transactions as 'Introducing the Euro' and 'Airbus 380 versus Boeing 747' more resources were utilized than in some military operations of World War II.

The most savage wars occur when one nation divides into two, because both new nations occupy habitats very close to one another. Nations very close to one another offer the most potential for strife. Chimpanzees experience a similar situation. Very often after victory over a neighbouring clan the victorious clan splits, and then these two troops that previously belonged to one clan try to destroy each other.

Ideas for transforming the world of conflicting nations into 'the world of NON-conflicting nations' have not been developed. There have been many humanistic proposals, but none of them have stood the test of time. Maybe somebody one day will think of something better.

The world of conflicting groups is the fundamental tool for human selection and improvement. Whatever helps populations win in this struggle is good for those populations. What is good for the populations is biologically correct for the populations.

The modern world, as it always has been, is a world of conflicting groups. Modern man is formed by the world of conflicting groups.

3. Sociobiology in under 1000 Words

Without tools it is difficult to work. If you don't have the right screwdriver, a screw can take a long, long time to secure tightly and correctly, with curses and no little blood. Our basic tool here is terminology.

Wilson's book *Sociobiology* is 700 large-format pages long. Irenaus Eibl-Eibesfeldt's *Ethology* is 900 normal-sized pages long, with a small typeface. Darwin is shorter, but the language is more difficult.

They contain much that is superfluous to our needs. True, there are many interesting facts and all conclusions are backed up by solid evidence. But for an understanding of modern man's programs this evidence is not needed. To understand the issue we don't need to know hundreds of cases of interaction, reflexes and terms that these books use. We don't need to know, for instance, that modern Darwinism goes by the name of 'The Synthetic Theory of Evolution'. Especially as this is too long.

All the theoretical achievements of world science that we need to resolve the tasks we have set ourselves are recounted below.

Darwinism

The individuals and groups that survive are those that are fittest to do so. But sometimes environments change. The others become 'fitter' to survive. Organisms are variable, and their parameters differ slightly. A change in external conditions can lead to some variants dying out and others surviving. This is known as 'survival of the fittest' (but not the best or strongest), or natural selection. It is important to note that one should adapt to a situation before that situation occurs. Those that are not fit simply become die out.

If selection occurs solely as a result of natural factors it is called 'natural'. There is a character in *Alice Through the Looking Glass* called the Red Queen. Her name has become popular in biology because of the following quotation: 'Now here, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!' The Red Queen's hypothesis posits that an evolutionary system needs constant development only in order to maintain its conformity (adaptability) with regard to other evolving systems. In other words, in order to stand still and keep one's place, one has to run.

Let us highlight the word 'beforehand'. Evolutionary adaptation must be developed beforehand. If one species (or one nation) has developed notional 'claws', then other species (or nations) should also have similar 'claws' or 'protective armour'. But this must all be developed beforehand because when the nation with 'claws' comes to feed it is already too late to develop 'protective armour'. Those that are not fit disappear because they don't have time to adapt.

If selection occurs as a result of human (social) influence it is called 'artificial'. Population is a unit of selection. Cross-breeding occurs in the population. For the population to exist resources are needed.

All living organisms are similar to rabbits in that they increase their population given their health and resources, or given their excess of health and resources. Inertia can be observed in these processes, because for some time after health or resources have been exhausted growth still continues.

The struggle for resources takes place between species and populations of one species. The higher the species stands in the food chain, the stronger is the interspecies struggle. Populations change, merge, break up. The closer the resource habitats of populations are, the harsher the struggle will be between them. The harshest struggle arises when one population breaks up into two different but similar populations that exist in the same resource space. Such a process leads to the disappearance of the 'intermediate species', the first candidates for extinction.

Sociobiology

A quantitative change in the population leads to a qualitative change in standards of behaviour. In simple cases this can be seen in the increase in stress and aggression, and in complex systems (for instance, social insects and mammals) it is the creation of new social structures with different behavioural patterns. The greater the pressure on a population from the outside, the greater is the significance of the hierarchy of the population on the inside.

Human populations, groups and individuals may generate what are as a rule interspecies relations such as predatory and parasitic instincts. Parasitism is the interaction of organisms whereby one organism – the parasite – regularly uses the resources of the other organism and causes harm to that organism. There are two types of parasitism: the first ingratiates itself in places where it is difficult to locate, such as the stomach, or offshore. The second type of parasite is one who assumes the guise of a species or population which is the parasite's victim. This second type of parasite, and the parasites that feed on him, have a common ancestor.

As they exchange partners populations may form meta-populations. A nation may be both a population and a meta-population. A nation in this context is not a country but a biological population, that is, not Great Britain, but Englishmen, Scotsmen, Welsh. But the basic unit of selection is nevertheless the population.

* * *

When analysing any social phenomenon the first task is to identify its biological basis. The basic mechanism for the possibility of variability in mammals is recombinative. This means that in the absolute majority of cases the emergence of attributes is accompanied by the emergence of shortcomings.

If a population is to succeed in its external struggle within the population resources must be redistributed in favour of the best warriors for this external struggle. If the population is to be variable it must support different variants as stock for the unpredictable future. The population is always faced with solving the contradiction between these two points, because resources are always insufficient.

Biological parameters predetermine behaviour. Behaviour influences the biological parameters of the next generation through mistakes made when selecting partners.

The old technologies are perfectly adequate for new discoveries.

4. The Evolutionary Highway

In modern society it is difficult to comprehend what kind of behaviour is good in people and what is bad. What is good for some is bad for others, and any event may be viewed by different people as either good or bad. Therefore the variants 'good-bad' for researching human biology are not applicable, at the level of individual people. But if as a unit of measurement we take the population of a human community, there is a criterion: the success of that population. If a population is successful then we can say what is good or bad for it.

Human populations compete in a struggle for resources, including territorial. If a population is to be successful it needs to have those qualities that would enable it to resolve that task. In the modern world, where there is the division of labour, defining these qualities is difficult because to achieve victory very many qualities are needed. Therefore for the integrity of the experiment it is better to turn to the recent past, when this conflict involved quite a narrow circle of warriors.

These warriors need health, physical strength, intellect and self-control. By intellect here we mean the ability to set and solve tasks in the struggle for external resources, and not the ability to adapt, not the ability to feed off their fellow tribe members.

Success means having warriors who possess the above qualities. Before these warriors engage in battle, before they are trained, before they are developed, they need to be first of all born. Health, physical strength, intellect, self-control are all qualities that are inherited. Such warriors should be born with these parameters, and this provides something of a conundrum for the task of procreation.

If the warriors are to possess such qualities, the population must comply with certain rules on couple formation. If these rules are observed the population has more advantages in terms of the health and intellect of its warriors, if not, then fewer. In this case we can immediately move from the macro-population level to the micro-population and focus on the individual couple: these rules must be observed not only by populations but by individual couples.

In which case the question is more searching: what rules should the population as a whole observe, and its couples in particular, in order to have physically healthy, strong and intellectual descendants? Of course, 'natural' rules. Behaviour which conforms to these rules would be deemed as correct behaviour. Moreover, biologically correct behaviour, because it leads to biological success and increases the population's chances of survival, and the context of this behaviour as set to perform a specific task is very limited.

Behaviour emerged quite accidentally. There were lots of different types of behaviour, but in the process of natural selection all the incorrect types of behaviour were sifted out and only one variant remained, which stabilized and became common across the species. Since the time when human populations dispersed behaviours have changed as they have adapted to territory, but most of them – the correct ones in evolutionary terms – have survived to this day

unchanged.

Intellect, strength, memory, self-control have quantitative gradations. Memory can be good, medium or bad. The same is true for all other positive parameters discussed here. Discrete parameters pertain which may or may not exist, for instance, whether a creature has a head or not. The colour of a person's skin has gradations because this is determined by a multitude of genes.

If rules are broken it does not mean that children are born sick. Generally when they are born they are just not 100% healthy, intelligent and strong; in other words they cannot compete when compared to other groups. And the weaker groups are eventually deprived of resources and to all intents and purposes doomed to extinction. Groups with weakened offspring concede to other groups in this competitive struggle.

In the modern world human communities lose qualities on evolutionary grounds. Literally several generations – strong, cultured peoples – can turn into degenerate masses incapable of further development or self-defence. On the back of such experience we can assume that they acted incorrectly when they broke certain biological rules. We should say straight out that most civilizations of the past met their biological Armageddon in their degeneracy. Modern Western civilization, judging by the quality of its population, has continued this tradition and exists only because of its inertia. The quality of its biological material has essentially been lost. A large part of modern humanity lives now on artificial life-support with the help of chemical compounds.

The evolutionary highway (EH) is the sum of the lines that connect the generations, so that the descendants of our present time have the capacity to continue these lines into the future. The EH simultaneously encompasses physical carriers, the temporary directional vector, and a set of rules. Everyone alive today has arrived in the present on the evolutionary highway.

The EH will recur again here in a number of instances. For example, the growth of the intellect and the increase in memory capacity are also aspects of the evolutionary highway, whereas the growth of physical strength on the evolutionary highway stopped and at some time even became diminished.

Movement on the evolutionary highway involves the elaboration of certain rules and norms. The norms are adhered to by those who have come down the evolutionary highway and emerged in the present. It would be logical to assume, then, that those who continue to follow these norms have a greater chance of making it into the future.

As we will be examining the conflicts of biological programs and social constructs, we need to clarify our definitions so as not to dwell on them every time they are mentioned. Society is a social construct. The socio-biological as predefined by nature will be called the biological. What society brings in to the equation – the fruit of public awareness – will be called the social.

Rules and norms are what behaviour is all about. In the process of human development lots of different kinds of behaviour have emerged, but those that have not equipped man for

survival have disappeared along with their practitioners, and as a result one behavioural pattern has stabilized, the EH pattern. The EH has formed behaviour, and behaviour has formed The EH. Neither has priority.

The evolutionary highway was formed amid the struggle of populations for resources. Norms and rules are observed by the population, including the individual person. The most effective form of fighting for resources today is through the organization of terrain-conditioned nation-populations. In the old days they were tribes, and even before that groups arranged around clans. In order to fight for resources, the population needs quality and variability.

Biological quality includes health, strength, intellect and self-control.

Variability indicates that individuals possess negligible distinguishing features, including strength and intellect. In other words, if a population is to be successful it needs people with differing degrees of strength and intellect. For instance, heavy infantry and cavalry troops need to be physically strong, of course, but with varying physical parameters. And in conducting military operations people with different levels of intellect are needed.

Variability implies that a population needs various individuals who can carry out the tasks they are set, and secondly to show that they could adapt to future changes in their environment, in line with their own parameters beforehand because one never knows when and how an environment will change. They should be people to call on with qualities to call on. But variability should not impact on the two basic parameters – physical health and intellect. The weak and the stupid are baggage inasmuch as in the natural environment they do not survive. The rule of the highway is the struggle for quality. All who have rejected the fight for quality have lost that quality, and their line has died out. Those who have not fought for variability have not gone through the changes of environment, including the social environment, and are sometimes referred to as ‘not getting through the bottleneck of evolution’.

The loss of quality, especially intellect and physical strength, does not usually directly lead to the group’s extinction. Groups fight for resources, and those of inferior quality lose that battle. This means that quality should not only be sufficient for survival, but also for competing in the markets of existential space. And this market is the kind of place where even just a slight fall may lead to defeat, and defeat leads to a further fall. So, a population may consist of relatively healthy and relatively intellectual individuals, but it will still face defeat to a healthier and more intellectual population.

Evolutionary behaviour is correct behaviour. Although in strictly theoretical terms an evolutionary correct form of behaviour may be non-traditional, the likelihood of this is extremely small. Such a phenomenon can be seen over short periods of time and in separate territories. But afterwards, as a rule, retribution arrives in the form of degeneration. The evolutionary highway is of variable width, it can expand, admitting many variations and even deviations, and it can narrow until it becomes the ‘bottleneck of evolution’.

As an object of study the evolutionary highway can be followed in stages: the marmoset, the chimpanzee, the man of the savannah, primitive tribes, modern society. What contributes to

the growth in quality and variability is correct. What does not is wrong. Besides, variability and quality in the population should be balanced out since in some cases one may exclude the other. For instance, resources may be redistributed in favour of variability, but whereas the amount of resources is always limited they may actually be insufficient for the maintenance of quality; and vice versa.

When analysing modern chimpanzees and primitive tribes we should remember that to some extent they are biological outsiders, because the modern world belongs nevertheless to modern man who protects both one and the other. That is, in the behaviour of the chimpanzee and the behaviour of the hunter-gatherers there are fault-lines which have not allowed them to develop to the stage of modern man.

The modern Western world – and that includes Russia – is a collection of territories where the extent of population degeneration is at its highest, and this extent of degeneration can be followed with a sufficient degree of exactness through the incidence of disease. In other words, the fault-lines of the old hunter-gatherers remain inherent in modern man. The destruction of developed societies in the historical past also exemplifies incorrect behaviour. There may be many causes of the degeneration of societies, but in the end there is only one main reason: taking the exit from the evolutionary highway.

Society is always a place of artificial selection. To move along the evolutionary highway a population must approximate the norms of artificial selection as closely as possible to the norms of natural selection as predefined by the evolutionary highway. This is possible only through ensuring maximum flexibility in the free choice of a partner, ‘free’ meaning ‘not tied to social restrictions’.

The degeneration of human groups is an indisputable reality of modern civilization. The degeneration of civilizations develops out of the mistakes individual women make in choosing a partner. The number of individual women committing these mistakes becomes so large that populations fail.

As the quality of the population deteriorates the evolutionary highway has become more like a country footpath, but it nevertheless remains the evolutionary highway. It just becomes harder to locate, but it remains the highway because it is the only correct way for those who wish to find their way into the future. And there is no limit to the number of incorrect pathways. In evolutionary terms there are correct and incorrect pathways, both for the population and its individuals.

People do not yet know all the rules of the evolutionary highway. But even in ignorance of these rules mankind has accrued enormous experience of how to break these rules. And those who break these rules are destined to leave the evolutionary highway, both groups and individuals, and classes and nations. Some may be on the hard shoulder, but most of those who leave the highway have been physically destroyed by their neighbours. There is no guarantee that those biding their time on the hard shoulder can escape similar destruction.

Norms are always attached to something. Laws of the evolutionary highway do

exist. The laws of the EH are hatched from the struggle of groups for resources.

5. Variation, Deviation, Recombination

If a man is healthy he is healthy for a reason. He can be healthy enough to fly into space, or healthy enough to stick stamps on envelopes. With normality the situation is the same, it is there for a reason. It can be attributed to the social norm or to the religious norm, it is not important, but it must be attributed to something. The norm is always the norm of something. Normality is the compliance of the individual to the norm.

A degenerate society as social norm can have just about anything inflicted on it you care to think up. But biological norms cannot be thought up, because biological norms exist independently of societies and of what people think about them. Theoretically it is possible to try and create a biological norm by devising it in one's head, but no-one has yet succeeded in creating a community that is capable of survival.

Simple 'normality' does not exist, just as simply 'normal' people do not exist. 'Normality' and 'normal' people must be defined through what is required of them. For instance, if we ascribe a norm to the evolutionary highway, then there appears the 'norm of the evolutionary highway'. This means that the individual meets the demands of the EH. In modern societies the norms of the EH often conflict with social and religious norms, and these conflicts manifest themselves at the level of individual people and families, and then society itself.

All individuals of the same species are different. There are two degrees of difference: variation and deviation. Variation as a feature of the organism is situated within the bounds of the norm, while deviation is outside this norm.

Variation. All people are individual, which is why they are varied. For instance, women have different breast sizes. The size is the variation. Size does not have any fundamental meaning, women can travel the EH with any size that is adequate to feed a child. We see something similar with height, though it is only 'similar' because excessive height or excessive shortness are no longer a variation but a deviation in that they create a problem for that individual. But for some populations divergences in height may even be positive variations, depending on habitat.

Deviation. This is the divergence in the organism's structure or work that cuts it off from the EH. An individual with a deviation may have offspring if the process of reproduction is supported by a non-biological instrument, for instance, medicine or social support. In modern societies the process of accumulating deviants proceeds according to parameters and is instant, and through them the accumulation of a genetic burden and genetic problems.

Where the boundary lies between variation and deviation no-one knows. Some divergences through changes in conditions may be positive for the population. With some changes in environmental conditions deviations may become variations, and vice versa. A monkey born without a tail was undoubtedly a deviation. Then tailless monkeys became a variation, then a norm. But the lack of a boundary between variation and deviation does not contradict clear instances of deviations and variations.

All behaviour is divided into biological – that is, programmed by nature – and social – that is, acquired in the process of life. Behaviour programmed by nature is divided into variational and deviational, that is, programmed incorrectly, with a genetic abnormality.

In troops of chimpanzees social relations are predetermined by biological relations, and as a result deviants – and in chimpanzee populations lots of these are born – are removed from the process of procreation. In modern society biological relations are predetermined by social relations. Social relations very possibly may become anti-biological in that they may contradict the biological programs and consequently work against maintaining the vital capacity of the human group.

The diversity of norms can be seen in the example of homosexuality: it is a social norm for modern Europe, but for the EH it is not a norm. The biological norm of breast size has undergone change through time and now any size is an EH norm. In other words, large breast size is just as much a variation as is a small breast size. Previously, only small breast size was the EH norm because large breast size in the savannah was heavy and created a problem for the woman. For chimpanzees small breast size is sufficient. The breast of a female in a hunter-gatherer tribe is smaller than that of a female who lives in civilization. In other words, a large breast size for these tribes is still a deviation. So, the pattern is as follows. Women with large breasts are less successful with men, their men are of a lower quality, their offspring is of a lower quality and fewer in number, and as a result this attribute is not inherited. Another example: when a lion runs after a group of females, the female whose breast is larger will because of the extra weight be slower than the others, and that will be enough for her to be eaten. It is not necessary to run faster than the lion. You just have to run from the lion faster than the others.

Bias towards intellect or strength is also variation. Progress from the ape to the human shows that selection took place primarily according to intellect. The variation ‘higher intellect’ has constantly and many times become the norm. Physical strength had to be sacrificed on that altar, and observations of chimpanzees confirms this: the alpha and beta males, those at the top of the hierarchy, are not the strongest, but the cleverest chimpanzees, though they also have to display considerable physical strength. Individual chimpanzees with heightened physical attributes are not usually intellectual. The same is true of humans.

A man can try his hand at track and field athletics, or weight-lifting, whatever is his choice. A man with average parameters will achieve success neither in athletics nor weight-lifting. A similar situation arises with intellect and strength. Ideally, a man should have both, but if he has a wonderful intellect, he will not have optimum physical strength. This can be explained by the fact that one gene can carry out one of two functions, for instance, changing eye colour from green to hazel. But an eye cannot be of two colours. Evolution dictates that some qualities are gained while others are lost. Thus, man lost his tail, even though it is a very useful thing to have in everyday life. Consequently, man became weaker than the chimpanzee.

Attributes disappear as a result of recombination, not because these attributes are superfluous or particularly energy-sapping, but because their genetic material and support

mechanisms spread to other attributes. Man has to have some useful qualities made from such a useful thing as a tail.

An anthill houses various types of ants which fulfil various functions, such as the queen, soldier ants, worker ants and even different types of worker ant. People are recombinants just like ants. Various types of people in a group complement each other and through their interaction make the group effective. Some variations may exclude others, and this is called recombination.

Variations may be cultivated. The length of a dog's leg is a variation. Dachshunds were bred from short-legged dogs, while hunting dogs descended from dogs with long legs. All of them are variations of dogs. But in nature neither Dachshunds nor hunting dogs will survive. For nature legs that are either too short or too long are deviations. As we will see below, any society cultivates various human variations, and the majority of these variations can survive only in civilization.

Quality and variability are inter-connected and usually exclude each other. A new rifle has been developed with pinpoint accuracy. Here the range of its accuracy is its variability, and as most of its bullets hit the target the quality of the firing (and the rifle) is high, and its variability is low. The rifle is the norm.

With use, grooves appear inside the barrel. The rifle starts to show signs of wear and tear, and its accuracy declines. Now the rifle may be able to hit the target, but only occasionally the bulls-eye. Being able to hit the target is the rifle's norm, so it remains within that norm. But because its bullets are now hitting the edges of the target, the quality of its accuracy is reduced. The range of its accuracy has increased, and this is its variability. Its firing quality declines, and its variability grows. This correlation of quality and variability works for a machine-gun, but not a rifle.

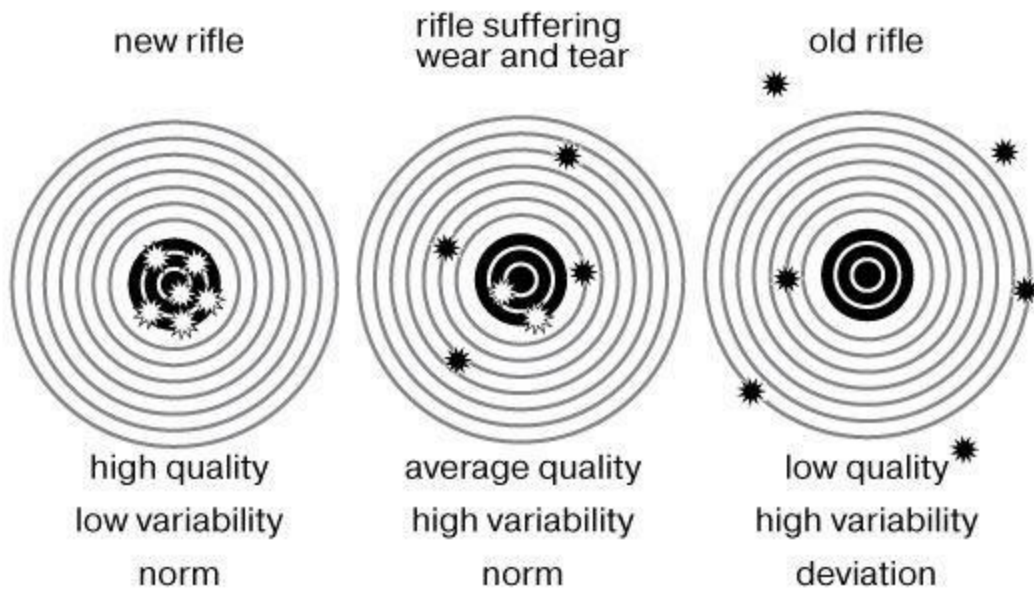


Diagram 5-1. Quality, variation, deviation

The rifle suffers further wear and tear. Its accuracy decreases further and not all bullets hit the target. When bullets do not hit the target this is the norm, and the firing quality has become low. Quality does not conform to the norm. This is no longer variation within the extent of the norm, this is deviation.

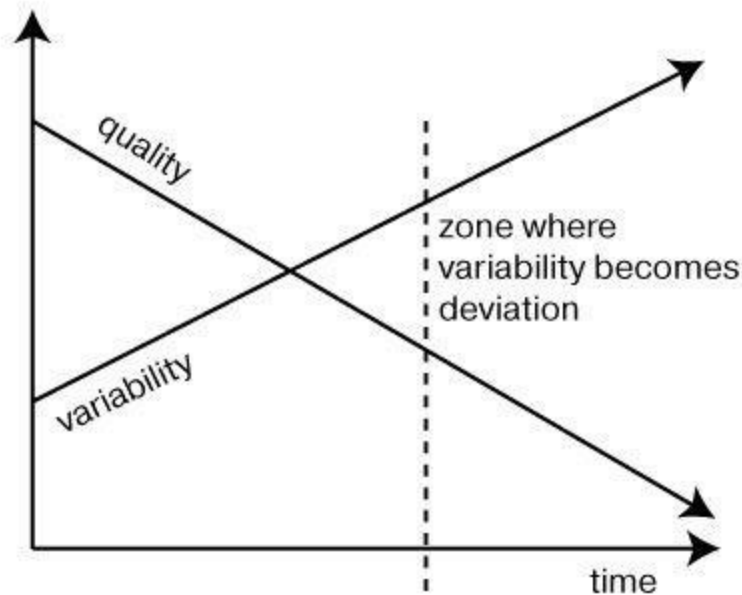


Diagram 5-2. Quality, variability and time

The same is true of people. When the norms of procreation are broken, quality declines,

variability increases, and then as quality continues to decline the rate of deviation increases until it is finally triumphant. Different, variable people raise the efficiency of the community if, of course, their abilities are used. Deviational abilities may be very high, but they cannot be used because their owners are of low quality and usually lack the ability to persevere sufficiently for the realization of potential. With the passage of time such people become the majority, and the community ceases to exist.

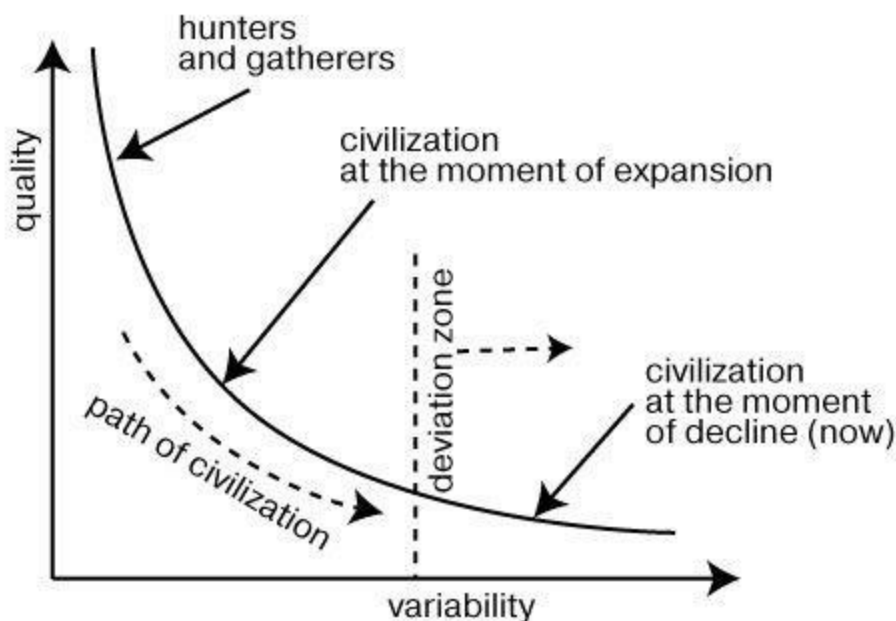


Diagram 5-3. Quality and variability

There is a general rule of system analysis – as quality improves, variability declines. As quality declines, variability improves.

6. Instincts, Programming, Behaviour

Maslow declared that man has no instincts. He concluded roughly in the following terms that if the instinctive desire can be suppressed then it is not instinct. However, what has been suppressed, if instinct does not exist?

Of course man has instincts, just as he has reflexes. The sexual desire is a sexual instinct, a simple instinct. But there exist such complex instincts that they almost defy categorization as instincts; for instance, the instinct to improve one's ranking in the group, especially as one instinct may actually conceal another as a sub-program. Therefore complex instincts are better called programs.

Reflexes, instincts and programs are all predetermined on the genetic level and are specified as genes. (In some concepts complex reflexes and instincts are called 'fixed patterns of action'.

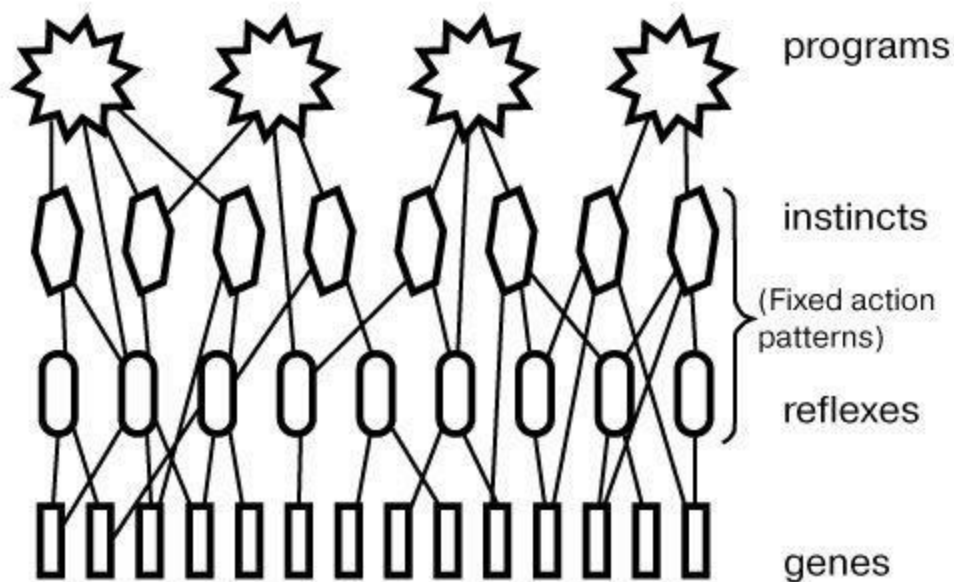


Diagram 6. The hierarchy of reflexes, instincts and programs

So for instance, the instinct to reproduce does not exist. Therefore, when a female chimpanzee gives birth to its child it is often amazed.

Previously it was said that rules and norms are desired behaviour. Programs are sets of interconnected instincts. Real behaviour occurs as a result of the interaction of programs with the external environment, including members of one's own or other groups.

Programs require 'ideal' behaviour to be fulfilled. Self-control and intellect change or correct 'ideal' behaviour. A program plus the concrete situation are equally the 'real behaviour'. We can make a chain as follows: rules and norms must conform to behaviour that is

predetermined by instincts. Then the exact conformity of the work of all elements will create an environment that is favourable in the utmost for the population to conform to the EH.

Environment predetermines the rules of selection. The rules of selection predetermine instincts through being constantly developed. Instincts predetermine programs. Programs predetermine behaviour. Behaviour predetermines the social environment.

You can build many such chains and they will all be correct. On the EH there are also lots of them, and they in turn form the highway through a feedback system. They connect the EH in a single whole, with no beginnings or ends: chickens and eggs, even though in the beginning was the environment and the egg... but that is a digression.

Relations, including male-female relations, are also an element of the environment. The environment once formed relations in its own image, and relations are predestined to work in a concrete environment.

As a term programs may seem superfluous, but the instinct to dominate is something more than an instinct. The instinct is a traditionally simple one, but it is composed of several instincts and as it works it is subject to several instincts and complies with a host of conditions. Therefore, when considering social relations the term 'programs' is preferable as we do not have to interrogate numerous instincts, many of which we do not know. A program is a collection of instincts and reflexes, though this means that within a program a reflex or component instinct may break down. Incidentally, some instincts which are relatively complex also have gradations, basically gradations of manifestation – they can be strong or weak in different people (men).

Programs are designed to continue life, in particular to help the group survive in a world of competing groups. Their action is tied to the environment. Programs may work relatively correctly but they will not produce the correct result if they are performed in a different environment. In this sense human programs are very similar to computer programs which experience problems with different operating systems (their environment). Sometimes they work but with glitches, sometimes they crash.

Programs may switch on with age, programs may be started up by other programs depending on their performance or non-performance, programs may be started with a visual image registered again on the programming level or with the sensation of a physical condition. Human behaviour, consequently, and human programs correlate with the hormonal background. When human organs grow the hormonal background changes. These changes are what most likely kick-start the work of the basic programs, for instance, the struggle to dominate or the move to another clan.

Programs cannot be managed. A man cannot force himself to love someone. The subconscious cannot be managed. The subconscious – and programs are located in the subconscious – can only be suppressed, it cannot otherwise be controlled.

Hormonal treatments can help correct the work of programs. Delays in the development

of organs may lead to delays in the start of programs, and if organs malfunction then programs may also malfunction. If organs develop in the wrong way, or they develop too slowly or too quickly, the work of the programs responsible for their behaviour is altered. Behaviour is in some way an indicator of the development of internal organs and consequently an indicator of good health or infirmity.

The struggle for dominance is a program. It is a complex program made up of the work of many sub-programs, some of which can be found at the level of the simplest instincts. It has been proven that there is a program that determines the symmetry of the face and the body. This symmetry finds its expression in human perception, for the more symmetrical something is, the more beautiful it is.

Programs are complex. Just like computer programs, behavioural programs can develop glitches. Sub-programs may cause breakdowns, for instance the recognition sub-program may provide false information to a basic program that is working correctly, and this basic program will work correctly with the incorrect information. The program for determining symmetry may suffer two glitches: the first is when symmetry is not determined or incorrectly determined, and the second when the symmetry is not found to be aesthetically pleasing.

Programs can be deceived and started up in this way. For instance, reading a pornographic magazine can lead to sexual arousal, even though the brain knows that the pornographic magazine is just paper and printers' ink and no more. But the deceived identification program starts the arousal program in earnest.

Man does not have any one program that makes him original. He is made original to a noticeable degree by the work or its lack of many programs. Programs are discrete but may be interconnected. There are very many programs and their functions are various, including correcting errors of other programs, for instance when choosing a partner.

Adherence to the program is comfortable and natural for a person's predisposition. When he does something that corresponds to the program, as a rule he feels good doing it. On the other hand, when his actions contradict the innate program, that person does not feel good doing it. Sometimes a person cannot do something that society requires of him. In such cases it is said that a person has a complex about it. The concepts 'good' and 'not good' are predetermined by programs. Different people have different programs, some are correct in evolutionary terms, others not. And if society requires a person to carry out some action not specified by the program, then the program begins to object to that action. Sometimes adherence to it demands that elements of sociality are surmounted, for instance, elements of social upbringing. This affects people whose behaviour is correct as well as those whose behaviour is incorrect. Below complexes will be examined in detail, and they are divided into those that are innately conditioned or acquired, as discussed above.

Instruction manuals such as 'How to seduce a woman' or 'How to keep your man' are wrong in that they take all people to be generally the same. But, of course, the majority of people are not only different, but they are different at different ages, and can even become diametrically

opposite from what they used to be. This difference is the result of the work of various programs. It very often transpires that a program requires a woman to get rid of her man, but the woman studies the book 'How to keep your man'.

Furthermore, most books on sexual relations are wrong because they do not contain a critical approach to human communities. Incidentally, this is also a fault of the works of Freud and other eminent psychoanalysts. Any community is either healthy or degenerate, and in order to distinguish them we have to adopt a critical approach to them. Such an approach is missing, and therefore situations that are characteristic of ill communities serve as systemic examples for communities in general that are healthy by default.

If a person wants to realise which programs are correct for him personally he needs to determine which of his programs work and which do not. Then he can either mimic the non-working programs or choose a type of behaviour in which the non-working programs are switched off. Man can consciously choose for himself deviant behaviour. This has some sense when normal behaviour is not to his liking. Normal behaviour can be not to a man's liking if his normal programs do not work. Here the choice of deviant behaviour becomes the only way he can attain comfort. For him to determine which programs are working and which are not, he needs to know at least which ones exist.

An example is hostility towards homosexuals. Most people have nothing to do with homosexuals, and healthy people should not really care about what they get up to. Hostility arises because a person adopts the actions of others through innate mimicry, sometimes mimicking the action itself – we only have to recall how the action of yawning can spread from one person to another. A person subconsciously mimics and his reaction is one of revulsion. This is how homophobia develops among men. But women cannot adopt homosexual actions and therefore do not develop any feeling of revulsion. Therefore women are more tolerant of homosexuals than men. And for the same reason men are more tolerant of lesbians, and, furthermore, many homophobes are not averse to watching them play together. The question then is: what traits make women feel negatively about homosexuals? There is a suspicion that something is wrong with the workings of these women's programs. In general terms we can see that the emergence of homophobia is akin to yawning: it is like a group of people in which one has infected the others with the desire to yawn, and someone says: 'Stop yawning!'

Just like computer programs, monkeys and humans have start keys. The proportions of a child's face are the start keys for the program 'Take me!' If these proportions are disturbed, if, for instance, a child is born with a visually evident chromosome imbalance, the female chimpanzee will not accept that child. This program is one of many levels of inter-group selection.

Small infringements of programs cause minor stress, usually at the subconscious level. For instance, a woman's pubic hair speaks of sexual maturity and sexual availability, and if there is none then the woman is not available. A shaved pubic area causes some minor subconscious stress in men. Therefore there is initially the desire to shave the pubic area, and then very quickly it is supplanted by the desire to leave a little hair unshaven because men say

that 'there's something not quite right with her'. Then shaving of pubic hair is forgotten for a while (until the fashion emerges again).

Programs switch over depending on the environment under observation. For programs to be correctly switched over, the salient features of the environment need to be identified. The process of this identification requires intellect. In order to act correctly in the conditions under observation, self-control is needed. Self-control switches between subjugation and domination. All those who have problems with their 'switches' were 'deselected' back in the savannah. Reason is the arbiter between instincts, not their antithesis. Only in the recent times of civilization have people again appeared who have problems with their 'switches'.

The difficulty in determining programs lies in the fact that a person has dozens, hundreds of instincts, and added to that multitude are reflexes, both innate and acquired. For most people some programs and instincts do not work or work incorrectly, creating a seemingly unlimited number of variants of original behaviour. The task becomes simpler when you can ascertain how these programs work with man's ancestors.

The impossibility of adhering to the biological program causes subconscious stress and discomfort.

7. Programs: Optimization

Programs are optimized not to protect the individual, and certainly not for him to obtain comfort. Programs are intended to protect the population. 'What is good for the population' can often mean 'what is bad for the individual'.

For instance, why do men relatively quickly lose their sexual potency? At first glance the opposite should be true: men who have a longer sexual shelf life should produce more offspring, and their offspring should inherit sexual powers that would stand them in good stead for many years. But what is good for some genetic lines is not always good for the population. Populations of prolonged male potency became less variable than those populations where it was shorter. Under polygamy, when a male or small group of males control the women, these males could realise their rights to the women much longer: the alpha male would change not every three or four years, but every five to seven years. A significant part of the group would not produce offspring at all. Less variable populations, even if they surpass more variable populations in the duration of male potency, would lose out because the genetic compass would become narrower.

It is as yet unclear why alpha chimpanzees become alphas exactly at the time when their sexual potency is actually on the wane. To become an alpha-male early is good for the individual, but if alpha-males become alphas early in life they would not be the alpha-males who have stood the test of time, and they would have lots of rivals, leading to many conflicts.

In the evolutionary struggle those who have been the victors have not always been the best exemplars, but the best communities. Male sexual potency is reduced as time passes, but this is good for the next generation of males. It also gives the population greater variability, and a greater number of men take part in sexual relations, which means that the generational turnaround is shorter. The same situation arises with life expectancy. We can imagine that there once existed human groups with superior health and consequently superior life expectancy. But in these populations and by virtue of this fact offspring would be produced from a small group of men and there would be fewer variants of the people produced. Besides, resources are always scarce, and in such groups they would be redistributed from children to old people, which would make the group less competitive in comparison to groups which would not spend resources on old people. Man is recombinative, and in the majority of cases his virtues are also his shortcomings. It is fair to say that this is also true for the human group.

The differences of men and women are conditioned in evolutionary terms in order to attain the greatest range of possibilities. In some groups of Cro-Magnon 75 % of the men were hunters, yet 75% of their women were phytophagic, a slightly greater dispersion than with chimpanzees. This is true for all other possibilities and areas of activity. It is possible that if this figure is exceeded then an excessively narrow specialization begins, with the atrophy of universal functions. In the evolutionary scheme this is also not a good development. Modern society has inherited this in its next form: the more men and women vary in their functions, the greater the range of possibilities for that society, and the more effective and competitive it

becomes. Effectiveness is the ability to get the best result for the same unit of expended energy and resources.

In the natural world almost all females but by no means all males can take part in procreation. This is true of apes, although monkeys have a different system. As a result the evolution of males is quicker, their selection is tougher. Because intellect is the most important condition of selection and success, this is what explains the superiority of males in intellect. This is natural, because the male intellect is focused on the capture and retention of resources, or the solution of practical tasks.

Man was created by war to a larger degree than woman. Men have passed through more 'bottlenecks' of adjustment. Men who are defeated are then destroyed, while their women survive and become available to the victors, the best of men.

As an example of complex behaviour we can consider a particular tactic which is called 'skull-hunting'. There is and there can be no such instinct as it is too complex for instinct. Skull-hunting is done through raids. A group of hunters tracks its prey and waits for one to become separated from the group. If the hunters feel that the distance is sufficiently great and no-one will hear them, they attack as a group and inflict many wounds. Afterwards the group returns to its territory. The group is made up of males, but sometimes the group is joined by young females with sexual identity problems.

Such behaviour can be seen in chimpanzee populations. Rarely, but quite regularly nevertheless, is it seen in groups of hunter-gatherers, as well as young males in modern society, usually in the form of a group hunt of representatives of other nationalities and lower social orders, such as tramps and homeless people. Some nation-peoples bring the skulls home to prove they have done it, and this is why it is thus called. Native Americans refined the hunt further: so as not to carry a heavy skull, they took only the scalp.

'Skull-hunting' is not simply an instinct, it is a whole array of programs. Besides, in the course of the hunt intellect must be used because in instincts the whole sequence of action, especially when it requires planning, cannot be described. For its success both self-control and strength are needed.

'Skull-hunting' at first glance is unnecessary to those who do the hunting because it is dangerous and stressful, and it is even more unnecessary to those who are the object of the hunt. But it is necessary to the group, in order to seize the territory of their neighbours, and it is necessary for the species, so that the species can further develop its intellect and strength through destroying less intellectual groups. It is likely that at times groups appeared that did not go in for skull-hunting, and they were themselves destroyed.

All new advances were always used for the main purpose of war. Both prehistoric and modern man applied cutting-edge accomplishments to the military sphere. And always the civilian use of technology was the result of its conversion from military usage. The followers of Marx and Engels may be disappointed, but man was not created by labour. Man was created by war.

Labour does not contain any tangible element of natural selection, and man was created exactly by selection, and the quickest group selection is through war. Furthermore, human history is too short for such intellectual virtues to be triumphant purely through peaceful means, without destroying those who are defeated.

There are programs that are relatively new and relatively old. For instance, alpha behaviour comes from old programs reaching back dozens of millions of years. 'Skull-hunting' is a new program, and is practised only by humans and chimpanzees. Another relatively new program that has been in existence for less than 10 million years is the program whereby the woman moves to another clan. The older the program the more precise it is in its operation, and the fewer individuals are born with defects in that program.

When the female chimpanzee reaches full maturity she feels the need to leave her clan and find another. This program in nature is very rare as in the majority of species it is the male who moves from clan to clan, and then challenges the leader in that new clan. But there are many female chimpanzees, apart from those with the correct program, who do not move to another clan but who live in the literal sense with their relatives.

Village-dwelling women are usually given in marriage to men from another village. The propensity of young women for travel is a frequent feature in literature, including the book by Satosi Kinadzava *Why do beautiful people have more daughters?* This book and its ideas will be considered in detail below.

A variation of the program sees many women inclined to take to the road, both in the literal sense and in the sense that they like to visit people and to party. After the woman has given birth the program should stop working. With chimpanzees as a rule it stops, but with women it sometimes carries on.

Programs may work correctly or incorrectly, even correctly in an incorrect environment. When a person is incapable of following the program he becomes stressed, and this is the basic reason behind nervous disorders and psychosis in women. But the majority of women do not know the reason for their stress.

In society today many women continue to live on their parental territory. If this program functions then it is subconsciously repressed, and this causes stress. Conflicts between couples who live on the wife's territory are more common than those among couples living on the husband's territory.

Very many animals expel their children from the home by force when the children have reached a certain age. People too. Programs do not understand that outside the door is not a savannah with 'good natured' chimpanzees, but a real human and cold society. Parents, or rather their subconscious programs, often subconsciously want to expel their adult daughter from their territory and often do exactly that consciously. This causes much stress and conflict which grow if the girl cannot leave the parental territory, because her program also demands that she leaves.

Moving to another clan is a very dangerous enterprise for a young female chimpanzee.

Solitary females are often the victims of predators, and sometimes skull hunters: chimpanzees during a hunt are highly stressed and sometimes forget that the female is their basic resource. Yes, moving is dangerous for an individual. But troops where the females do not leave degenerate through genetic interbreeding.

Programs prescribed in living beings are optimized to favour populations and not individuals. What is good for the population is bad for the individual. This rule will be constantly present.

8. Chimpanzees: Ranks and Privileges

Long ago chimpanzees lived in the savannah, and they did not know then that they were anthropomorphic. They lived in troops, and since resources – fruits, plant roots and prey – were in short supply these troops constantly fought each other for territory, essentially for those same resources. Fighting was always a dangerous business, and if there was the possibility of not fighting then they preferred not to. But that possibility offered itself very rarely.

Chimpanzees live like this even today. Fighting usually takes the form of raids to pick off isolated members of other groups, ‘hunting for skulls’. Occasionally whole troops fight each other, but these clashes are avoided if possible. To achieve success in battle the chimpanzee needs physical strength and intellect, especially intellect, in that it helps him to avoid large-scale battles and to wipe out the enemy without losses to his own side, getting the whip hand in the right place and at the right time. It is crucial to wipe out the enemy without losses to one’s own side because a weakened troop immediately attracts the aggressive attentions of other neighbouring troops. The troop that wipes out another troop occupies its territory, divides into two troops, and history starts again.

There are three types of selection in human communities. The first type of selection is health. A child may not reach the age when he can procreate. Until the nineteenth century about half of the population would be thus ‘sifted’, or a man would not be able to sire children because of health issues.

The second level of selection is the selection process in the group or community. The group must support quality. Men who possess inadequate alpha qualities are therefore removed from the process of procreation. If the group does not do this its quality is reduced and it will be wiped out by its neighbours. Such individuals have to be removed because resources are limited.

The third level is inter-group selection. Groups that do not have adequate qualities are stifled by their neighbours, their resources and females are taken away and sooner or later these groups die out.

Chimpanzees live in clans numbering up to 50. When people lived in the savannah they also began with such a clan system. Later people lived in tribes, a union of clans where the clans married each other’s women and did not fight with each other because the women remembered the original clan they came from. Some nation-peoples today live according to the rules of the tribe. Subsequently tribes united and people lived in nations. Nowadays people fight for resources as nations. But the rules for success in this battle remain the same as before: victory requires intellect and strength, although the role of intellect within the set-up of nations has grown to such a degree that people are forgiven their physical weakness if they are intellectually strong.

The rules remain the same as before. This means that the evolutionary highway has not taken any major turns, and no serious changes in selection, including sexual, have taken place.

Groups fight for resources. Groups need warriors. Before they can be trained up, warriors need to be born. In order to give birth to intellectual and physically strong warriors the appropriate sexual selection has to be made.

In today's world the means of doing battle have changed and emphases have shifted. But the essential aspect remains. The scientists and engineers who work for Boeing are still warriors, they fight for resources with the 'Airbus' tribe.

It is logical to assume that both the chimpanzee and savannah man possessed a biological system on the level of instinctive programs which would help maintain quality, more specifically a system intended to reproduce physically strong and intellectual warriors. This system had to predetermine behaviour, especially correct behaviour for evolutionary purposes.

The mechanism for behaviour which is correct in evolutionary terms in an individual is formed indirectly through the work of instincts and programs, because behaviour develops through the functioning of many instincts controlled by the intellect. Furthermore, if all this is to function correctly a whole plethora of instinctive mechanisms has to work to precision. And where there are many mechanisms then there is the greater chance of something breaking down, especially here on genetic grounds. The intellect, as the most complex mechanism, is most subject to breakdown. Just as with physical strength, some people have a lot of it and some not so much, but there are also various types of intellect.

Chimpanzees live in clans. The males stay in the clan, the females move to another clan. This brings the chimpanzee closer to man and distinguishes the chimpanzee from other animals.

The head of the clan is the alpha-male. He has the absolute right to all the females. The alpha-male possesses the necessary qualities of intellect and strength. Without these qualities it is impossible to become an alpha-male. Male chimpanzees do not differ much from each other in terms of their optimum qualities, and so great significance is attached to age, when the older male reaches his maximum potential. And although the phrase 'silver-naped male' is usually applied to gorillas, this signifier of maturity is also valid for chimpanzees.

To maintain such a complex system as the intellect, the system of procreation in the troop must also be complex if its advantages are to be utilized by the male with the powerful intellect. Chimpanzees live in troops and attack in troops. This factor reduces the significance of physical strength and increases the significance of intellect for the chimpanzee.

The rank of alpha-male is periodically fought over. If a pretender is to claim that rank he must form an alliance with another male and secure the support of the females. On rare occasions the latter can be dispensed with, but for this very powerful qualitative advantages are required as chimpanzees claiming rank are approximately equal. If the pretender wins the allied male obtains the rank of beta-male with limited rights to the females. The beta-male suffers fewer beatings if he is found with the females.

The fight for the rank of alpha-male is based on an alliance. There are also alliances of 'alpha plus beta' against 'alpha-pretender plus beta-pretender'. There can be several such

variants, for example:

i) the pretender can win over the former beta to his side;

ii) the pretender plus beta-pretender may provoke a conflict between the existing alpha and beta, thereby destroying the opponent's alliance and leaving the existing alpha isolated.

The conflict is resolved through physical force very rarely, and even so only for a short period of time. For the victory to be confirmed a psychological victory is called for. This victory is expressed in the support for the new alpha from the females. If the females support the existing alpha-male then securing their support is very difficult. The support of the females for the existing alpha-male is reduced with time as antagonisms invariably accumulate during the alpha's reign. Long before the coup attempt the pretenders try to establish good relations with the females by grooming them, not getting drawn into conflict with them or showing them any aggression.

Marmoset males range across the whole alphabet, from alpha to omegas. This situation develops because they do not form alliances. Each one is out for himself. Males come from other troops and are unable to form alliances. The hierarchy of marmoset females is inherited down clan lines, and rank can also be inherited for a time. For instance, the youngest daughter receives the highest rank.

The very fact that the beta exists without a gamma, unique in nature, speaks of the complexity of the system of domination in chimpanzees. For an alliance with the beta the alpha has to share the females with him, and not to show others that he is sharing them. For his part the beta has to play along, making sure that the alpha does not spot him associating with the females. If the alpha sees no threat to his domination then the need for a beta fades, and the alpha stops sharing the females with him. Again self-control is vital, so as not to attack the beta immediately, as well as intellect to deprive the beta of access in the correct way and at the correct time, so that the alpha increases his offspring.

To resolve such issues at the highest level of diplomacy requires intellect. Subsequently this intellect will be transferred to the offspring, and then used in the battle for resources with other troops. The same is true for self-control.

The troop needs to safeguard not only quality but also variability. If with quality this is relatively simple – to confirm in the troop the strongest and cleverest as leader, as with most species – then it is somewhat more complex with variability. To safeguard variability chimpanzees have a system whereby females have a relatively free choice of partner.

The quality line is basically supported through the alpha-males. The variability line is supported firstly through the change of alphas and secondly through the free choice of the females as demonstrated in their infidelity to the alpha. Chimpanzee infidelity is a risk-laden and dangerous process. Not all females exploit the advantages of free choice, essentially the younger ones whom the alpha male somewhat deprives of affection. Chimpanzee males have to maintain good relations with the more influential females, those who are mimicked, and therefore the

alpha chimpanzee, unlike humans, prefers not the younger females but those nearer middle age because they have more influence and may offer the alpha male greater support.

Alphas change approximately every three to five years. Feeding takes about three years and in that time the females do not have sex with the males. There is a great likelihood that each subsequent child is fathered by a different alpha-male. The system of procreation is thus designed to maintain genetic diversity and reduce the incidence of interbreeding.

Populations need to safeguard quality and variability. Quality is safeguarded through the alphas while variability is safeguarded through the infidelity of the females and the change of the alphas. Females use their own in-built mechanisms to determine which male they shall choose, and that male will hereafter be referred to as 'the chosen one'. Because the troop needs nothing more than quality and variability, all options are consequently limited to alphas and 'the chosen ones'.

There are no chimpanzee gamma-males, delta-males or such like, only alpha, beta and omega, whereas alpha-females, beta-females or omega-females simply do not exist.

9. The Savannah Principle.

Human behaviour is the focus of sciences such as ethology, the science of behaviour, and evolutionary psychology. The latter is tasked with explaining how different types of behaviour emerge.

The work of Alan S. Miller and Satoshi Kanazawa is widely known in this area. They have elaborated the ‘Savannah Principle’, which consists of the following: man was formed in the African savannah and since then has virtually not evolved, in other words man is adapted for life in the savannah.

‘The human brain has difficulty comprehending and dealing with entities and situations that did not exist in the ancestral environment.’

This principle has been elaborated in the book *Why Beautiful Have More Daughters*, hereafter referred to as *Why...* The ‘Savannah Principle’ has been challenged by other researchers and the book contains many controversial statements, especially at the level of basic assumptions.

The book contains several more principles which are not directly included in the main ‘principle’ proclaimed in its title. For instance, there is the irrefutable assertion that in evolutionary terms man is maximally adapted for the savannah and that the primordial organization of human communities facilitated human development for the conditions of the savannah. Man is formed by the ‘Savannah Principle’, man is formed in accordance with the rules developed in the savannah, human interaction is built on these very rules. These are the rules of the species, and the rules of the savannah.

One of the book’s assumptions is that the female strives to concentrate the resources of the male for her offspring, and that this striving is the cause of female jealousy. But the point remains that the idea of ‘concentrating resources’ is in contradiction of the ‘Savannah Principle’, because in the savannah there were no resources worthy of being retained, apart from the female. Territory was clan-based, and the clan group fought for that territory. Therefore female striving to retain resources was not prescribed and could not be prescribed. But if this is the case, then what is the cause of female jealousy?

Another statement that has been subjected to doubt is the idea that after leaving the savannah man has not evolved. When man left the savannah natural selection or environmental pressure were not revoked. Natural selection and environmental pressure could impact on sexual selection. The fact that different races exist is the result of the adaptation that took place after man left the savannah. If some genetic set-ups changed, those that you can see, then behavioural reactions could change in exactly the same way. Of course, man evolved. Perhaps not to a significant degree, but no matter how insignificantly the fact cannot be ignored.

Apart from the way described above, man did not evolve as an individual, but from the point of view of biology the move to new and more complex forms of organization is evolution.

Man passed through the tribal stage and is now at the stage of the nation.

The book implies that adherence to 'the Savannah Principle' in the organization of society leads to its harmonious development and biological progress. But it neatly dodges the issue whereby the failure to adhere to these principles leads to degeneration.

The book contains many correct ideas and important observations. For instance, it establishes the fact that single women travel much more frequently than unmarried men because the woman must move to another clan, and therefore the need to travel is a program.

The reasons for xenophobia are correctly explained, as is why xenophobia finds its greatest outlet in young men: because in nature outsiders do not enter the territory of the neighbouring clan, and so this incursion is viewed by both chimpanzees and humans as an intrusion and arouses aggression.

The book correctly explains why men avoid obligations to children more often than women: because in both human and chimpanzee instincts care for children is prescribed only in the mother and not in the father. A human father's care for his children is not innate, it is acquired. The father's instinct is to defend the female and the children, but only when there is an evident danger.

The book explains why most crimes are committed by men: simply because they are aggressive and inclined to take risks to control their territory and carry out raids on their enemy. Those who were not sufficiently aggressive were killed off back in the savannah.

The book also explains why men often beat women when they hear the female scream: the scream of a woman arouses in the man a strong hormonal release with a consequent bout of unchecked aggression, and if there is no other outlet then the woman is beaten. In the savannah this was the fate of leopards and lions.

The evolutionary roots of marriage are explained as the woman receiving the man's resources. But, as we have shown, in the savannah apart from women and territory there were no resources. Furthermore, marriage makes no evolutionary sense as it leads to the loss of quality in the society practising it, because marriage is a social restriction in the path of the woman's biological choice that intends to improve quality. Many peoples living in tribes organize marriage on a temporary basis, as a rule for one year. Marriage for one year is seen as a very logical step towards permanent marriage, but it is a step in the wrong direction with regard to the maintenance of quality, even though it is a marriage that does not affect quality.

It is also a controversial tenet that *beautiful people have more daughters*. It is twice as controversial deciding which people are beautiful, just arrange a poll. Though you shouldn't rely on polls asking questions about beauty in a degenerate society.

A significant part of the book discusses the effect a woman's breasts have on a man. If this effect was true in evolutionary terms then this would pertain to all men. But in a tribe where women do not conceal their breasts men do not get sexually aroused by them. Yes, men do not like to see sagging breasts, as that suggests the woman's age. And only that.

We have to accept that in civilization large female breasts are valued, and although biologically they are not important they nevertheless have a cult status. Large breasts are a problem in a community of hunter-gatherers, and in any society they are something of an indulgence. Long hair is also an indulgence, but it is also a sign of good health because when an organism weakens it is the hair that suffers first. Hair length may be replaced by hair volume. There are lots of different shampoos to increase volume, but not to reduce it.

We can assume that the cult of the breast emerged on similar lines to the cult of hair: if a woman can have large breasts then she must be healthy. In actual fact this is not true, though this opinion may have gained currency. The cult of the breast can be called pseudo-religious as it is connected to the idea of forbidden fruit. It emerged because when man began to farm, women's breasts began to grow. The enlarged breasts in these new circumstances then became the norm and provided no problems for their owner as to begin with their growth was not substantial. As the breasts grew larger they had to be supported by clothing, and as clothing was used to support them, so it was used to conceal them. As they became concealed so they became less available to the eye, all the more so as sagging breasts were in particular concealed. And as breasts became less available to the eye so they became the object of the cult, alongside the cult of size. Still, not all men like large breasts. Some countries have developed a cult of the large posterior. Breasts, like the posterior, have a cultural significance which is a long way from biology.

Jan Lindblad, 'In Papua New Guinea women sometimes breastfeed young pigs'.

Men are 'expansive'. The word 'expansive' has many meanings, one of which is the tendency to expand. The alpha wishes to be 'expansive' for all the females in his troop. In the context of this book 'expansiveness' is a character trait, an inclination and a desire to 'expand' one's influence, power and control over the main resource: the female. Expansiveness is thus opposed to selectivity. Selective people select; expansive people, if they don't want to have absolutely everybody, then will at least turn their backs on very few.

Why?... explains in great detail why gentlemen prefer blonds. But this is not true. Men are expansive and after blonds may prefer brunettes. Or the other way round. Armed with this indisputable expansiveness men want all women, so it is not quite accurate to say which types they prefer. The same is true of men's preferences for big-breasted or older women. Yes, in tests men say they prefer big-breasted blondes about 20 years of age. But in real life this is not the case. Anyway, tests are not a criterion of truth. In tests men will say what society regards as prestigious, and what is prestigious in society is what is accepted through being repeated.

What is not described in the book is the decline in human quality, that is, the depreciation of all man's positive parameters in civilization. Programs do not know that quality has declined, and programs treat humans quite roughly, with their unreasonable demands. The side-effect of this is the conscious under-valuing of requirements towards partners. Since these requirements are conscious they can be consciously controlled if one knows where the decline in requirements can be allowed and where not.

The book's fundamental idea is correct, and it contains many other separate ideas that

are also correct. But the system built on the idea that the female apparently wishes to seize the male's resources is in principle not correct. Criticism of this idea is especially important because it pervades not just this but many other books.

Man was formed in the savannah and most of his programs are designed for clan life and the struggle for resources in the savannah. Apart from territory and women, there were no other resources in the savannah.

10. Chimpanzees – Evolutionary Highway – Man

Man and the chimpanzee are not separated by much. Man has passed along the evolutionary highway from approximately the point where the chimpanzee is situated now. The common ancestor of man and the chimpanzee was wiped out by collective forces as an interim species that had outlived its usefulness. But this ancestor was almost identical to the chimpanzee. As a result of movement and progress man has surpassed the chimpanzee and conquered the world. The outcome is that the changes that have occurred in the human are positive. These changes should determine the vector of development, the vector of direction on the EH, and these changes should concern among other things behaviour. In other words, all of human progress should comply with biologically correct human behaviour.

Fundamental human acquisitions are as follows:

Intellect: man is more intellectual than the chimpanzee. Not always, but as a rule.

Memory.

Variability: man is more variable than the chimpanzee, he can perform many more actions, for instance, he can swim.

Self-control: man possesses an excellent self-control capability, and unlike the chimpanzee he does not succumb to hysterics at the drop of a hat, nor does he evacuate the contents of his bowels – again, as a rule.

Female selectivity: the human female is more selective than the female chimpanzee. A woman also possesses a better memory, she uses her memory in order to raise her own selection capability and both remains faithful to her partner and improves that partner's chances.

What man forfeits: physical strength, a good sense of smell and hearing, pronounced toes on his feet, a penis bone and powerful teeth. Everything has to be paid for.

* * *

All the above-mentioned acquisitions must be present in the biologically correct individual, both human and chimpanzee. In the human they have to be present to the degree whereby man is superior to the chimpanzee. The chimpanzee also attaches great importance to these qualities, but man's ancestors regarded them even more highly. Judging by the outcome, selection took place on these grounds, not the abstract selection in troops, but the real selection of alpha-males and the selection of real females. This selection must converge with the direction of the evolutionary highway, in everyone and in each component. Then there is no place for speculative intellectual manoeuvres, or especially fantasies.

All vectors of the EH must converge in that they are all heading in the same direction:

maintenance of the population. Thus, the following elements must have the same vector, the same direction:

- i) programs prescribed in humans (identification of the intellect and self-control);
- ii) female choice, that is, the criteria for her choice (intellect and self-control);
- iii) changes from chimpanzee to human (intellect and self-control);
- iv) correct behaviour in groups (control of the group by intellect and the self-control of the alpha);
- v) conflict between the groups (intellect and self-control are victorious).

Man's ancestors had a system designed to expand the intellect, improve the memory, increase variability and the level of self-control, and raise selectivity. This can be confirmed by man's evolutionary achievements. He lost his physical strength, powerful teeth, penis bone, bodily hair, and pronounced toes. Fundamentally new qualities did not appear as positive mutations are extremely rare. These losses occurred as a result of genetic recombinations, in other words transpositions that were the work of the recombinative mechanism of evolution. Powerful teeth were not a hindrance, they were simply less of an attribute than, for instance, a good memory. But the main superiority – the intellect – proved to be more important than strength, and the priority of intellect over strength can be seen as one of the rules of the EH. All these attributes can be regarded as qualities essential for man, they are maintained through biologically correct, genetically prescribed behaviour, through the programs prescribed in men and women.

The direction vector of the evolutionary highway is defined as the difference between man and chimpanzee. All direction vectors of the evolutionary highway run in parallel.

11. The Role of Infantile Behaviour

Man's programs switch on and off as he grows older. In accordance with the age profile programs can be divided into infantile and adult. We can note that infantile and adult programs are often opposed to each other. Besides, there exists behaviour that is characteristic only for young people.

The most noticeable aspect of infantile behaviour is the creation of groups of young males with a multi-levelled hierarchy of power. This is typical marmoset behaviour.

The evolutionary highway has one more expression. While avoiding over-generalisations, we can imagine the development of each person as a passage through various stages of the evolutionary highway. There is a drawing of a human embryo in various stages of transformation, beginning first as fish-like, then an amphibian creature, then a reptile. Man is born a mammal.

Children begin on the level of marmosets, teenagers move on to the baboon level and only then reach the level of chimpanzees, and some who reach the adult stage rise a little higher. For instance, it is characteristic of children to construct hierarchies on several levels, essentially copying what marmosets do. Some get suppressed, someone becomes the leader, and this goes for both boys and girls. At the baboon stage the hierarchy weakens, girls play a lesser part in it but the role of the leader grows and teenage boys group together in 'packs of young males'. For instance, when a baboon comes into another troop he throws down a challenge to the leader. When a new boy comes into the class, he too is issued with a challenge.

This change also reflects the increasing complexity of the social structure, from the simple multi-levelled hierarchy to a multi-levelled hierarchy with the formation of additional groups. Baboons live in small troops, like chimpanzees. But sometimes, if an abundance of food appears, or if water resources become scarce, several troops gather together. When they gather as several clan-based troops the troop alphas do not attack one another or lay claim to the females of other groups. This is not true of chimpanzees because in similar circumstances they will fight to the death.

On reaching the higher level man repeated the earlier, lost behaviour of the lower level. This has come about because of the mimicry instinct, the development of the memory, the strengthening of self-control, and infantilism, without which this behaviour would have been very difficult to appropriate. Thanks to the development of memory man began to remember his previous behaviour. Subsequently he learned to exploit that behaviour.

Man used baboon behaviour to replenish his own stock of behaviour. This accounts for the possibility of creating a super-group, a prototype of the tribe. The second important type of behaviour absent in chimpanzees is the creation of closely-knit groups of young males who go out to seize territorial and later other resources.

What is biological in man is from the ancestor he shares with the chimpanzee. What is

social in man is largely from his closest relative in the savannah and one of his greatest rivals: the baboon. This human sociality is the transformation of man's infantile behaviour, the result of the recollection and repetition of infantile programs.

When considering behaviour its origin must first and foremost be taken into account because it is its origin that may indicate whether this behaviour is innate or acquired.

Man can exploit both his own infantile behaviour as well as the behaviour of other species.

12. The Family

The family is not some new form of organization, it is a numerically reduced generic group. One group has one alpha. One family has one alpha. The woman leaves the clan, and she leaves the family. There may be more than one woman in the family, but all rights to them belong to one alpha.

If we compare modern man to the chimpanzee we see the following: most males and females have become spliced in marriage, while a few females have remained with the alpha. Those who have come together in marriage become a family, and those who remain with the alpha also become a family.

The evolving reduction of the generic group and the emergence of the clan occurs as follows:

To begin with, as a result of the improvement in female memory, groups stopped attacking each other.

Then, exploiting infantile behaviour, and observing baboon behaviour, the groups began performing joint actions for the struggle for resources.

Then, the resource of biological remoteness came to an end and females could no longer move to nearby clans, and so began moving to more remote clans.

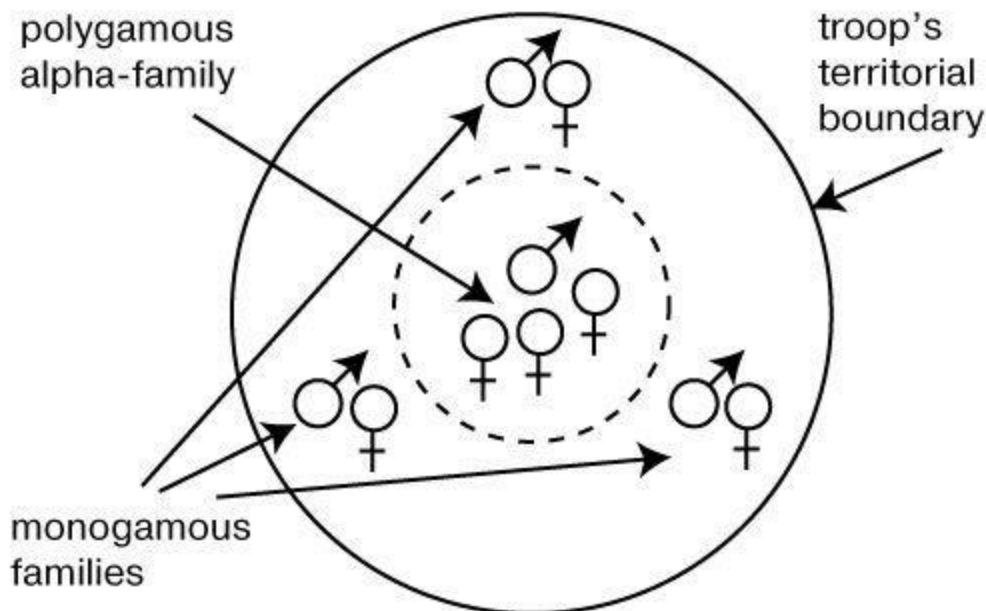


Diagram 12-1. Polygamous and monogamous families

Then, the women coming into another clan developed the ability to choose between different alphas.

Then, the size of the family began to fall because women could choose the alphas with fewer women.

The main factor in the formation of such multi-generic groups was also the external struggle, otherwise some alphas would not have come to some sort of understanding and tolerate each other. When human groups began to divide, new groups were able to exist jointly because of human memory and the joint struggle for resources in which memory enabled small generic groups with several alphas to bond together to become larger generic groups. Of course, these alphas could not have any females common to them all, only their own.

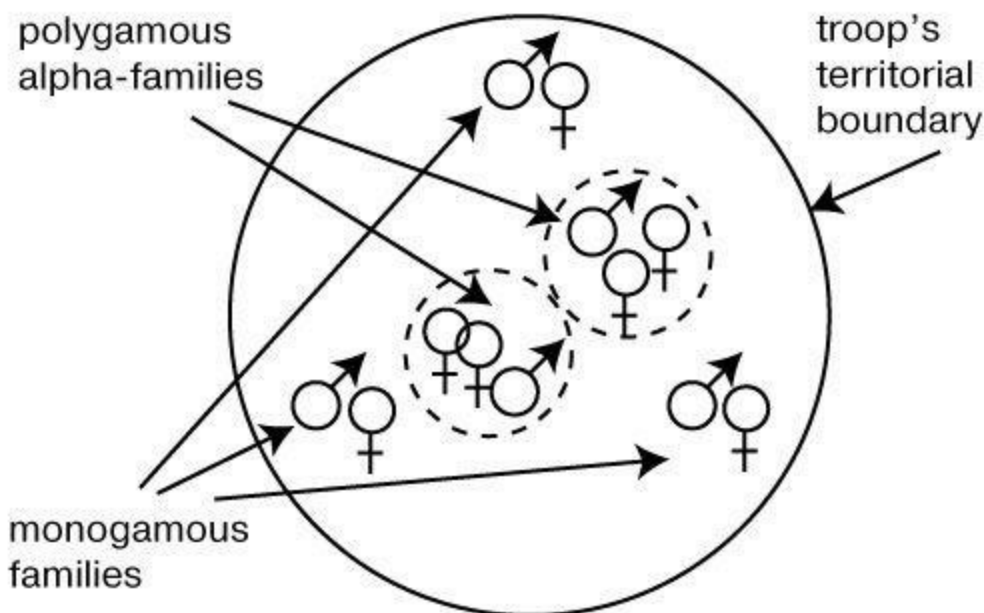


Diagram 12-2. Polygamous and monogamous families. Stage 2

For its correct biological development a child must be brought up in a generic group. Any other upbringing displaces the perception of biological parameters, all the more so as the real group becomes distinct from the ideal generic group. That is why children from broken homes have problems with socialization skills. People from ancestral villages had no socialization issues within the boundaries of those villages.

A child needs a mother and a father, or at least the partner of a parent, in order to fully understand normal male-female relations. We do not mean sex, of course, but the basics of a relationship. A family run not by an alpha-male cannot be viewed as a generic group by a female in her subconscious. A family which does not have an alpha-male is not a biological group, and therefore is liable to maximum conflict.

The equivalent to a chimpanzee troop is not a clan of people, but a family.

13. Village – Town – Civilization

There is an opinion that for the past 100,000 years man has not evolved. This deduction was made on the basis of the study of human fossils. This idea is fundamental for ‘the Savannah Principle’.

Man as an individual being, a biological unit did indeed cease to evolve, and his evolution came to an end 150,000-200,000 years ago. But the evolving unit is not the individual but the population, the group. The biological process runs as follows: in the beginning is the emergence of tribes, and then of nation-peoples. From the point of view of socio-biology these are fundamentally different and qualitative forms of organization that brought mankind to new horizons. These forms are undoubtedly social as well as biological in that they determine the range of inter-breeding, a purely biological parameter. It is precisely these new forms that enable parameters constantly and qualitatively to increase through the increased availability of possibilities to choose partners. These forms enable the rare, unique variations of man, for whom there would be no use in his given generic group or tribe, to be maintained and reproduced. But as an individual being man has ceased to evolve.

Changes to socio-biological structure are also aspects of evolutionary change. This fact is somehow ignored in discussion of human evolution. Increase in the size of the generic group is equally an aspect of evolutionary change, in significance no less than the increase in the size of the skull.

But human groups increased not only in size. The human species has made two giant leaps forward. These advances are the result of accumulated quantitative changes, primarily the increase in memory and the strengthening of self-control. Humans are not monkeys.

Structure size determines levels of variability. A clan can support only warriors, variability is extremely low. In a tribe alongside warriors there are also artisans, artists and shamans. A nation can support the whole spectrum of variability if it is sizeable enough. There is a clear transition from quantitative changes to qualitative, and this is exactly the evolution of man after he left the savannah.

In socio-biology this is elaborated somewhat differently. When certain quantitative parameters have been reached, qualitative characteristics of the population change. But nation-peoples at that moment are an unstable form of human existence. Nations emerge and then disintegrate into minute human units, sometimes degenerating into nothingness. When a civilization sinks into crisis, it is usually connected with this degeneration. In civilization there is a synchronization of rules for some peoples, and through this synchronization of rules the biological changes that ensue are also synchronized.

There is some scepticism with regard to various concepts of ‘the new society’, a kind of post-mankind, and this is because, if life in civilization as a stage is not achieved, then it is frivolous to aim for a higher stage of development. The level of civilization has simply not been achieved, and to ignore the rules of biology by skipping one level is impossible.

The reduction in quality of the human material is usually put down to the lowering of the death rate before reproductive age from 500 per 1000 to 20 per 1000. But these figures show a 'sifting out' on health grounds. Civilizations degenerated in previous times, too, when such sifting still took place. There are two further types of selection: intra-group and inter-group. Both types of selection are accompanied by individuals and groups that do not possess the proper qualitative parameters being removed from the process of procreation.

The moment when several groups led by their alphas were able to live together territorially is when the village emerged. The village emerged as the next stage in the human part of the evolutionary highway. The village and its way of life stabilized and adapted to biological perquisites over dozens of millennia.

The city emerged approximately 12,000 years ago. A city emerges as a result of the inter-action of tribes. A city at its moment of creation is actually a new tribe which comes about through the intermarriages within the tribes that create it.

The village and the city are the two latest stages in human development. The city at the present time is the most effective way to organize the struggle for resources. But the pluses in the struggle for resources often lead to minuses when it comes to complying with biological rules.

As paradoxical as it may seem, the city usually degenerates quicker than the village. When people talk about the degeneration of civilization they usually mean the city. The city speeds up all these processes. To begin with, the city rises. Then it falls. In today's civilization the city degenerates because biological rules are broken. The village in today's civilization degenerates because it cannot compete with the city.

There was no city in the savannah. Human perception, instincts and programs cannot interpret correctly the urban environment and produce erroneous behaviour. For instance, the daily observation of throngs of people may well suppress some programs and start up others. The city as an environment may itself provoke biologically incorrect behaviour.

The village always loses out to the city. The village cannot compete with the city because in the city the choice of partners is always greater, the city is less conservative especially when it comes to so-called 'commonly accepted' practices which are often anti-biological. Urban communities create the conditions for biological programs to perform, and cities outstrip villages when it comes to providing a broader choice of partner. The illusion of the biological supremacy of the village over the city comes about because the relatively healthy village is compared with the relatively degenerate city. The city degenerates relatively quicker because of social relations. The same is true of chimpanzees, which are relatively healthier than humans, but still less competitive and lose out to humans.

The village is a stage in the development of human society, a part of the EH, not as protracted as the savannah but still important. The village complies with more biological principles and relations in the village are developed over millennia. Relations in the city are always changing and it is easy to conclude that they have not yet been fully developed and that correct relations in city life do not yet exist. But the transition to the village at the time was not a

straightforward one.

The work of the Swedish anthropologist Jan Lindblad *Man: You, Me and the Primordial* is of interest in that it set itself the aim of locating and describing a tribe virtually untouched by civilization. He found that tribe and described other tribes still at the stage of transition to village life. Yanomamo is the name of an Amerindian tribe that has moved to permanent village life:

'The situation of Yanomamo women is not to be envied. Nothing remains from their previous independence, rather, the word "slavery" comes to mind. Because of enmity in the groups and between groups, the head of the family needs sons capable not only of bringing in food to the home, but also of defending the family home and taking part in raids on other settlements. And, of course, of supporting the father in fights. The need for sons is so great that often women kill their baby daughters at birth in an isolated part of the forest and outside the village...

'Comparing the behaviour of the "wild" Yanomamo with the peaceful Alalapadu settlement you see a huge difference. The aggressive communities of the Yanomamo obviously became such after the former nomads became settled and the number of groups grew from fifteen-twenty to one-hundred-and-fifty-two hundred. This growth proved to be disastrous for previous norms of behaviour.'

To maintain a large group you need a 'large' consciousness, such as more self-control and intellect. These qualities have to be accrued before the emergence of the village. The social structure is different but consciousness is not ready to perceive this change. Naturally, the group described above is doomed to degeneration. The move to settled village life turned out to be the 'bottleneck of evolution' which not every tribe can jump. All the ancient cities disappeared. Many were simple repopulated. The city is also a 'bottleneck', the one following the village.

Natural rules are ignored in favour of the rules for the struggle for resources in the city, but this is a necessity. People of the city are compelled to break biological rules in order to survive in the competitive struggle with other cities. Usually this is manifest in changes to social rules which impact on the biological parameters of procreation.

The village is biologically stable through its own social mechanisms; because it has been in existence for a very long time, the relatively correct variant of behaviour has already been chosen. The city breaks these mechanisms. When a village dweller comes to the city he faces a conflict between his traditional model of behaviour and the new, urban model. The old model fractures, but in its place comes the model of social success imposed by the higher social groups of the city.

With its accumulation of critical mass pertaining to the culture of social success the city faces the task of providing mass comfort both physical and moral, and begins to impose this model in all areas, including procreation. And this is when the city quickly comes to degeneration. Degeneration is the inevitable fate of cities and civilizations. The urban population ends up either totally obliterated or with 1-10% of its population who disperse to

live in the environs.

The degeneration of the village is mostly associated with its appropriation of urban behaviour, as well as its competition for people, where the city is victorious and recruits the best of the rural dwellers to its own spaces.

People have not yet learned to live in cities, that is, they have not learned to live in them by complying with biological rules.

14. Man: Ranks and Privileges

The available literature contains assertions that chimpanzees have a multi-ranked system of alpha, beta, gamma and finally omega. Jane Goodall also agrees with this scheme. The scheme emerges when account is taken of the distribution of all resources. But the main resource is the female, the rights to have sex.

All female chimpanzees have the right to sex and procreation. There is no conflict between females over sex. The resource that is the basis of conflict between females, and according to which female rank is ascertained, is food. And not only food, but quality food, 'delicacies'. The impact of 'delicacies' on procreation is negligible, and if we disregard this factor then we see that all the females are equal in one crucial aspect: the right to procreation.

Male rank determines access to their main resource: the females. Access to female chimpanzees is invariably controlled by the alpha male, the troop leader, and he has access to all the females. Occasionally, though this is not fact, a beta has partial access to the females after the troop leader, none of the other males have access to the females and they immediately assume the status of omega. There is no possibility of being a gamma, as there are no resources that could define what a gamma is.

When we speak of alpha, beta and so on we presume the issue of rank. When we speak of functions and resources that rank provides then we are speaking of the biosocial rank. A biosocial rank exists in the human community, as well as a purely social rank. A person's social rank also determines his attitude to resources, though it is not tied to any biological parameters. The more resources a man has at his disposal, the higher his social rank. In some societies social rank is better correlated with money and in others with power, and a combination of the two is also possible. Occasionally property is a major criterion, as buying and renting it is beyond the reach of most people.

The biosocial rank is sometimes confused with the 'pecking order'. It has been noted that chickens peck each other, and some peck others more and others peck less or do not peck at all. A numerical system was established on the number of pecks delivered, so that the chickens that pecked more than the others had better access to resources. In other words, chickens also identified alpha, beta, gamma and the rest of the Greek alphabet. The 'pecking order' determines the biosocial rank of the chicken in the hierarchy. But chimpanzee and human females have more or less equal access to resources, moreover, they are themselves a resource over which the males fight. True, some females are more mimicked than others, and they are seemingly 'high-ranking', but essentially in breeding and feeding all females are equal.

A man may reproduce many kinds of animal behaviour – just as he can mimic animal sounds – from parasitism to infanticide, from the creation of hierarchies to the formation of groups of young males, all exactly those types of behaviour that are not prescribed in his programs. All of these actions are social actions. If we lose concentration and do not divide this behaviour into appropriated and prescribed types, inaccurate conclusions are very easy to make.

Children have an inherent need to construct a multi-ranking system which generally is a reworking of the 'pecking order'. A children's group will have its own 'leader' and its own 'untouchables', and each one keeps the other one down. Children are prone to jealousy, to all intents and purposes they are indistinguishable from suckling pigs who establish who is first to the udder. This is an ancient mammal behavioural pattern, but it is a behaviour that has elapsed by the time of maturity and does not impact on procreation programs.

Adults who manage children will not allow any one individual be kept down in earnest, even though some traumas are likely to remain. But some people may continue to indulge in childish behaviour. Such adult behaviour may be referred to as infantilism. Individuals develop and pass through various stages where childhood is but one, and individuals may remain stuck in various stages; for instance, it is not uncommon to come across an adult displaying various characteristics not of childish, but rather juvenile behaviour.

Another similar conceptual tangle of confusion is that of the 'hierarchy of females', such as exists in baboon and marmoset populations. These also have an alpha-female as well as subsequent alphabetic categories. The alpha-female has one important advantage: she has the right to procreation. The other females may reproduce only 'illegally', and those who violate this 'law' are subject to attack from the alpha-female, and low-ranking marmosets may see their offspring killed by the alpha-males. In contrast to chimpanzees and humans it is the baboon and marmoset male that moves from clan to clan. There can be no 'hierarchy of females' in chimpanzee and human populations because the female is not equipped to secure resources. A further complication is that marmosets are not selective, and because they have ranks the alpha male chases off other males while the alpha female chases off other females. We can assume that in both chimpanzees and humans the selectivity mechanism is the one that replaced the marmoset's mechanism of ranks.

There is another concept of biological rank and its relevance for health. In this system each individual has his or her rank regardless of gender. In clarification we can state that rank with relevance for health may be used only for very simple relationships and only for very simple species where the correlation between health and social rank is a high one. Where this is not the case, as in humans and chimpanzees, simplification leads to errors. For instance, the more a baboon screeches the larger his rib cage is, and the larger the rib cage is then the larger the baboon himself is, and strength is ascribed to the one that can screech the loudest. If everyone knows who is the strongest, bloodshed can be avoided. In human and chimpanzee populations the loudness of the screech is hardly an indicator of who is the strongest and free of faults. Although there are some people who think this is the case, and – surprisingly – even more who agree with them.

Ranks belong to the subconscious. They are primordially prescribed in the subconscious of humans and animals on the level of instinct. The subconscious is divided into two types: what is primordially instinctive, and what is subconsciously acquired in the process of life. The former cannot be altered, only suppressed, whereas the latter can be altered. Here we are talking about the former. The latter, so beloved of psychoanalysts, is considered here only where it

cannot be ignored, for instance, when deviations of the former are intensified by the subconscious of the latter.

As existence gets tougher, in the struggle for resources males are wont to construct multi-levelled hierarchies. This occurs when elements of infantile behaviour still resident in the memory become active. Such hierarchies emerge in prisons or other confined environments. Females do not construct hierarchies, even in prisons and under the same restrictions, women form gangs each with its own leader.

Chimpanzee and human females do not have ranks. All apart from the alpha are omegas.

15. The Alpha

Biological quality – intellect and strength, in particular – are inherited from the line of the alpha-males. **The alpha-male is comprised of the following elements:**

an array of male biological and behaviour parameters,
and female recognition and interaction programs.

The alpha emerges only when two of these elements come together. We could write that the alpha-male is a Gestalt, even two forms of Gestalt: male and female. But these complexities are not necessary, and we will not use such terminology subsequently. The Gestalt is an integrated form or structure which does not change even if its host does; for instance, a tune can be played on different musical instruments, but it remains the same tune. In this respect a tune is a Gestalt. Alpha features may be common in different people, and then the alpha is a Gestalt. Alphas can be replaced just as a tune can be played on different musical instruments.

The fight for the rank of alpha is prescribed in the male's program. Most males have the alpha programme. Even if a male is not an alpha, the program as a whole or elements of it sometimes become engaged. For instance, one of the most widespread is male jealousy. Alpha behaviour becomes engaged or disengaged depending on age, external conditions and the behaviour of the female. All females, including women, are prescribed with behavioural patterns that show them how to behave in relations with the alpha.

The alpha has a monopoly on official sex. As a result the alpha's share in creating offspring reaches 50-70%. That is his main advantage, and that is why it is worth being the alpha. But being an alpha has its own burden of responsibility.

The alpha monitors order in the group or community. The alpha suppresses conflicts. If conflicts are not suppressed they will accumulate and the group or community will be unable effectively to engage in the external struggle for resources. Young males who struggle to increase their status have to take this into account and their struggle assumes an extra layer of complexity. This goes to demonstrate that status also requires intellect.

The alpha organizes the protection of his troop or group and the raids on the enemy's territory. In most cases the alpha also organizes the hunting.

Jan Lindblad observes: 'The Akurio Indian women have the absolute right to choose their partner, for after all she will give birth and look after the child. So how does she choose, what attributes does she look for? Of course, the main asset is the man as a hunter.'

The assets of 'man as a hunter' are alpha qualities. The alpha is the dominant male, all others must be subordinate to the alpha and of course the alpha likes obedience, whereas disobedience arouses aggression. Almost all alpha behaviour conforms to this simple formula.

The striving for dominance is the striving to become and remain the alpha. For chimpanzees sex and power are indivisible. In modern society things are different. Men are

inclined to dominate in the most diverse situations regardless of whether there is any rationale for such dominance, or whether women appreciate this rationale. In the savannah there was no other rationale...

The alpha male can exaggerate his abilities and talents: the chimpanzee can make his hair stand on end and lower his head in order to seem larger and heftier than he really is. Actually, people also lower their heads.

But why do others need elements of alpha behaviour apart from the alphas? They cause a multitude of problems, especially in modern society. This is firstly because all men are the successors of alpha-males, and, secondly, alphas need an enemy to fight for rank and, thirdly, for continuity, as there needs to be a reserve of alphas and it is never too late to 'sift' out an incorrect or relatively weak alpha.

Besides, alpha qualities are themselves positive for the population. Even if a human does not possess all alpha qualities, the existence of some of them is a very good aid in his success with women and the success of the group or community. The image of the alpha is prescribed in the female program and is comprised of a host of elements. This program in social mammals may be already 70 million years old. The female understands that the alpha always has the right to the female. The alpha is not rejected (of course, if there is no other alpha nearby).

A woman, in contrast to the female chimpanzee, can refuse to be submissive. In contrast to the male chimpanzee, alpha-men appreciate a woman's conscious submissiveness.

Even if women mistakenly identify an alpha the program for interacting with the alpha is nevertheless set in motion. The program for identifying the alpha and the program for interacting with the alpha are different female programs.

For the woman submission to the alpha is natural. Many infidelities occur when a woman accidentally meets an alpha and the program then completely controls the woman. The identification program recognizes the alpha and engages the algorithm of total submission on the subconscious level without even notifying the woman's consciousness of this. The woman cannot then comprehend what has come over her and how she has allowed an infidelity to take place.

The difficulty for females lies in the need to recognize the alpha-male before he becomes the alpha-male. As the alpha is replaced the pretender needs the support of the females. If the females do not recognize him beforehand they may not provide him with that support and his chances of becoming the alpha will be infinitely reduced. Females must have an inbuilt mechanism for recognising a potential alpha-male, and not just the existing alpha-male.

The alpha-male is in a way chosen by the females in the course of selection, through grooming and sometimes illicit sex as they bow to their inbuilt program. There exist various concepts but we propose the following order:

1. **Symmetry.**

2. **Intellect.** To be more precise, the external attributes of intellect. How exactly females determine this is still a secret, but what is not a secret is that they do somehow determine this. Humans also see a degree of intellect in their fellow men, though women are better at determining men. The mechanism by which they do this is still not clear, but it is a fact proven now many times.

3. **Self-control.** Hysteria is inadmissible.

4. **Physical strength.** It is determined through size and physique, not a difficult task, especially the proportions of face and body. A man as a rule should be half a head taller than a woman, although the measure of height, whether it is half a head or more, is not important. What is important is that the man should be taller than the woman.

5. **Age:** females prefer their alphas exclusively to have 'the silvery nape'.

If all the pretenders are approximately equal, as is usually the case, the females turn their attention to alpha behaviour. The alpha cannot be put down. The alpha must feel that he is the alpha, or at least the pretender to the crown. How he determines this himself no-one as yet knows, possibly through voice and physical bearing. Submission poses are well-known, they are common to all mammals and humans. The alpha pretender does not adopt poses of submission. For instance, the chimpanzee's struggle for the status of alpha begins when in the morning the pretender no longer greets the alpha with the appropriate bowing gestures and grunting noises. It remains a mystery how the males know that the time has come to fight for the title of alpha, but more likely than not it is as a result of hormonal change associated with age, similar to the advent of puberty. We can assume in addition that a side-effect of this change is the appearance of the first grey hairs.

Pretenders to the role of alpha perform demonstrations of wailing, stamping, branch breaking, throwing of objects and making their body hair stand on end, but this showiness usually occurs after the support of the females has been secured.

The pretender has to psychologically suppress the former alpha and he usually tries this by inducing extreme stress levels. This process can take days, sometimes months. Fights are possible, but rare. Reduced to a nervous wreck, the former alpha should lose his self-control and become hysterical. Hysterical behaviour is inadmissible for the alpha and precludes him from being an alpha. When the former alpha succumbs to hysteria he loses the support of the females. That is when the pretender begins to behave like an alpha. And if the deposed alpha cannot grasp that he has been deposed, the females may even bite him.

The females recognize intellect, physical strength and symmetry through external signs by the corresponding programs. For the recognition of every separate sign there exists its own separate program. In modern women one or more of these recognition programs may not work, and this creates various physical male types who 'appeal to women'. These types are limited, corresponding to the limitations of these programs.

There may occur glitches in the program of each specific female as they determine who

is the alpha. For instance, in one program strength or intellect may be missing. But since the new alpha is supported by the female group the error can be reduced to a minimum.

Human intellect surpasses chimpanzee intellect as a result of the struggle for the rank of alpha and the choice of the females over millions of years, whereby intellect was chosen as a priority with regard to physical strength. This is one of the reasons why man is weaker than the chimpanzee. Intellect and self-control are obligatory, but when a female recognizes intellect she makes more mistakes, whereas when she sees self-control there are almost no glitches. This can be explained by the fact that intellects may be varied but self-control is always the same. The alpha is deposed largely because he loses his self-control.

In modern society one man may be an alpha to one woman and to another completely the opposite. Most alphas are recognized as alphas by most women. But there are no alphas who would be recognized as alphas by all women. This situation in modern society serves to support both quality and variability. Minuses in the recognition of alphas can become pluses in that man has several types of intellect, whereas the chimpanzee does not.

What is important for the alpha-male is age because most female age-determining programs kick in. Neither the human nor the chimpanzee alpha-male can be young. Males know this, and often change their appearance so as to appear to be older. The most popular way of doing this is either a visual broadening of the shoulders, or less likely a lowering of the voice, or very occasionally dyeing of the hair. Sometimes this has an effect when the alpha-age is close, but it is more likely that women see it and laugh. When an alpha colours his hair to hide the grey, the female program may even be induced into a light stupor.

Modern women identify the alpha-male pretender in exactly the same way as female chimpanzees. In this the program has not been subjected to change. Women choose the alpha not out of any acquired skills but under the impact of programs that are particularly tough in indicating who can become an alpha.

An alpha's reign is not long, so he must produce as much offspring as he can in such a short period of time. Throughout this duration he has to be as active as possible, and with the females as expansive as possible. This expansiveness towards females is prescribed in each male on the level of programs.

The alpha's ideal state is to sit in an elevated position, see each of his females or women and to grunt with pleasure.

Single females seek out the alpha-male pretender and then begin to give him support and provide help in some way. In her various ways she may groom him in the sense of arranging his external appearance, prepare food for him and even give him material help.

How can a woman provide support? A human alpha does not need to be groomed, so the woman then wants to feed the alpha pretender. This is the only way a woman can support him. Through this process of feeding the alpha candidate an entire culture emerged with humans. Then, with time, the desire to provide food falls away, because the male is already an alpha and

he does not need to be supported in such an earnest fashion.

The best cooks are men. But no culture demands that a man invite a woman to partake of his custom-prepared dish, as there is no biological component in behaviour. There is only the support of the alpha pretender, and that is why such a culture did not come about.

Help is given to the appointed pretender to fight for the status of the alpha-male, and the female program remains unaware that this is not taking place in the savannah. He will become the alpha-male after sex with the female, but even after copulation the alpha-male needs her support because enemies might band together against him. So the female continues to support the male, though usually not for long. In modern society the successful males are usually those who enjoy the greater support of the females.

Some women fear the alpha. In the presence of her own alpha an outsider, probably belonging to another troop, is dangerous. Maybe he has been hunting skulls? This usually occurs with females who have subconsciously identified a male from their milieu as an alpha. Such a situation may be also a manifestation of female infantile behaviour, and the result of psychological pressure on her applied by male relatives. The result of this fear may be the choice of a male who has no alpha qualities. But both this behaviour and this choice are biologically incorrect, it is incorrect acquired subconscious behaviour.

Deposed alphas usually protect their offspring from external dangers, as there are no internal dangers for chimpanzee offspring. This is their only function.

The image of the alpha is a female program. The alpha does not suffer refusal, the alpha is supported, the alpha receives submission: this is prescribed in other female programs.

16. The Free Choice of Partner

Free choice should be biologically determined. Otherwise it would be an unnecessary detail in the evolutionary process, and unnecessary details consume energy. It should be determined through the acquisitions made on the Evolutionary Highway: intellect, variability, self-control. Groups need free choice to realise the biological programs and achieve success. Women need a free choice of partner so they can realise their selectivity capability. The group needs a free choice of partner to maintain quality and variability, in other words, for the group this is a matter of remaining competitive, a matter of life or death. Otherwise freedom of choice would not have any biological sense and would not generally exist. Strictly speaking, a 'free' choice should be biological, and free from socially-based considerations. The artificiality, or sociality, of selection consists in the fact that the attributes which contribute to why partners are chosen are not biological but social; for instance, according to caste, status, capital, etc.

The second chapter in Boesch's book is called 'Inconspicuous female superiority'. This superiority lies in the possibility of choosing a partner. A scene is described where the females create a commotion and run away from all the males who then get in each other's way. At the same time the females have set their eye on one male, the chosen partner. When this partner comes near they fall silent and engage in sex with him. The fact that females prefer some partners to others has been attested by all chimpanzee researchers.

Jan Lindblad writes: 'The Indian Akurio women have the right to choose their partner themselves, be it within their own or some other group; there is no talk of 'lifelong' marriages. The courtship is extremely straightforward: the woman swings her hammock next the hammock of her chosen man, and no explanations are needed.'

The book *Man: You, Me and the Primordial* makes reference to the study of other tribes, showing that the relationships as outlined are not unique. The main thing in this account is the very fact that it possibly exists. This possibility is given extra credence because it is biologically correct.

Only the woman has the mechanism to choose. We can assume all the man has is the mechanism for discarding a partner: alphas want to possess all the females, the non-alphas agree to have them all. It is natural that whoever has the mechanism of choice must also make that choice, in other words, the woman must choose. Accordingly, there should be rich pickings. When we talk about choice we talk about female choice.

The degree of freedom of choice that man enjoys depends on the group or community, and is perhaps even higher or lower than that enjoyed by the chimpanzee. Those human communities where the degree of choice is higher noticeably win out in developmental terms over those communities where the level of choice is lower. A woman's degree of choice of a partner is as a rule higher than that of a female chimpanzee, at least because the number of times a woman rejects a man is greater.

Chimpanzee females have two basic degrees of freedom of choice. The first level is the

support of the alpha and the displacement of the alpha. The second level is infidelity to the alpha. Intellect and strength are inherited from the line of the alpha, but variability may not be inherited from the alpha because the alpha is one and is there for a long time. The biological meaning of freedom of choice is also the evolutionary meaning: it ensures variability in the group.

Meaning should exist not only for the group but also for the woman. She must search first of all for maximum genetic suitability so that the partner's genetic make-up either compensates for the defects in her offspring or endows it with some good qualities. Secondly, we can assume that the woman looks for some particular qualities for her offspring, and this conforms utterly to the concept of variability. Once upon a time males were selected who were not afraid of the water.

Choice is predetermined on a number of levels, and corrects itself through reverse linkages. The alpha has all the females, but the alpha to some extent is chosen by the females through their support for him. In fact, the female, be she animal or human, does not make the choice. The choice is made by the programs embedded in her. Realising your free choice biologically means offering the program – or the 'heart' – the choice.

Infidelity is the main technique for realising the mechanism of freedom of choice in the chimpanzee. Infidelity to the alpha male is done of free will but is dangerous. Subsequent chimpanzee strategies of sexual behaviour are developed as the degree of freedom of choice increases.

The main rule of alpha strategy is that the exclusive right to sex belongs to the alpha. The alpha-male has the right to all the females, and the females do not have the right to refuse him, or even the desire to refuse him. Seemingly, there is not much freedom of choice here at all, but it is important that the alpha is supported by the females. A degree of freedom of choice, at least in indirect terms, nevertheless exists. If the alpha male does not accommodate the females, their freedom of choice is expressed in their support for the pretender.

The beta-male's strategy lies in his alliance with the alpha-male and he has contact with some of the females. This contact is formally hidden from the alpha, as are the other infidelities. The alpha-male does not react, or tries not to react, because if he loses support he loses his alliance and most likely will lose his alpha rank. If the beta is caught having sex in the presence of other males his punishment is assured, though it will not be severe. The beta has access to the females but, unlike the alpha, only to those that want to have him. If they do not want him then he is refused and the act of refusal is the manifestation of freedom of choice, even to a small degree, but real freedom of choice. Humans do not have such a strategy because the group – the family – is a reduced form of the primordial clan, it is smaller than the chimpanzee group and so there is no place for a beta. When a woman takes a lover he is not a beta because he is not the alpha's ally. He is his opponent.

The third strategy of chimpanzees in which freedom of choice is expressed is 'the honeymoon trip'. The male and female attracted to each other by mutual consent leave the troop

and for a month or maybe even more spend time with each other, as far away as possible from the alpha. The system works just as with humans. The male invites, the female decides. The female may refuse.

The fourth strategy is simple infidelity. A couple leaves the alpha's field of vision and have sex, for instance, in the bushes. If they are discovered quite a tough physical punishment is assured, which for the female will be tougher. Lovers know about punishment. The beta may also let the alpha know. Such a risky undertaking is usually only attempted by young individuals. It is their absolutely free, if very risky, choice.

All the techniques of infidelity require the absolute consent of the female. It is through these techniques that the female expresses her choice and demonstrates her selectivity capability. The male may suggest but the female decides. The female decides because she has the ability to select. If the male is refused by the female he will after some time make the suggestion to another female. Males are expansive, and, as all rights belong to the alpha, they remain untroubled by choice.

The Gombe chimpanzee has been observed to force the female into sex. Coercion obviously contradicts the idea of free choice of partner, but does not annul it. For instance, there are many accounts of coerced 'honeymoon trips'. If the female is prepared to go on such a honeymoon trip she will simply follow the male, but if she does not want to go with this male, she resists.

Basically resistance occurs when things slow down. For hours and hours the female gathers fruits and slowly eats them. In that time the alpha or other males may appear, with whom she may leave and abandon the unwanted partner.

In modern society there also exists the social coercion into sex, through control over resources, though this does not annul feelings or the desire for choice. The incidences of rape do not revoke the norms of sex by mutual consent.

Female chimpanzees have a limited free choice of partner. These possibilities are exploited to achieve variability within the group. The woman has a much broader choice: she can choose additionally from several alphas. To dispel any confusion, the male may make the suggestion, but in actual fact it is not the single male but all males. A male can achieve more success if he makes lots of suggestions.

The choice is always made by the woman, or rather her program.

17. Reflexes Versus Programs

Nobel Prize winner Academician Pavlov conducted an experiment with a dog and a bell. The bell rang and the dog was given food. This was repeated several times. As a result when the bell rang the dog began to salivate, even if food was not given to it.

This is a conditioned reflex, a reaction of the organism to a given signal.

Bell – food – saliva.

Bell – food – saliva.

Bell – no food – saliva.

With regard to humans:

Boss walks in – boss begins to shout – employee's stress levels rise.

Boss walks in – boss begins to shout – employee's stress levels rise.

Boss walks in – boss smiles – employee's stress levels rise.

With regard to sex:

Wife meets – wife makes a scene – no desire for sex.

Wife meets – wife makes a scene – no desire for sex.

Wife meets – wife wants sex – no desire for sex.

The psychoanalysts who solve such matters use overly intellectual terms and dig too deep. Yes, there are childhood traumas which sometimes have to be unearthed. But in most cases problems are the result of conditioned reflexes.

Chimpanzees and humans often suppress each other. To suppress your enemy means forcing him into subordination or equality. Suppression is creating in someone a conditioned reflex. Suppression is the suppression of alien programs and instincts, for instance, the teenage sexual instinct. Adolescent chimpanzees get together, get caught and get punished. A reflex has been born.

There are many situations with reflexes. For instance, the husband cannot get an erection with his wife so takes a mistress. Then he gets an erection with both his mistress and his wife. This situation can be seen as a conditioned reflex with his wife that results in a certain suppression and then dysfunction. With the mistress this reflex vanishes, then the reflex vanishes totally, and with the wife also.

Programs of status growth are intended to result in domination. Conditioned reflexes instilled in the young male by those around him are set against him gaining domination. The victor in the battle between programs and conditioned reflexes depends on how strong is the

environmental pressure and how many characteristics the programs possess. Quantitative characteristics are in turn inherited.

Where do we get the will to do something from? What urges a man to fight? We can identify here four reasons:

the sexual instinct;

the program to rise above the child's level (domination over the females);

the program to achieve equality with the males (to become the omega);

the program of domination: to become the alpha.

All of these programs have quantitative degrees. In some men they are more weakly expressed and in others more strongly. It is these programs that determine will. It is these programs that can be called the programs of status growth.

All of this can be called the striving towards domination. But only the alpha has real domination. To call the struggle for the rank of omega a striving for domination is very complicated. All the more complicated, then, to call the demonstrative assertion 'I'm not a child' as a striving for domination.

Programs and instincts issue commands to mobilize energy resources. These resources have to exist, because if they do not then this mobilisation will be very short-lived, and so insufficient for many programs to be fulfilled.

Energy and the ability to manifest it are generated by health. A healthy person has much energy, an unhealthy person much less so. When animals feel their energy resources wane they usually curl up and die. The same is true of humans, but humans experience an interim stage: the grab their beer and sit in front of the television.

The refusal to realize one's programs could be caused both by weak instincts or a shortage of energy. For instance, when chasing an antelope a predator has two choices: forget it, I'll be better off feeding on termites, or I've been running and running after it but the legs have gone.

Goodall describes an instance when the fight for the alpha-rank continued for several months. These were several months of constant aggression, stress and conflict, and very energy-draining. Instincts work equally well with everyone, those who lose out are those whose energy levels give out.

Alpha qualities are associated with the energy of the male because if he is to fight for the status of alpha-male he must have lots of it, and also when the full bloom of youth is long past. Health problems remove the ability to fight, as energy is at a minimum. If the male is unable to fight for the status of alpha then he usually turns his intellectual efforts towards other ways of getting sex.

The cumulative effect of the programs and instincts is to produce will, and will produces action. When will becomes cognisant it suppresses the effect of conditioned reflexes which are designed to suppress it. If programs and instincts are strong and health is sufficient, then will is also strong. If the will is strong the man will start to fight for alpha status, in other words for the women. If some element is missing, if the will is not that strong, the man will begin to fight for one woman. If there is nothing, he just has to masturbate. Thus, through will the alpha qualities are connected to health even in modern society.

Illnesses, generally chronic states of ill-health, suppress the desire for dominance. They even suppress the simple sexual instinct, so there can be no complex dominance.

Man possesses energy reserves and the ability to concentrate this energy on short intervals of time. In a state of chronic ill-health a person is deprived of energy. Many chimpanzee alphas are overthrown when they fall ill, even if not chronically, but simply when they are ill for a short period of time. Their energy is spent on trying to recover from illness, and there is just not enough left for the fight.

Illness begets conditioned reflexes connected with it, such as the refusal to fight for dominance. How can you dominate if you can barely crawl into bed to catch up on your sleep? The sexual instinct is simple and is common to everyone. The dominance programme is a complex one and is not common to everyone, more often than not it breaks down and operates incorrectly and may take as dominance an activity removed from procreation.

The dominance program is connected to alpha qualities through health. If a person is not in full health the alpha qualities will not appear because there will not be the strength to dominate. Health is very often linked to physical strength, and physical strength is an integral element of the alpha.

In order to satisfy the sexual instinct it is not absolutely necessary to be an alpha. There are other strategies to get sex which are not as energy-sapping as the alpha strategy, but also not as successful in terms of procreation. The number of men aspiring to dominance in unhealthy societies momentarily falls in historical terms because between dominance and health there is a positive retrospective link.

Alpha qualities cannot be fully realized without adequate health.

18. The Path of Man. A Poetic Digression

A great deal is known about interspecies aggression, but not much has actually been written about the reasons for this aggression. Aggression is never without cause. Fish, for instance, never attack one another, unlike humans.

There are two reasons for aggression. The more commonly known one is the struggle for resources between groups and individuals, the struggle for territory, the struggle for females. The less common one is the struggle of the individual for status, usually rank. But not only for rank: in some species it is necessary to fight for the right to be the omega. Otherwise you have to settle for being somewhere between a child and no-one. A man's nature is his struggle for recognition.

It is difficult to imagine that animals on reaching maturity ask themselves 'Who am I?' or 'Where am I?' All their actions are generated by the normal operation of their programs.

The struggle for status is an obligatory program and exists in almost all men. This was facilitated by selection because without status there was no access to the female. Animals today can get no access to the female without status. So, the struggle is for

territory and resources,

for rank,

for recognition as an equal,

and the main thing is that the struggle is natural. It would be unnatural if it was not there.

The three programs of struggle are three different programs. The enemy is disposed of in silence. The struggle for status in one's own group is carried out with maximum noise, so that the women notice.

First the program starts up, and only then post-reflex does a man ask 'Who am I?' Struggle is natural, and as a natural element it is built into male-female relations. If in the female consciousness there is no struggle for resources then there is no man, at least not the one who conducts the struggle, and not necessarily the victor as a brave failure can also get away with it. But he is more of a male substitute, as a rubber doll is instead of a woman. And one rubber doll can be exchanged for another. Moreover, if a man does not indulge in struggle a woman may simply not notice him.

It may seem that if a man works hard then that is also a struggle. But hard work is not looked on by women as a struggle. Hard work is not the hunt and even more so not a war, it is more like foraging. Women are better at foraging than men because they have adapted to it through evolution.

There are, of course, professions that speak volumes about those who practise them, such as a secret agent or test pilot. But the vast majority of professions do not say anything about their

practitioners. Yes, some women get aroused when they see a man doing work that they could not do. Sex with a plumber is not just the stuff of urban legend. But it is a replacement, a sham, where there is no real struggle and no males to undertake it.

The fact that a man undertakes the struggle is natural for a healthy woman's subconscious program. That is why a woman sees a man as a man with such attributes as love and submission. A woman may get more excited when a man achieves something, but when he simply leads the struggle a woman will still develop feelings for him. To surrender to the victor is, of course, ideal, but even apes have feelings of empathy and support for those waging the struggle. In women they are more strongly expressed.

A man's journey begins when he is a child. A child for a woman is no-one. It is difficult to say just how much a child reaching puberty realizes he is no longer a child. This realisation is perhaps not important as programs will start up everything without it anyway. The first task on reaching adulthood is to show 'I am not a child'.

In the process of growing up the hormone level changes and programs are started. If we analyze the situation we see that a signal is sent to the consciousness that one's position in the group does not accord with the hormonal level. The hormonal level requires a different situation. This is a prerequisite. At first the youth wants to suppress the females, to dominate them. Why? The question is not worth asking because this is a command issued by the program. Animals hardly ever ask themselves 'why?' The issue is solved through the manifestation of aggression towards the females, through threats and attacks including throwing stones and tree branches. This is dangerous enough, and males can intervene to defend the females.

When the male achieves this level he can become the 'chosen one'. When the female reaches a similar hormonal state at approximately the same age her programme tells her to leave the group.

With boys it begins with a certain aggression towards girls, a form of contempt for them although at that time the girls are more developed physically and psychologically. This leads to conflicts with the family and with teachers, to the accompaniment of disobedience and hysterics. Disdain for the girls then gives way to interest in them.

The desire to be equal is realized through conflicts with competitor males, though usually there is no conflict with the alpha. In these conflicts the males recognize the pretender as an equal and the females begin to devote more attention to him, their previous aggression towards him now forgotten.

If she gets a male from this level the female may agree to a honeymoon trip. Young newlyweds also go on a honeymoon trip, though they do not know that this is to prevent the alpha getting in their way. This tradition disappeared for thousands of years, but as soon as technical resources appeared to make it possible, it re-emerged.

Young humans at this time attach themselves to group structures, they struggle for leadership of the group, and demonstrate aggression to rival groups. Similar group behaviour

among the young can also be seen among baboons. Man again traverses the evolutionary highway, from the infant marmoset to the teenage baboon and on to the chimpanzee.

In order to nip in the bud teenage problems, some tribes hold initiation rites to symbolize a youth becoming a man. In some nations this issue is treated through serving in the army, where 'service' indicates 'initiation'. In some young men these two phases are very close together in time and almost indistinguishable, regarded as 'teenage angst'.

Women appreciate the struggle of men. If they can see it.

19. Expansiveness and Selectivity

The male as alpha-male has great expansiveness because his leadership, and consequently his ability to procreate, is limited in time. By expansiveness we mean his inclination to forge alliances, to fight, to mate. But any male has to show some expansiveness even as just a male. When females make an offer the males do not refuse. If they do not the males leave little or no offspring. A man's procreation capacity is actually unrestricted, and theoretically a man can have any number of children. The resource is only restricted by women and other men.

Women are selective and determined to make an exact choice because their reproductive resource is much restricted, in natural conditions to a maximum of 5 children. With a natural death rate of 50% among offspring who do not reach child-bearing age any mistake a woman makes in her choice of partner means that her reproductive capacity will be sharply reduced or neutralized.

At first a woman says 'No!' Even the hen at first runs away from the cockerel. If she has to reply quickly a woman's default position is always to say 'No'. Because she can always say 'Yes' afterwards. She will say 'No' to all men by default, but 'Yes' to only one.

Why does the hen run from the cockerel? We can isolate the distinct female instinct to say 'No!' The image of the male is 'No!' All advice on 'how to chat up a girl' suggests beginning with neutral phrases such as 'What a nice little doggy you have (blocking out the 'No'), what's his name? (veering off the point)'.

The command 'Yes' must be issued by the selectivity program. The sexual instinct conflicts with the 'No' instinct, as does the selectivity instinct. Only together can they suppress the 'No' instinct.

There are women whose 'No' instinct is weak, despite a working selectivity program. They fall in love then are unfaithful, then they weep and curse themselves in the most abusive terms. This is a rare event. The 'No' instinct is an ancient one and so very resilient, though it can be suppressed with alcohol. Another deviation is if the 'No' instinct is so strong the woman cannot overcome it. In the presence of the sexual instinct this situation is accompanied by extreme stress and often hysteria.

Besides, the 'No' instinct prevents the woman from declaring her love for a man. The instinct can be suppressed through self-control if that self-control is very strong, and if she knows about the instinct.

The reason this instinct exists may be because in the time when the 'hen runs from the cockerel' a lot of things may happen. If the cockerel is not healthy he may not be able to catch up. While the hen is running another cockerel may come on the scene. In chimpanzees the sense of running away has an immediate sense, for while both parties run they can stop for a while and have sex, especially as they choose surroundings with thick undergrowth.

If men were biologically determined for selectivity – even love, perhaps – the choice of couples would become totally unreal and the creation of a couple's partnership would be very complicated, all the more in a small clan group. Men, like male chimpanzees, respond to signs given by the woman – either by showing their behind or fixing a sultry stare. Then they develop feelings akin to female love. A situation can be imagined when a female joins a group and no-one finds her attractive. So she has to find another group. And if she still can't appeal to anyone? The resource of time is not unrestricted, and the number of groups she can go to is also finite. So male selectivity would be excessively energy-sapping, both for the group as a whole and the woman or single female individually. There is simply no biological sense for a program of male selectivity. Moreover, the existence of male selectivity would create serious problems for the population.

It has been observed that female chimpanzees have set records by having sex 50 times with different partners in a day, sometimes several times with the same partner. Women have beaten that record, of course, but that does not obviate selectivity as a norm. It simply tells us that chimpanzees have the same deviations as people. If modern women had high sexual demands the institution of prostitution would not exist and there would be no porn industry or cult of sexy women on glossy covers. But women have low sexual demands, low because they are adequate for procreation purposes and therefore restricted for those same purposes, and restricted in order to find suitability and quality. The suppression of female programs by modern civilization lowers these already restricted female demands even further.

If women had a greater resource in their perception of men they would use it. But since female reproductive possibilities are restricted they do not need a greater resource. Are women unfaithful? Not all, only a few. And if they do go in for a fling, it is mainly once or twice in a lifetime. Biologically speaking it should be three times.

Nobody forbids the female to leave with her chosen one on a honeymoon trip. But the female rarely wants to go, so often she is forced. And the closer the female is to the centre of the habitat the closer she is to the alpha, and so fewer are the chances that she will issue that invitation. The sexual needs of a female chimpanzee are often exaggerated, but in women they are even fewer.

If women had the expansiveness of men then mankind would lose quality – the quality of the inbuilt and complex female system of partner selection. Woman does not need this expansiveness because her reproductive resource is limited and any mistake will be at a cost of too much time and energy.

Women are selective, men are expansive, and because of this the genders are perfectly matched, like a socket and plug or screw and nut. Two nuts and two bolts cannot mesh. Moreover, a man does not need selectivity because if he had the mechanisms for the exact choice of partner in quantitative terms he could lose out in offspring the more refusals he receives. The group has no need of the mechanism of the exact male choice because the group already has the mechanism of female choice which is sufficiently energy-sapping and two such energy-spending mechanisms would be too much.

Within the group the child belongs to the female. The males defend all the females in the group. To repeat, there is absolutely no need for male selectivity. As his expansiveness proceeds, the man is more prone to manifestations of nationalism, patriotism, political activism in general. If in society male expansiveness is suppressed, this may have an impact on all social relationships.

The biologically correct behaviour of a man is his expansiveness, with a woman it is her selectivity. The public perception of this is approval of male promiscuity but disapproval and contempt for female promiscuity, because female expansiveness and male selectivity are biologically incorrect modes of behaviour. Getting a woman into bed is difficult but seducing a man is easy. Both men and women know these rules and are not averse to exploiting them for their own ends.

A man has a wife who is a brunette, and a mistress who is blond, and when the wife finds out about this she dyes her hair blond. Not a good decision, because a man does not need two blondes.

Men are not biologically predisposed to abandon their women. Buoyed up by their expansiveness men prefer to chalk them up as conquests. If men abandon their women they do this through social preferences, or because the woman has not behaved in a womanly manner, for instance, if there is evidence of jealousy which is not biological but social behaviour, or the result of female aggression to suppress behaviour.

The mechanism of selectivity may produce the following misrepresentations:

If this mechanism does not work then the woman is guided not by her own choice but that of another which may decide the choice of her man or rather the mass social norm. This is a very popular deviation which may be the consequence of many innate and acquired irregularities. In general these irregularities are connected with the general weakening of the female organism.

This mechanism may work the other way round, whereby a woman becomes 'expansive' and wishes to act according to the principle of 'the more men I have the better and nicer it is for me', and gets her pleasure from having lots of men. This is a rare deviation and is caused by an innate program failure.

A man can also wish to stay with one woman when in fact he could have many. In this case his expansiveness is most likely replaced by other programs, such as that which etches an image strongly on his consciousness. This is usually the case with young men. But with any men selectivity is a digression from the correct biological evolutionary program.

A man is expansive, a woman is selective.

20. The Troop: from Gombe to Tai

The Tai chimpanzee as studied by Christophe Boesch, is somewhat superior to the Gombe chimpanzee. If we look at the differences in behaviour we can build yet another variant of the evolutionary highway: from Tai to Gombe. Using this section of the highway as an example we can then examine how the troop should operate.

One of the criteria Boesch used was how chimpanzees related to instruments. The Gombe could use 22 instruments, the Tai 26. The bonobo or pygmy chimpanzee, through whose behaviour Frans de Waal see clues to the origin of man, practically do not use instruments. Boesch sees the difference between them as caused by the fact that the Tai are hunted by leopards and therefore the troop has to organize itself in order to defend itself from these predators. We should note that the chimpanzee's main enemies are man and other chimpanzees. The reason why the Tai are better organized and more intellectual does not concern us here. When we examine man's journey along the evolutionary highway what is important is the difference, the fact that one group is superior to another according to various parameters, because this difference indicates man's parameters.

If a group is to be effective it has to avoid unnecessary internal conflicts. The group's task is to struggle for quality, maintain variability and ensure the balance between quality and variability. As these issues are settled, conflicts are not only inevitable, they are necessary. Values demand victims. The group has no need of other conflicts, and the alpha ensures that they do not occur.

Children should not be intimidated but they have to know that the struggle is taking place. Children should learn about these conflicts, but only these and no others. Children should play at the limit of stress levels in order to develop into worthy warriors, but not get over-stressed and be subject to psychological pressure.

The existence of the group is a process of maintaining numerous balances. There should be infidelity, and there should be punishment also. The males should be suppressed by the alpha but not to a degree that they flee in battle. The females should be suppressed so that they have fewer conflicts and do not show aggression towards other females coming into the troop. But they should not be suppressed to the extent that they stop having sex with other members of the troop.

As Boesch noted, in conflicts between troops the females usually attack other females and the males usually attack other males. All observers of chimpanzee behaviour have noted incidents when females have accompanied males on their raids into enemy territory. Then the troop attacked both males and females. But males get no joy from attacking females. The female in a troop hunting for skulls incites the males to incorrect behaviour and further incites incorrect behaviour throughout the troop. Incorrect troop behaviour may lead to that troop being defeated. The males in the troop, including the alpha, have not yet grasped this. Humans have understood this and therefore have quite strict rules. Humans do not take females along on their skull-hunting

expeditions.

As chimpanzee rules are almost the same as those observed by human, it follows that chimpanzee deviations are almost the same as those experienced by humans. The Gombe chimpanzees experienced most incidents of deviational behaviour, in the sense that this behaviour did not work in the troop's best interests.

The free choice of partner.

It is for some reason taken as given that Goodall does not consider the Gombe female chimpanzees to have any rights, even though she describes the choices they make in both female infidelity and the honeymoon trips when couples leave the troop. As far as the will of the alpha is concerned, naturally the females have no rights. Boesch was absolutely right to note that Tai females have quite a wide range of choices, but these choices are not realized openly. The rights of the alpha are always sacred. Among the rights of the Tai females, rights which Gombe females do not enjoy, is the possibility of temporarily moving to another clan, of coming to another clan with her child, the possibility of fleeing the alpha-male by organizing races in the tree tops and thus choosing another partner, the possibility of breaking off sex if they do not desire their partner. She can simply disengage from the penis and flee. We should note that this behaviour is more humane as it provides greater freedom of the choice of partner. The Tai alpha mates with less than 50% of the females of the troop, but this may be because the Tai troop is larger than that of the Gombe. With the Gombe chimpanzees sexual coercion was harsher and the possibilities of avoiding sex fewer. The stronger the coercion, the less freedom of choice remains.

Boesch describes another aspect of behaviour whereby two troops set themselves for battle but do not attack because their strength is equal, and the females go behind the enemy's back and have sex with the enemy. This is a variation and a rarity and totally inapplicable to human behaviour and his place on the EH. Such behaviour is more likely an indirect result of the work of the programs, in other words a cultural manifestation. Indeed, chimpanzees also have culture. For instance, they can manufacture their own instruments that are unique for each troop.

There was no record of the Tai observing honeymoon trips, and this somewhat restricts freedom of choice. It is possible that the greater ratio of sex with the enemy and thus infidelity to the alpha is really compensation for these trips not taking place. It is also possible that in the dense Tai forests researchers either did not notice these 'trips', or found them surplus to requirements as a couple can always find concealment.

We can note that whereas Boesch humanizes chimpanzees a little too much, Goodall does the opposite. For instance, Goodall makes no mention of the Gombe female experiencing orgasm. Both Frans de Waal and Boesch, and other observers, have noted its undeniable existence, although it is possible that the Gombe female orgasm did not sound as such.

For instance, after the killing of a male one of the females from the enemy troop tore off and ate his sexual organs. Boesch describes this in great detail, almost ascribing to it the significance of ritual cannibalism, but it is more likely that she tore off the piece of flesh that

was easiest to tear off and no more. Marmosets possess almost identical organs, and they are part of the chimpanzees' food chain.

With the Tai chimpanzee a foreign female could enter an enemy troop with her child. This raises the level of her freedom to choose a partner. With the Gombe this would be unlikely because a foreign child would be taken from its mother and eaten, as skull hunters do with the females of their enemies.

Sexual coercion.

Goodall: It is quite clear that a female prefers some males to others; equally there are certain individuals whom she may actively try to avoid.

Sexual coercion is a direct contradiction of the freedom of the choice of partner. But with both humans and apes one does not cancel out the other and both exist in a complex interaction which rather works to improve quality and variability.

Goodall supposes that the females are always forced to submit though sometimes they can flee or find protection with other males. She describes an occasion when a male attacked a female four times and savagely battered her, causing serious injury and forcing her to go with him. From this we can see that inside the female is embedded the rejection instinct. Three times the female demanded that her freedom of choice be respected. Such coercion can be explained by the deviationality of the Gombe group. So, in such a situation the Gombe chimpanzee is internally in danger, and no environmental campaigners can help them in this.

Violence is one of the chimpanzee's sexual strategies, and not only because the chimpanzee cannot speak and protest. There are varying degrees of violence towards the female both of one's own troop and the troop of the enemy. Violence towards the females of one's own group may destroy the harmony of the troop. Violence is good for the male but bad for the troop. Alphas automatically cut short violent actions, and females when threatened with violence run to the alphas. Therefore with chimpanzees sexual coercion of the females of one's own group does not have any physical consequence but is deliberate and intended to exert psychological pressure. However, when the alpha was not there some Gombe males would apply physical pressure on the females.

Sexual violence towards the female of the enemy is an alternative to attacking and physically maiming them. The Gombe enemy females were subject to savage and frequently fatal attacks. Their young were taken from them, killed and often eaten. Some males outside the troop would seize females for their own sexual satisfaction, thus resembling a coerced honeymoon trip.

Attacks on Tai females were carried out only when another female was among the attackers. The chances of the young being taken away and eaten were much less. Moreover, once the female was caught she was forced into sex through the simultaneous application of intimidation and affection. Attempts to introduce the female into their own troop were not successful. The Gombe males were more successful in this. But there was always only one way

to deal with the enemy male – to kill him.

The Tai chimpanzee female has other ways to wage war. As a rule the Gombe chimpanzees would wipe out the whole of the enemy troop, and battles would take place at every opportunity. Tai chimpanzees would often not attack the females. This is biologically correct as the females are the most valued resource. Sex with the enemy's females is a very beneficial evolutionary strategy. The Gombe chimpanzees rarely resorted to it.

Conflicts.

Savage fighting for the females destroys the troop. On the one hand, this fight is necessary to maintain quality, and on the other hand it must be restricted and not deprive pretenders of chances for success, otherwise in a conflict with another troop they will not offer support. Balance needs to be maintained.

By way of example, a Gombe male after a conflict was forced to 'be in exile' on the outskirts of the territory and not be part of the group. The group thereby lost a fighting unit.

Conflicts between the females in a troop are unnecessary. Females are not warriors, they need no specialist training. They need to choose their partners and to give birth to and raise children. There are enough external stresses, such as hunting for skulls, lions, leopards and humans.

The males must suppress the aggression of the females so that the females who come into the troop from outside do not leave. The troop loses out if females return to their original troop.

Gombe females would form short-lived gangs which would attack the females of another troop, take away the young and eat them. Naturally, this would be done when they were out of sight of the males. Humans eat the meat of other animals but generally not their own, because that takes up too much energy. Cannibalism within the group is to no-one's benefit as it creates unimaginable stress and demands far too many resources.

Justice and conscience.

Goodall: Under the rule of the powerful male the conflicts between the other members of the community are kept to a minimum, for he uses his position to prevent too much fighting among his subordinates. What motivates him is not always clear. Sometimes there may be a genuine desire to help the underdog.

Justice organizes relationships in the group. While accepted forms of behaviour in the group are correct in evolutionary terms, just as important in this respect is the system of justice. Human communities are built on the principles of justice.

There are rules that can be broken, even though their infringement entails punishment. Rules and their infringement create the group's biological balance system. Infidelities are inevitable, as are punishments. So, to take an example, the alpha cannot be the victim of infidelity, but he is, and he must be.

Punishments have stages. A swipe of the hand amounts to psychological pressure, a whack or a bite is strong physical pressure, that is, the inflicting of serious physical injury. The highest form of punishment is, of course, death.

In order to explain who is entitled to sex, the alpha grabs a youth by the leg and swings him around in the air, at the same time trying not to bite his leg. But if a youth challenges the alpha he can very easily have a couple of his fingers bitten off.

Chimpanzees are very aware of social relations. If one of them is subjected to excessive or insufficient punishment the others will notice and the alpha's authority will suffer. This is how the notion of justice emerges.

Cruelty as excessive punishment is seen as injustice, and unjustified cruelty is seen as pathology. People do not like those who in wartime are overly cruel to the enemy. People suspect that those who commit atrocities against their enemies can just as easily commit atrocities against their own kind. The same applies to animals, that is, the accepted wisdom is that those who are cruel to animals can also be cruel to people. There is some truth in this. Showing various degrees of aggression towards others and your own kind is not easy.

While awaiting his punishment an offender does not forget that he is to be punished. Some would prefer their punishment immediately rather than suffer the stress of waiting. This is the main reason why women suddenly admit their infidelities. Alphas do not feel that they should be punished for infidelities and therefore do not mention them. Conscience comes to the fore in the expectation but not the realisation of punishment.

A woman may have sex with another and then be offended that the alpha does not react. 'I've been unfaithful to the alpha, and he says nothing! How ridiculous!' Fear needs to be realized before it can be dispelled.

Occasionally the woman brings about her own punishment by talking about her infidelity or incorrect behaviour. The chain of events is as follows. After a woman has strayed from the nest she becomes afraid of being punished, and in order to get over this fear she needs to be punished immediately. Punishment becomes an escape from stress.

We can conclude that the Tai females are more selective and have greater freedom in their choice. Technically the Tai community is more developed. Apart from the above, Tai chimpanzees lick the wounds of those hurt in battle, unlike the Gombe, and always come to the rescue in an emergency, which is not always the case with the Gombe. The Tai chimpanzees are more humane in the sense that on the evolutionary highway they are closer to the human. They are more intellectual, with better self-control and make more of an impact.

The main principle of the troop is not to allow unnecessary conflicts or violence.

21. Woman and Her Stages

There are only two variants for sexual choice: quality and variability. Correspondingly, a woman has two programs:

she can choose the genetically most appropriate material in terms of variability, that is, her chosen partner,

or she can choose the alpha-male and concentrate on quality.

The 'chosen partner' is the one who is chosen by the woman individually and spontaneously through the free choice of partner. With time alphas are also changed because intellect and strength are variable, and there are various variants of intellect and various variants of strength, and all these variants need to be maintained.

What works well is that there is no sense in such a change. Quality and variability existed in chimpanzees and have remained in humans. Therefore modern woman's basic mechanism of choice remains the same as for a female chimpanzee.

Woman was formed by the evolutionary highway. Procreation began with the appearance of clearly expressed gender indicators, and when one child was weaned another would be born, generally every 4-5 years. The outcome was that a woman would give birth to 4-5 children, and when mortality is around 50% before procreation human sustainability is maintained through the dispersal of material that is unable to survive.

The correlation between the child's quality and the age of the mother can be seen by the fact that the highest quality children are born of women 20 years of age. A woman is naturally programmed to give birth earlier, so as to produce the second child aged 20. The woman does not have the instinct to give birth at 20 or younger, but nature has provided a mass of externally and internally programmed environmental factors. Before this age she is not fully formed, and after that age her genetic material which she always carries inside her begins to deteriorate under the influence of negative environmental factors. Woman was formed by the evolutionary highway, and all her instincts are designed for movement on it. But instincts do not know that woman exists not in the savannah but in civilization.

The best age for a woman to give birth to quality offspring is 20. This is also the point when she is looking either for her chosen one or for the alpha male. In most cases if she is younger she is looking for a partner, if older then only the alpha. However, the range of preference is so broad that generalizations are problematical: some immediately start looking for the alpha and some want always a partner. This is not deviational but variable behaviour. The frequency of infantile behaviour in civilization conditions the search for the chosen one rather than for the alpha. But the source of the best possible quality offspring remains the same.

Programs of sexual selection do not determine all aspects of behaviour. Mimicry is one of the most ancient and powerful instinctive programs, existing long before the appearance of mammals and runs in everyone and everything (birds, for instance). Female programs for

selecting a partner developed later and are weaker. The most widespread conflict is between the biological programs and the mimicry program. It is very often the case that mimicry suppresses the action of the selection programs, especially if the mimicry program is given extra impetus by the environment.

Only three variants of choice are possible: variability, quality and mimicry.

22. Woman. The First Stage: The Search for Suitability

If love was not effective from the standpoint of evolution then it would not exist, especially with the demands on energy that it implies.

Love is a conscious desire for maximum intimacy in time and space before the stage of penetration. Love exists only with humans, as animals have an attachment which is based on visual image and memory. Animals lack conscious perception. We can, however, regard the chimpanzees' honeymoon trip as the first step on the road to displaying love. It is quite possible that human characteristics developed through many such honeymoon trips.

Love is an aspiration that is both perilous and labour-intensive. It involves a lot of thinking, running away, and suffering, and requires a huge amount of energy. Any such condition that requires a lot of energy to be expended, love included, is not stable and cannot last for long. Love is always associated with hormonal change, as the hormonal level either falls away or the organism adapts to it, and this condition does not pass in hormonal terms, but it is no longer perceived. Love is an instrument for procreation, and for this purpose several months is more than enough. Some researchers say that six months of love is sufficient, and this is certainly true for a woman to become pregnant and to switch her full attention away from the man and to her own pregnancy. If in this time the woman has not become pregnant then that is most likely because the man is infertile. Programs do not know that there are such things as condoms.

If love is biochemical or electrochemical by nature then this does not mean that it is not a sublime state. Emotions consume a man totally, not just as a separate assortment of neurons or a part of the brain. And a man is more likely to risk his own being for the sake of an all-engrossing love rather than a biochemical reaction, because a man sees himself and his love as one and the same.

In some cultures love is deemed to be a problem, more akin to a nervous breakdown. We should note that these cultures are not very good in revealing and implementing human potential. Love is often defined as simply people getting used to each other. Couples live together longer when their hormonal level is reduced. The later the marriage, the better the chances are that it will last a long time.

Woman is selective and therefore a woman's love is selective. A man is not selective, he is expansive and therefore his love has little in common with a woman's love. The upshot is that there are so many different manifestations of love that the one word does not do them justice. The word 'love' is a generalizing category. Traditionally expansiveness has been contrasted with love, which is always deemed to be directed to one person.

Women fall in love and often lose their self-control. A woman's first love frequently is a cause of bafflement for both those around her and the woman herself.

In his book *The Real Chimpanzee...* Christophe Boesch draws the following conclusion:

'Females were selecting males according to a subtle balance between high genetic diversity and low genetic relatedness.'

We could call this the 'formula of love', but as we will see further, it is only one formula.

This definition is excellent. But one doubts that chimpanzee females sat and calculated these subtle balances. Certainly, the programs in their heads did not calculate them. Female chimpanzees made their selection purely on emotional grounds, but in accordance with the programs. She saw, she liked, she chose. Once you like and choose then you have the freedom of choice. In his book Boesch draws on a wealth of evidence for the existence of this freedom, and also outlines the mechanisms whereby this freedom is expressed.

The first stage may be called the emotional choice. The woman falls in love without knowing why. She likes the man and is overcome with feeling. In actual fact her behaviour is programmatically predetermined, and this program is formed through the process of evolution. A woman with the correct program seeks the correct partner, but what exactly is meant by 'correct'? It is most likely the combination of genetic suitability and genetic compensation. Since both suitability and compensation are separate, such a selection produces offspring with the most diverse characteristics, in other words, with greatly increased variability. As the woman leaves this first stage quality will be the most important criterion for her, and the bearer of this quality – the alpha-male – will not leave her side.

A woman selects her chosen one on the basis of his looks, and more or less momentarily, 'at first sight'. Thus, whatever a young man may do her decision will not be altered, because whatever he does may have a positive or negative impact on the possibility of any future relations. By way of example, if a young man shies away from making an advance the woman may then ignore him even if she feels a desire for that man which lasts for some time, right up to when another potential partner comes to her attention.

Programs work on the level of the subconscious, which is why women with the aid of intellect cannot decide why they make such and such a choice. The program does not notify the intellect of its preferences, and to a greater degree the program chooses for the woman, while the program prescribes the first stage of the woman's choice as the aim to maintain the variability of the group.

A woman's emotions at the first stage are to the fore. This is why they are usually described in literature as 'romantic love'. In the life of a woman this happens once, very occasionally twice. But in today's world very few women have similar feelings.

The mechanism of emotional choice is very fragile. The first partner should be either the alpha or the chosen one. If the first partner is neither one nor the other, the mechanism for making the choice will in all likelihood break down. This is quite a common occurrence, both when a partner is chosen 'as a last resort' and when he is chosen as the result of a conscious decision

based on social obligations, and when a woman simply just gets used to a man being constantly by her side. An exception here is the alpha-partner, perceived by a young woman subconsciously not as the chosen one but as the alpha. She may have sex with the alpha, but the woman does not forfeit her possibilities of finding her chosen one.

A young girl on the cusp of maturity who loves a young boy and then drinks a little too much may succumb to the virility of another. She will have some nervous reaction later, but there is a difference. If she has had sex with the alpha-male she will recover and maybe even not show any outwards signs that anything took place and can continue her relationship as before. But if she has been with someone other than the alpha-male her mechanism for seeking out genetic suitability will malfunction, and she may have relationship problems with her young man.

If a young woman wants to find her chosen one and wants sex but is unable to find it then it is better for her find a temporary alpha. If she continues to change incorrect partners her system for choosing the correct partner will stop operating, whereas with the alpha it will be maintained and she will subsequently make her choice.

The duration of the first stage, especially the ability to recognize the partner with maximum genetic suitability, depends on the situation in which the woman finds herself. Besides, some women skip this stage entirely. It is possible that for some women in modern society it happens at an early age, even before the age of consent.

The correct completion of the first stage is when the mechanism as a rule stops working after the birth of the first child. This means that the first child is born to maintain variability, and the second for quality. During this changeover the woman is often in a state of limbo where she does not want to be with her partner but neither does she want to cast him aside. This happens because this changeover process is quite long. This inconsistency in the woman's behaviour can be explained by a conflict in her programs, a reconfiguration. During this reconfiguration period the woman has no motivation to have sex with anyone.

It is theoretically possible that the chosen one will develop and become the alpha. The likelihood of this, however, remains in doubt because the woman's perception of her partner is unlikely to change. In both life and literature these events are too rare to develop into a system, all the more so as the chosen one becomes imprinted as the chosen one. It is almost impossible for a woman to alter her behaviour towards him.

A large number of partners will most likely lead to the breakdown of the recognition mechanism, and this number with most women is three but with others may be restricted to only one. The perception resource earmarked for the chosen one is very small. If a woman has chosen a 'replacement' partner out of mimicry, it is very likely that she will never have a true chosen one.

* * *

The best tactic in the search for the correct chosen one is to socialize with lots of

different people, ideally of one's own age and slightly older. The more people one meets, the higher are the chances of success. It's a bad idea to invite a girl out and say that someone will bring along a boy of her age. There should be lots of boys of her age, and at the same time one should also be very wary of those who have been in her vicinity for some time, such as classmates and neighbours. Classmates may disappoint because familiarity can breed contempt. Generally, it is not only one person but whole groups of people who should be sought for socialization.

Young people are invited to take part in courses where pick-up techniques are taught. A lot of extraneous and inaccurate waffle is peddled there. Two things are important: firstly, to overcome one's shyness; secondly is to know how to speak, when to speak and what not to say. Everything else is redundant.

The first thing to do on getting acquainted is not to give cause for rejection for the 'no' instinct to come into operation. The most effective techniques involve eye movement, because if the girl smiles then the chances of success are high. And the other way round.

The woman's program of selecting the chosen one knows who the girl likes. Successful wooing requires simply a number of attempts. The older the girl is the more chance there is that she has switched over to the alpha. But such a girl will not be smiling. Those techniques are only for young people.

If a woman avoids a chosen one for a long period of time her subconscious begins to fight back. This means that she has indeed not selected her chosen one, and she has a relationship with him only of mimicry, and probably mimicry of her female friends. On picking out her chosen one any 'something is not right' she should better interpret as 'he's not the one'. The best criterion is loss of control. If he really is the chosen one then the first kiss can take place before the first conversation, and without any alcohol. Alcohol is not needed with the chosen one, everything should be just wonderful without any stimulants.

In the performing of certain actions a person can both switch off his embedded programs and exhaust the operational resource of these programs.

23. Discomfort and Aggression

Discomfort is a basic condition derived from the simplest unconditioned reflexes, from the simplest reactions, such as when a person is hungry, cold or wet. It was felt by those who could not imagine what the word 'danger' means. A worm feels discomfort and tries to crawl away from it.

Information from sensors activates the centres of discomfort and produces action. Discomfort is the initial stage in the abstraction of organisms. If a creature does not feel discomfort its instincts and programs start to switch on – the sexual instinct, for instance. Then the creature again begins to feel discomfort, and again it has to take action.

'Danger' is another discomfort, a later one. Cockroaches have it. Fear can be sensed, as can aggression. Are these forms of discomfort? They are higher forms of discomfort, and they demand action.

Stress is the state of hidden discomfort, when it is not clear just exactly which form of discomfort is present. Stress and depression are sometimes indistinguishable from each other and can be confused. But there is a difference. If the reason for the discomfort is not known then stress builds up. If the reason for the discomfort is known but cannot be overcome then depression kicks in.

Fear is a form of discomfort: 'it's scary.' But what is scary can be understood. In the beginning, no doubt, 'danger' was more of a discomfort.

If a man does not commit an aggressive act, that aggression will still stay inside him. Aggression is abstract and therefore is easily transferrable from one person to another. An action is an attack or different types of attack, or it may be running away, or it may be a flashing of the fangs, or it may be rolling oneself up into a ball.

When a man stubs his toe why does he swear? Because he is showing aggression. Swearing neutralizes aggression. With many people this is a well-developed conditioned reflex. Discomfort is simple. Action can be very complex. An attack can happen even without aggression. Self-control is used to suppress inner aggression.

Aggression is a means, it is not an end. It is not an action, it is a condition. In today's mass society politicians like to speculate with concepts, as a result of which these concepts lose their sparkle. Correct aggression is not when one country attacks another but when one country feels discomfort. The discomfort may originate in another country, which will then be the subject not of aggression, but an attack. It may sound confusing that sometimes aggression can have no objective, and indeed he who shows aggression in this instance has a false objective. The objective of aggression is to switch on the programs for action and in the performance of these actions to defend one's own and wipe out the enemy. Aggression arises from discomfort, which is the lowermost base condition.

Look for the source of discomfort.

24. Woman. The Second Stage: the Search for Quality

The first stage of the woman's selection consisted in the search for a partner with maximum genetic suitability, whereas for the group what was more important was variability. At the second stage the woman is looking for the best possible quality, that is, strength and intellect. The mechanism for identifying the alpha-male may take effect in the female earlier, but now the whole search process is based on the woman's preference for the alpha.

During the second stage the woman gives birth to a second, third and sometimes a fourth child. The children will maintain the quality of the group, in contrast to the first child, who maintains variability.

Jan Lindblad: 'Returning to the basic principle in the Indian group, let us recall that it is the woman who decides who will be the father of her children. She makes the choice. And often, when she has had one or two children already, she chooses another partner, submitting to her instinct of continually searching for new gene combinations.'

When the program to abandon the chosen one is started up, the woman's consciousness does not grasp why she should abandon him, and for what purpose. The woman becomes capricious and quarrelsome. The woman's perception as she moves to the second stage changes completely, often resulting in her husband, the 'chosen one', as no longer desirable. The woman begins to show an aggression towards him which externally has no sense, and irritation, and she herself understands why. But the inner meaning of the aggression signifies that the woman has to change her chosen one for the alpha, as demanded by the program. The outer meaning of the aggression indicates that aggression which is naturally defensive towards the chosen one can be exhibited without fear of reprisal, when the alpha is nearby.

At the second stage most women can experience orgasm. The alpha-male excites the woman through the very fact of his presence and even more when he makes advances. In the presence of the alpha the woman gets excited so much that in the 2-3 minutes of sex with him she can derive more pleasure than in 30 minutes of sex with a non alpha-male. If the female is focused on the alpha, as is the case in the second stage of choice, sex with a non alpha can arouse purely negative emotions, with no orgasm or even lubrication, even though the non alpha may have had some appeal for her. Before the onset of the second stage the orgasm as such would be simply harmful for the population because the chosen ones would acquire more advantages over the alphas, especially with their adolescent hyper-sexual capabilities.

All biologically correct women have the same image of the alpha-male which consists of five components: symmetry, intellect, strength, self-control, age. Women with a biological glitch may be missing one of the components of the programme. All male-female relationships are predetermined by a plethora of similar building blocks. If one detail is missing, behaviour changes. Besides, in the consciousness of the woman the image of the alpha changes.

It is at the second stage that the alpha identification mechanism may show glitches in the form of a missing component. For instance, the alpha-list of female perception may omit intellect. In that case her alpha-male becomes non-intellectual, but very strong, and one missing parameter is usually compensated for by others. Of course, what then emerges is a biologically incorrect alpha-male. Chimpanzees do not admit such an error as the alpha needs the support of several females, but in the human world, where one woman makes the choice, the error is very widespread.

Age is not responsible for glitches, but there are other components that may be missing. Glitches are widespread, and so there are types of male who are popular. As a result there are types that women prefer – those who are very strong and handsome, if not intellectual as intellect is generally scarce – who are the main trend on the EH; if he is very intellectual and handsome then strength is not an issue; if he is strong and intellectual he can even be ugly. To be handsome needs real symmetry.

In the chimpanzee world control of the alpha parameters concerns the whole troop. They also have their ‘hulk’ males, though they never become alphas. It has been proven that the intellectual parameters of these ‘hulks’ are low and they cannot form alliances.

If in the transition to the second stage the woman discards her chosen one, when she is at the second stage she may feel the need to discard the alpha. If discarding the chosen one is obligatory, with the alpha this may not be the case although the mechanism to do this is in place. Female chimpanzees react to the challenge thrown down to the old alpha by the new alpha pretender. In the human world the situation should be exactly the same. Men, generally, fight over women both literally and by demonstrating their alpha qualities. In addition, in society today the ‘challenge’ to the old alpha may be an abstract one in that the old alpha may not be aware that there is a ‘pretender’. The woman’s subconscious may observe the ‘pretender’ and see him exactly as a ‘challenge’, and it may change the woman’s behaviour.

The emotion of love in a woman at the second stage becomes calmer and more considered. If in younger women love manifests itself as one outburst of feeling, then at the second stage there are separate outbursts. In these moments a woman can easily lose her self-control, though this loss of self-control works to the benefit of the biological programs.

A woman cannot change her chosen one who has no money for one who has. But a woman can certainly change an alpha without money for a similar alpha with money. This swapping of the alpha is positioned on the border of the biological and the social and does not contradict the biological. As we have shown, the image of the alpha is a Gestalt. Alphas are interchangeable.

The correct biological behaviour of a healthy woman is to leave the ageing man. In nature there are no old alphas, only ex-alphas.

* * *

What can a man do if his woman leaves him? Nothing. In nature the female goes off to

another territory, to a different clan, often hostile, and where getting access to her will be impossible. So the dignified and biologically correct behaviour would be simply to leave her in peace and find another. We all know about couples who part and then get together again. Parting is biologically the right thing to do, it happens all the time in nature, but getting together again is purely a social action. And social actions in sex should be tackled and overcome. Sex is too serious and self-sufficient a matter for things social to get in the way.

The programs for identification and action are different programs, including those with regard to the alpha.

25. Sociality

Upbringing cannot influence the work of the programs, but it does impact on conscious behaviour. This is exactly why people in today's world experience a multitude of conflicts between the conscious and the unconscious.

For instance, the subconscious demands that one man is chosen whereas the conscious demands another. Then the woman's conscious part says that she can have two men at the same time, whereas the unconscious part allows her only one. The unconscious part is the commands issuing from the biological programs. The unconscious is bequeathed to us by nature and may be either biologically in good order or not in good order.

Apart from the unconscious bequeathed by nature there is also the unconscious that is acquired in the course of life. Templates form in people's minds, sets of commands for different situations. These commands may be forgotten or may be acquired unwittingly, through upbringing and mimicry. In total, what is correct is biological and what is defective (deviational) is biological and social. The social is always closer to either what is the correct biological, or the incorrect counterpart. In degenerated communities it is closer to the incorrect model through mimicry.

Mimicry is one of the most ancient instinctive mechanisms, and it lies at the foundation of culture. What we mean by culture is the sequence of actions as elaborated and passed down from generation to generation. For instance, each chimpanzee population has its own culture of using sticks to catch termites. Each population has its own system of choosing partners. The social is irrevocably intertwined with the cultural.

Social models in the world are legion. But the quality of people tells us that everyone to one degree or another does not comply with biological requirements because quality intermittently declines, with varying degrees of pace.

Some social templates can suppress biologically correct programs, for instance, when a woman is faced with the words 'marry me' or 'I love you'. The cliché embedded in her head tells the woman that all she has to do is swoon and say 'Ah!' and she is euphoric as the programs simply switch off. This happens because the very idea of a man is replaced in society by the idea of marriage through considerations of what is right.

Woman has a very poorly developed mechanism for checking out men, and therefore women, especially if they are searching for love or in love, are often deceived by phrases such as 'I love you' or 'I will marry you'. The reason is that she does not have a checking mechanism, because back in the savannah nobody deceived the women and therefore no such mechanism was formed. Furthermore, it will not be formed, because women who have been the victims of deception give birth to other women without that mechanism. Sometimes it even seems that women want to be deceived. In actual fact they relax when they hear words that have the same effect on them as does grooming when chimpanzees smooth down each other's hair in place of caresses.

If a woman has healthy instincts she can resist social behaviour imposed on her. But most women in modern society do not possess healthy instincts, and so are easy prey to similar social blandishments.

For instance, the desire to get married is inculcated in woman by society even though modern marriage does not give the woman any advantages. Monogamy is also inculcated, but not in all human communities. Marriage, whether it be monogamous or bigamous, is an anti-biological institution. Its function is to reduce the quality of offspring through the social restricting of freedom of choice.

When there is a shortage of women the idea emerges that 'the man has to support the woman'. When there is a shortage of men the idea emerges of 'grab what you can'. With time the shortage disappears, but similar anti-biological ideas persist.

Men are the playthings of evolution, the subject of evolutionary experiments. Women are stable for producing children. Men's variability is higher than that of women, and the range of male quality is greater than the range of female quality.

The man's quality regarding the woman is difficult to assess. We can only assume that male and female qualities are identical. But a woman's need for a man is qualitatively higher than vice versa. For this simple reason women think that there are not enough men. Another factor is that the alpha must be of a quality higher than the average. As a result women again think that there is a shortage of men. Women's programs know that there really is a shortage of men – for the requirements of the programs.

Because of the lack of communication links and social limitations women are forced to lower their requirements. But there has to be some compensation. Modern society sees the best kind of compensation in material terms. Sometimes this is sensible when a woman has no other choice. True, material compensation does theoretically not significantly enhance the chances of survival for the offspring, but this is not, after all, biological. The ideal woman does not confuse the biological alpha for the social alpha, that is, the real and the contrived. But at civilization's final stage the number of ideal women is pitifully low.

Sociality does not always contradict instinct. Some social institutions may be constructed in such a way that they support the instincts, as, for instance, the suitors' contests among cattle-breeding hunter-gatherers and the free choice of partner in modern society. Festivals are inter-clan and in nations inter-tribe occasions to search for a partner. They have no other meaning, even if the festival is a beer festival. In this instance beer is simply the pretext to pass away the time, as beer can be drunk without going to a festival.

Animals have a biosocial hierarchy. It exists in order to support quality through control over resources. Only humans have a social hierarchy, and it is not connected to biological parameters. One's place in the social hierarchy is predetermined by resources accumulated by one's forebears and occasionally the narrow specialisms of the individual. But just like biosocial hierarchy, social hierarchy comes about through control over resources.

One of the most popular mistakes made by women is sex for territory. In modern society territory is a resource, as in the savannah. When the woman goes to another clan she passes into alien territory, and this territory is governed by an alpha-male. This is how the subconscious interprets it, and the subconscious, finely tuned in the savannah, often makes mistakes in modern society. Something similar happens in the opposite case: if a female identifies a male as an alpha-male, and that male does not have any territory, then she will very quickly stop seeing him as the alpha. In both cases the conflict arises because she sees on the one hand the male as alpha, but on the other hand she does not sense him as the alpha. In both cases stress is expressed with all its attributes: aggression, hysterics, lack of understanding. We are not talking here about some impersonal form of prostitution where sex is rewarded with territory. In many cultures the territorial specificity of the female psyche is well known and the woman never enters the house of a man before marriage.

Some young women see their teacher as an alpha. The teacher has 'power' and 'territory'. This is quite a widespread phenomenon and teachers in some countries have a code of honour which forbids them to have sex with their female pupils.

Social hierarchy is predetermined by the biological condition of society. In healthy societies, that is, where the majority is healthy, social hierarchy approximates to biological hierarchy. In other words, the healthy and the intellectual acquire more resources. In a society where external competitiveness is rewarded, the intellectual human advances quickly up the social ladder, and the social ladder serves to demonstrate his possibilities. But in unhealthy societies, as are most of the modern countries in the Western world, a larger proportion of resources can be acquired by narrowly specialized or even known deviational types.

The more intellectual the woman, the greater is the likelihood that she will make a mistake in her choice. The intellectual woman will analyse more social factors and therefore her choice will be more dictated by the social dimension. As a result these women make mistakes and produce poor offspring. Therefore there are few highly intellectual women in all societies. Similarly, a woman's self-control can work against her. Self-control can suppress feelings, and it is feelings that are the conduits of choice of the biological programs.

Certain templates often inveigle themselves into the consciousness of children, which then generate unseemly associations. For instance, 'bad girls screw around and get drunk'. As a result a girl who wants to have sex begins to identify herself as a bad girl. And bad girls get horribly drunk. In actual fact the correct template should be that 'a good girl wants to have sex with the boy she loves'. But you won't hear that in a degenerate civilization.

Thus, there is the public concept of love. Children are 'allowed' to love two parents, parents are 'allowed' to love two and more children, while men are 'forbidden' to love more than one woman. You can have sex, but you are not allowed to love according to the accepted common wisdom. Though there is one quite simple answer: women can indeed only love one man. And alphas who can love all their women are thin on the ground. Culture is usually mass culture, and therefore both homogenized and false.

For a homogenized mass culture men and women exist 'in general'. In a homogenized mass culture a woman should exhibit standard behaviour as behoves homogenized mass behaviour. 'A man should do this... a woman should do that...' Mass culture does not say what kind of man or woman must do what. Is there an 'average' person? There are no such beings. Men and women do not exist 'in general', there is no 'average' man and woman in the street, so long as we're not talking about signs on toilet doors.

Social behaviour influences biological behaviour not according to Lamarck, not through the bequeathing of those qualities a person might want to develop, but in a mediated way. A woman has only an insignificant biological glitch: a woman behaves wrongly, a woman chooses biologically the wrong partner, the child receives the wrong upbringing, the child makes the wrong choice of partner, the child produces weak or unhealthy offspring. Similarly, if we take the opposite view, there are other mechanisms whereby the social impacts on the biological. We could say that there are multiple systems of artificial selection that do not converge with the biological.

The social environment is predetermined by the biological condition of the population and vice-versa. This in particular leads to wholesale processes of quality growth and collapse.

26. Woman: The Third Stage. Imitation

At the third stage of the woman's choice her mechanism for identifying the alpha switches off. The woman can still recognize the alpha through indirect and residual signs as all her mechanisms for inter-action with the alphas remain in place, including submission, but she no longer chooses the alpha herself. Her last child, number four or five, represents the stage of mimicry, and the woman by this time is usually over 30 years of age.

In her stages the female once again traverses the evolutionary highway. Mimicry is a feature of bird and reptile behaviour. Alphas exist in all mammal populations. 'Chosen ones' are features of human and chimpanzee populations. The older the program is, the more reliable it is. It is quite normal to see a breakdown of the mechanism whereby the chosen one is sought, whereas a breakdown of the mimicry mechanism is serious. The only thing a woman can then do is begin her path along the evolutionary highway from the most difficult point, and if this doesn't work she can go back to the simplest point.

The woman's third mimicry stage indicates that if she has not produced worthy offspring through her emotional choice at the first stage, and with her mechanisms to identify the alpha which did not work correctly at the second stage, then she can exploit the mechanisms of others. All she need do is to mimic other women who are more successful in this. Nothing should get in the way of this mimicry, so the first mechanism – the search for the chosen one – is switched off completely, and the mechanism for searching for the alpha weakens significantly.

With the help of mimicry the alpha may be chosen, but it cannot help in selecting her chosen one. The alpha is relatively standard and the chosen one is strictly individual. This is why the female's attempt to select her chosen one through mimicry always ends badly as she both loses the mechanism to select her chosen one, and then develops a negative attitude towards men that leads to the loss of sexual appetite.

Besides, at the mimicry stage other identifying features come into play which may have been in operation before but which had been suppressed. A man who has a woman is more attractive to women than a man who does not have a woman. If a man has a woman then that is an implicit sign that he is an alpha. Women get more attracted to men who are the focus of attention of other women. In the chimpanzee population the males who get the most attention are those with whom the females prefer to engage in grooming.

Women mimic and therefore many single men have noted that women 'march in flocks', that is, where there is one woman then others appear. If one woman shows an interest in a man then other women follow. If a woman over a period of time does not show interest in a man, others will do likewise. Indeed, a single woman may perceive a man with another woman as an alpha-male exactly through that implicit signification, and feel an attraction towards him. A man with a woman is more appealing to a woman in her third stage than a man without a woman. Mimicry and assessing a man's condition work hand in hand.

In the female chimpanzee the mechanism of the third stage works impeccably because

there is only one alpha in the troop and so he cannot be confused with another. But women at this stage make the most mistakes in their choice.

Women are more open to persuasion than men. Women are more prone to mimicry, and that is why social behaviour is more frequently imposed on them. When the majority is biologically correct, the incorrect minority mimics the majority. When the majority is deviant, the biological model of behaviour is impossible to mimic because it remains out of focus.

In all women the third, mimicry stage works. If the first stage does not work then the second may kick in immediately, especially if the woman's first man was the alpha-male.

Another variant is when the mimicry mechanism works every time but is suppressed by other mechanisms which demand more energy to be expended than in imitation. The woman first begins to mimic in making her choice, then she finds her alpha-love. Then, if the woman loses the alpha, she again returns to the mimicry choice.

These stages may be extended or reduced but they all have their own place. The alpha may at first be the partner and then graduate to become the chosen one. But she cannot love first the alpha and then the chosen one. If the alpha comes before the chosen one he may attract all kinds of feelings but not love. 'Yes, I have found a man. He's very interesting. No, it's probably not love but I simply like being with him. No, he's too old for marriage...' If love occurs then the chosen one can be selected. This is the natural chimpanzee variant as described above: the alpha has the right to all the females, but the females do not lose their desire to find their chosen ones and do find them. With the chosen one the variant 'mimicry love first' and then 'real love second' is impossible. There will be no love.

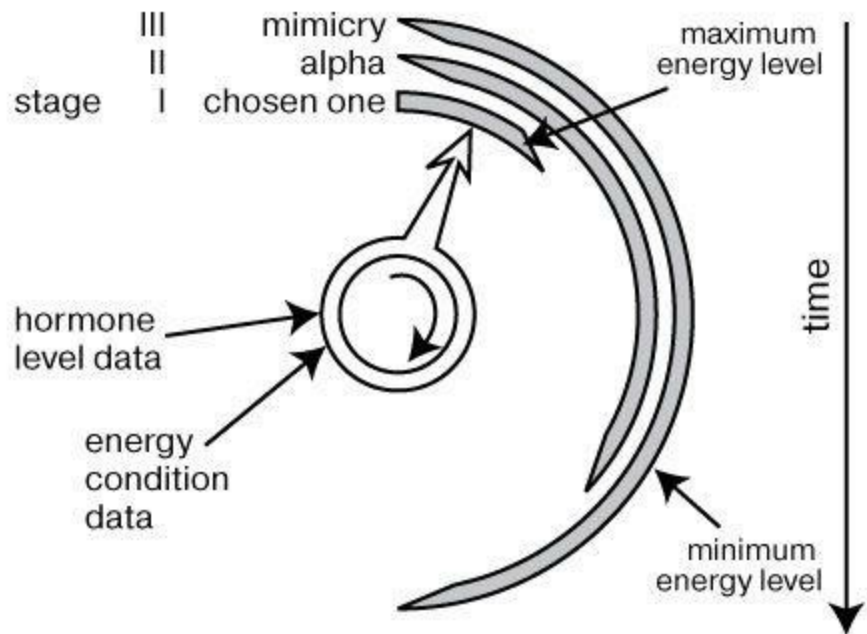


Diagram 26. The mechanism of the woman's choice

A mature woman cannot become a bimbo, and she cannot even pretend to. Only in bad theatres is the role of Juliet acted by a woman approaching 60. Acts of perception may be divided into those that are relatively quantitative and those that are relatively qualitative. For instance, the perception of the chosen one is qualitatively different from the perception of the alpha, and as a result the woman's sensations are varied and incomparable. It is exactly because her perception is qualitatively so diverse that a woman cannot usually accumulate sufficient experience in her relations with men. Experience acquired with the chosen one is not suitable for her relations with the alpha.

But there are acts of perception that can be compared in purely quantitative terms. One's first motorcycle ride usually brings forth a maelstrom of emotions, but if you get out of a sports car and into a small car then that can create only negative emotions. If emotions are to be strong and positive the strength of perception needs to increase, in line with the strength of annoyance which these emotions also provoke. Moreover, the strength of perception itself fades with age. Practitioners of BDSM usually begin with a silk cane and finish with a whip. After the whip the silk cane is no longer of interest. If someone thinks of buying a penis substitute then it is better to start with a small size for the same reasons. Before having sex with several men the woman needs to be convinced that sex with one man is not enough, because, as a rule, there is no way back.

The situation is similar with programs. As we have seen, the shutdown of the programs is irreversible, and whereas shutdown can be initiated the programs cannot be started up again. Virginity may be restored, but the first experience of sex can never be repeated. Programs are hidden so deep inside a person that they cannot be accessed.

If one is to test oneself it is better to start with the norm. If the norm does not appeal then one can turn to deviations. After the norm deviational behaviour passes as normal. But after gangbang-20 there is no going back to the norm. All that remains are fatigue, apathy and the meat next to you, and having sex with a piece of meat is hardly appealing, even to another piece of meat.

This can also be applied to influences according to strength, as at first weak influences have to be exhausted before strong influences can be engaged. In this regard it is useful to assess not only one's own predilections but also those of potential partners.

Mimicry is an instinct that works in favour of the population in a healthy population and against the population in an unhealthy population.

27. Freud and Adler

Freud created a whole new science which was called psychoanalysis. It posited the idea that an individual's problems can be identified in the subconscious, especially in childhood perceptions. As we have shown, such deep-rooted problems do indeed exist, though most of them are not caused by deep-lying causes but by quite superficial conditioned reflexes.

Compensation is a form of behaviour originating in the subconscious or in the cognition of a personal shortcoming. When the individual grasps the problem he can reject compensatory behaviour which is usually negative. Psychoanalysts do not deal with positive behaviour. But what is really being compensated? The cognition of the state of discomfort.

Psychoanalysts have written volumes on compensatory behaviour, but they have not emphasized the main aspect, which is that types of compensation differ depending on what exactly is being compensated. Types of discomfort differ widely. If an individual is regarded as a nonentity then that causes him to feel discomfort. But if the individual knows that he has to fight to become someone, then he will fight and will become that person.

For instance, the fight for the status of non-child and equal can also be called the compensatory struggle. The individual is governed by the compensation required for the unworthy position he finds himself in. But this is absolutely normal behaviour. The child grows out of his trousers, there is no need to cut him off at the knees.

Something similar occurs when the individual achieves social status. The individual comes into this world a nobody. The individual is not happy with his status as a nobody, he demands compensation from society, he is compensated, he fights for status, recognition, respect. And this is also normal. This is the struggle for biological rank, not yet for social rank, as social ranks still exist in societies. The task may be further complicated if the individual has a health defect, although human society allows a whole range of possibilities to be realized, and the individual only has to choose one.

But a different situation arises when a person has a defect and he tries to compensate for that defect by belittling those around him, by creating in them conditioned reflexes, and by making them suffer. If correct compensatory behaviour elevates an individual, then this version tries to denigrate those around him.

In particular the 'inferiority complex' is compensated for. This is a term invented by Dr Adler who developed Freud's ideas by moving away from them. What is compensated is the condition considered by the individual or his programs to be incorrect.

How does this compensation take place? Wealth and connections are flaunted, status is imagined, cars are bought that are not affordable. In other words, 'if you want everyone to know you have a small penis, just buy yourself a big car'. More often than not it is not the small penis that is being compensated, or problems with health, but the alpha features. If alpha features are present then they are exploited and developed. Besides, it is a favourite ploy to humiliate those

who try to compensate for their social status by honourable means. Some people abuse their power. The problem is that biologically such compensation is impossible, and those people are constantly in a state of not being able to fully realize that compensation. So compensation can take the form of revenge, even though revenge is not always compensatory behaviour.

Times change. What in a healthy society was ineffective to the point of ridicule in an unhealthy society may be effective. If you think of it, however, then the man with the 'small penis' should indeed buy a 'big car' because then he can get one over on all the owners of 'small penises' who don't have a 'big car'. And in civilization these are in the majority.

Men have a much weaker perception of the alpha than women, and take it that whoever has the most alpha qualities is the alpha. Men, just like chimpanzees, regard the alphas with a mixture of respect and fear. If a troop fights for resources it needs the alpha, and because he is needed he will be respected even more. If the troop does not engage in this fight then there will be more of a feeling of fear. Fear engenders stress and discomfort, and thereafter aggression.

When people lack alpha qualities their discomfort and then compensatory needs demand that others treat them as alphas. They want respect but consciously they know they will not get real respect because their inferiority complex constantly demands that they suppress those around them, causing much pain in those subject to such subordination.

When the social alpha sees the biological alpha he becomes aggressive. To show brazen insolence to the bio-alpha is for the socio-alpha the highest compensation, especially when that insolence has to be exhibited over a long time and with no little refinement. Business interests here immediately become of secondary importance.

Since biological alphas find it very difficult to interact with social alphas, many bio-alphas turn their backs on a career, preferring the road of individual success. In human society alphas are supported only by the women, and even then only those who do not have their own alphas. Human society knows no beta-alphas who could support the alpha.

The expression 'the Freudian slip' is now very widespread, meaning that when a person makes a slip of the tongue he gives away the fact of his sexual hang-up. In the public consciousness the 'world according to Freud' is very simple: people are all like copulating rabbits and only want sex, with the difference only in the details of sex. No-one minds if everyone is reduced to this lowest common denominator, and that is why Freud's ideas have assumed such popular acceptance. The world would be a better place if the 'Adlerian slip' had taken root in addition.

The way to halt in his tracks the troublesome individual trying to compensate at the expense of those around him is simply to tell him that he is in a condition where he cannot fully realize that compensation, and to tell him what those defects are that provoke him to such actions. It is tough, but it works. It also is worth reminding him of those correct programs that urge a person to fight: 'so just what inferiority complex do you have?'

It has been proven that even knowledge of the fact of compensation and the 'inferiority

complex' and their causes is not sufficient to keep a person in a state of subjugation. This can only happen if self-control is not very strong and if the boss is trying out compensatory behaviour his underling may simply laugh at him – out loud.

The inferiority complex and its compensation can be systematized.

an inferiority complex can originate in:

the lack of due rank;

the seeming lack of due rank;

the awareness of a personal shortcoming;

the seeming awareness of a personal shortcoming;

the awareness of the type of shortcoming:

the awareness of a shortcoming that can be amended: the possibility of compensation;

the awareness of a shortcoming that cannot be amended: the impossibility of compensation;

compensation may take the form of:

the fight for rank through raising one's own status (bio-social compensation);

compensation through belittling those around (social compensation).

Compensation may assume group forms. Compensation may be transferred, just like aggression. Discomfort is refracted through the prism of consciousness. For instance, there may be in a group of women a virgin. Other women may begin to tease her for being a virgin. In reality these women are doing this to compensate for their own chronic discomfort, which for all of them may be different.

The alpha cannot demonstrate an inferiority complex, because if the alpha shows any weakness he invites those around him to attack. Why is it that men above all have to compensate? Women only have to compensate for quality, they have no ranks. Women's guile is common knowledge, including how they powder up their faces.

The concepts of 'compensation' and 'inferiority complex' can be interpreted in so many ways that they cannot be linguistically stereotyped.

28. Woman. Social Mistakes

The alpha comprises a biological rank. The main substitute for biological rank is social status, or social rank. Social status is the main substitute because it is a natural substitute. The alpha-male in nature has both a high biological rank and the maximum social rank in the group. Monkeys trust social rank and are not wrong because with monkeys social rank is the consequence of biological rank. The lower the alpha qualities, the shorter the period of higher social rank. Some alphas are driven away after a year, while some remain in power for seven years. In the human population, however, social rank can be totally divorced from biological rank. Social rank can simply be inherited, even though the female mimicry programme does not know that, because when it operated in the savannah the biological and social ranks were in total conformity with each other.

The main mistake a woman makes at the mimicry stage is in confusing the biological alphas with the social alphas. Women confuse them because the external attributes of these two ranks are similar.

Success in modern societies is usually achieved by people who have special qualities, and they possess marked deviations because these special qualities are the result of recombination and the obligatory infringement of other functions. Subsequently the offspring of these special individuals does not inherit their parents' merits as these are very rare merits, and the parents' shortcomings are more likely to prevail. There is a wealth of literature on how the degeneration of higher social groups compared to lower groups is accelerated.

All people are recombinants. They complement each other with their own abilities. When a society creates a specific model of success, that model can be enjoyed only by one group of recombinants. Other groups of recombinants become unsuccessful and begin to disappear. After these failures have disappeared the successful groups are unable to equip themselves with those abilities that have disappeared along with the groups that possessed them. A biological system that is based on the abilities of some being adopted by others collapses when those abilities cannot be adopted, and the system becomes uncompetitive.

The relatively universal type of stone age man is replaced in civilization by the specialized type. The success model is so structured that for maximum effect the maximum specialization is needed. The maximum or critical specialization can be obtained only as a result of maximum, critical, recombination. In other words, people who achieve critical success in civilization are not only recombinants, but critical recombinants. Critical recombinants carry critical defects and are deviants. Therefore their abilities are almost never inherited while many defects from which the abilities are 'produced' are mainly inherited, simply because there are more of them. As we could say: 'Nature doesn't bother itself with the children of geniuses'.

Talent usually situates itself on the border of variability and deviation, or within the range of deviation. It used to be calculated how many useful qualities had to be jettisoned in order to benefit from intellect. The same is true for talent, which also demands other qualities be

given up. We can even assume that talents can be created through a combination of some traditionally negative qualities.

The first apes have arrived in the evolution department, and have asked to be given intellect. Instead, they were offered body hair, teeth, toes, strength and a penis bone. Some of the first apes thought about it and agreed. Others decided to leave everything as was. So it is with talents: talents can be made only from other qualities which the majority of people possess. And it transpires that one talent requires many other qualities to be sacrificed. Then neither talent nor quality is inherited.

Aristocratic dynasties degenerate through agreed marriages as a consequence of women's refusal of the free choice of partner. Lines of talents degenerate because many qualities are lost and also because passing them down is impossible. Intellect, including IQ, is in all likelihood inherited according to a quite straightforward scheme of probability. Talent is a feature of intellect, but it is not intellect. Consequently talents create dynasties, then these dynasties degenerate even quicker than aristocratic dynasties. In a stable society most dynasties have degenerated, but because of what they have inherited in such stable conditions they own a very significant portion of property and capital.

There is a shortage of men of the right quality because there are fewer alphas than females. In a monogamous society a choice has sooner or later to be made. But this choice is not a free one, rather it is one that is imposed.

When quality is thin on the ground surrogates step in. People are wont to invent replacements. The social rank is a surrogate for the biological rank. Theoretically this is the correct surrogate in that it should be derived from quality. But in practice the social rank is derived from the specialization forfeited generations before that enabled power or money to be acquired.

Throughout history societies have periodically emerged where biological rank and social ranks were quite in accordance with each other. These were usually societies engaged in quite a tough struggle for resources, relatively new societies. When aristocracies emerge, their qualities are those of the alpha-male: intellect, strength, self-control. But eventually, especially in times of peace, these qualities become eroded.

Women mistakenly identify the alpha-males as those who possess resources, power and popularity. This leads to sex and marriage on grounds of social suitability; that is, both sex and marriage are above all social. But social alphas do not possess the biological qualities to produce healthy and intellectual offspring. Their quality falls away, and this is the main cause for the loss of quality in civilizations, both in those that have perished and those that persist today. The situation is compounded by the fact that when quality only just begins to be diminished many women are born without the first two mechanisms for identification, and being forced to rely only on the third mechanism, they make mistakes.

In modern societies the age at which women give birth to their first child has risen substantially. If a woman has her first child after the age of 30-33, then she has not given birth to

the child of her chosen partner, she has not given birth to the child of her alpha, but is choosing her partner only through mimicked selection. Because the mass is in general unhealthy, then the choice this mass makes is social, or rather unhealthily social, and geared not towards the quality of the offspring but to obtain resources. Resources are of course a good thing when accompanied by quality, and alphas without money can always be replaced by alphas with money. But the 'alpha' without the alpha qualities is a social alpha. A child, especially a late child, is born only of a social alpha, whose choice is usually biologically incorrect.

Glitches in quality provoke further glitches in quality, glitches in selection lead to the birth of women with glitches in their selection mechanism, and the process whereby quality continues to fall acquires an avalanche-like momentum.

The pressure of an environment that is configured for mimicry reduces the search to that of social rank, and this results in the mimicry of social rank selection becoming a self-professed 'norm'. But this 'norm' leads even healthy women away from the evolutionary highway. The instinct for mimicry is very strong in women, and subsequently a healthy woman who looks at what is going on around her and how men are chosen begins to ask herself 'Well, everyone else can't be wrong, not everyone's behaviour can be incorrect'. Whereas in actual fact the behaviour of the majority is incorrect, as can be deduced from an assessment of the extent to which women in the country are happy and to what extent their offspring is healthy and abundant. But under the influence of false perception even healthy women actually enhance anti-biological and incorrect evolutionary behaviour. Thus emerges the common phrase 'that's what everyone else does'.

But to do this the program needs to be fractured. For instance, it issues the command 'I want that man!' But the woman is manoeuvring herself for social rank and chooses another, according to social rank. Two or three of such occurrences and the program falls silent, and falls silent before it should do. The best psychological way of closing it up is to conclude a marriage. Generally speaking, the program is responsible for the quality of the offspring.

'How can I keep my family together?' Very simple: suppress your programs. Psychologists who meet with married couples choose which program to suppress but usually do not say what the consequences of suppressing it will be. Some women like 'castrated' men, it is a matter of taste. The quality of human material in the population depends on whether the woman can have children in accordance with her own selection programs.

The refusal to follow innate biological programs when selection is being made leads to the selection of incorrect partners and subsequently to degeneration.

29. Polygamy

Polygyny is the system whereby the male has several females at his command. Polyandry is the opposite. Polygamy is the system when one individual has several partners from the opposite sex. All human populations are polygamous. All chimpanzees are polygamous. Changing partners over time is also a sign of polygyny. Biologically the system of husband-wife-lover is a polygamous, but to be more precise it is a polygynous family.

Any human community cannot usually maintain the balance between quality and variability and slides between the maximum of one and then the other, with concordant loss of one or the other, and biological catastrophe as a result.

When we speak of polygyny we need to remember that the maximum percentage of polygamous marriages in a hunter-gatherer society as established by ethnographic researchers is only 5%. This tells us that even in a polygamous society this is far from an option for all.

Variability and quality in the population must be balanced. To ensure this, women are naturally equipped with two programs designed for both. Male polygamy is an instrument for maintaining quality, and female polygamy is an instrument for maintaining variability. Offspring should not be only of good quality, but also varied within the boundaries of that quality.

Alpha-males are there to ensure quality. The females' 'chosen ones' are there to ensure variability. The replacement of alpha-males is there to ensure the variability of quality.

Humans and chimpanzees are polygamous in that in the course of their lives they are predisposed to having various sexual partners, and, consequently, to bear children from various partners.

Men are polygamous at the same time in that they strive to have several partners simultaneously, whereas women are polygamous in time and their changing of partners corresponds to their pregnancy and child-rearing periods.

Women are programmed to change their partner. The 'chosen one' is replaced by the alpha. After the first or second rearing period the alpha may be abandoned or perhaps replaced. After the second or third rearing period the alpha must be replaced accordingly. To comply with these two programs women possess two types of love: one for the chosen ones, the other for the alphas.

A woman's reproductive resource uses up 20-25% (1 child) for variability, and 75-80% (3-4 children) for quality. These figures are very close to those obtained from chimpanzees observed in zoos, where 50-75% of all mating in the troop is the preserve of the alpha-male. If we consider that the previous chosen one can become the alpha, then the alphas' share of offspring increases.

Some researchers think that the woman, just like the man, can be polygamous simultaneously in that she is in evolutionary terms able to have sex with several men. Their

argument is based on the structure of male sexual organs that are there to wage sperm wars. A sperm war takes place only when a woman has sex with several men whereby the male sexual organs vie with each other to fertilize the egg. Here are the findings of such research:

female chimpanzees are polygamous in that they can have sex with various partners and be unfaithful to the alpha. Chimpanzees wage sperm wars between the 'chosen ones' and the alpha;

gorilla females are not polygamous in that they have sex only with one partner and are not unfaithful to the alpha. Gorillas do not wage sperm wars and their females are not unfaithful.

Here are some features of their organisms, with human characteristics added by way of contrast:

Penis size: the gorilla's is 3 cm, the chimpanzee's 7.5 cm and the human's 12.5 cm. He who has the largest has the best chance in the sperm war, as the distance for delivery is shorter and contact is stronger. Of course, we are talking about the sperm war within one's own species.

Testicles: gorillas have very small testicles, chimpanzees have slightly larger ones, and the human has testicles of average size. The larger the testicle, the more sperm is produced, and the greater the chances of fertilizing the egg.

Penis shape: in contrast to all other species, the male human sex organ with its thickness and vein expansion is designed in such a way that it displaces the sperm of the previous partner. Chimpanzee and gorilla penises are thin and do not expand. According to the above logic the structure of human organs is designed to wage sperm wars, and that is why women are polygamous.

In terms of polygamy humans defeat gorillas 3:0 and chimpanzees 2:1, though the one goal scored by the chimpanzees is worthy of note as it suggests that evolution has already moved in another direction. Using the difference in penis size as our basis, we can even say when this happened: more than two million years ago. With this watershed we can assume that what remains is what is acquired. It is a fact that women are less polygamous than female chimpanzees. Indeed, people are polygamous, but this polygamy must be of a qualitatively different order than that of chimpanzees. Sperm wars have been waged but because organ sizes are different these wars could not be the same as those between chimpanzees.

If sperm wars had been so important then the penis bone would have been retained. The penis bone is a more serious weapon than testicle size. But intellect was chosen nevertheless. There is no doubt that at some time both variants existed, one with the penis bone, the other without. The planet, as ever, proved to be too small and the penis bone variant lost out. And so disappeared.

Sperm wars are indeed waged among humans, for instance, between the husband and the lover, though this is more the exception than the rule and comes about, as we have indicated previously, because the marriage in question is anti-biological. The woman is selective and the

absolute majority of women therefore prefer to have just one partner. When choosing between her chosen one and the alpha the female chimpanzee will have sex with both. When freely choosing between her chosen one and the alpha the woman will most likely have sex with neither, but rather will decide between the two even though both are correct biological choices. A woman is more selective and possesses greater self-control. This chimes with the fact that the man's testicles are smaller than those of a chimpanzee, and this itself suggests that at least in one parameter women are physically less polygamous than female chimpanzees. Only time will determine the viability of this parameter.

Woman cannot be both selective and polygamous as one cancels out the other. The only solution is the sexual organs designed to wage sperm wars, as passed down from human generation to generation since these wars were initiated. Testicle growth stopped when these wars ended. This must have happened in the savannah, since even then women had become more selective than polygamous. Through exactly the same inherited pathway man's eyesight became better than that of all the great apes. Selection according to eyesight or the structure of sexual organs no longer applies, but these were major achievements which were frozen at a defined point. It is logical to assume that now these achievements are gradually disappearing, as is particularly evident with eyesight.

In a previous age, at the transitional stage between ape and man, women were also simultaneously polygamous. Humans have sex more often than chimpanzees. There could be a theoretical scenario whereby the chosen ones engage in sex less often than the alphas because for the chosen ones it is complicated, whereas for the alpha it is easy. The alpha has many females, the chosen one has only one. Love is the result of developed memory and self-control and ties the female to her chosen one, thus enabling him to ensure procreation through the requisite number of couplings. Thus, through love humans have maintained their variability, providing them with their evolutionary victory over the chimpanzees.

This change has increased the ratio of variability with regard to apes, raising the chances of the chosen ones against the alphas. A woman gives birth to a child from one partner so that her polygamy given the results now achieved no longer makes sense. Human chosen ones, unlike their chimpanzee counterparts, have a legitimate right to the women and do not need to hide from the alphas and wage sperm wars with them.

Sperm wars are over. But the sperm war weaponry remains and even today is occasionally brought into use. Wars used to be waged between the chosen ones and the alphas. Now wars may be waged between husbands and lovers, though there are now few possibilities for such wars: in some places people are freer to do what they want and there are no forced marriages, in others people have less freedom and so it is dangerous. Methods of control and prevention are now available. In the sperm wars the chosen ones defeated the alphas. They did not cast them out, naturally, they simply received their share. As a result man is variable, unlike the chimpanzee, as he can swim, jog, and walk.

Man are polygamous in parallel with time, women sequentially.

30. The Man's Choice

All sensations wane and weaken with time. This is not fortuitous, it is an evolutionary engine that forces man to search and do something new.

A man's perception of a woman weakens with time. In the beginning young males with no experience of sex get excited – here and hereafter in the crude physical sense – even at their own dreams. But once they have experienced sex this ability gradually passes. At the peak of sexual arousal – 18-20 years – men get excited even when they see women in full attire. Then this ability becomes diminished as the man needs the woman to show him something to turn him on. Depending on the degree of sexual intimacy, and on the quality of the woman, approximately aged 25 to 30 the male capacity to get turned on at the drop of a stocking disappears. After that if a woman wants to get her man sexually interested she has to sing or dance or put on some enticing underwear or recite poetry. At age 30-35 even this level of arousal becomes a thing of the past, to be replaced by direct physical contact. The ability to get aroused has probably more to do not with age but with perception, as can be seen when men who have had no contact with women for a long period of time – serving time in prison, for example – suffer less in their reduced perception of woman generally according to how much time they have spent in incarceration. We should add that there is no precise data on this issue. Nevertheless, in its favour one can ask the simple question: 'How many times must a man look at a woman's breasts and then not respond physically?' 500? 1000? 2000? Even so that is not a lot. For instance, over 5 years a man can see a woman's breasts more than 2000 times. Gazing at a woman's naked breasts may then arouse as much excitement as looking at a fridge festooned with brassière.

It should be noted that 40 years is old age in the savannah. A man becomes the 'silver-naped male' at around 33 years old. It is possible that previously this age was somewhat lower. Human and animal males become alphas at the time when their sexual potency becomes considerably reduced. In evolutionary terms, time moves on, and what is good for the population is bad for the individual.

The majority of mammals have a penis bone, including the chimpanzee. Our own human ancestors had it, but in the modern male it has been lost. This reduces the male's period of sexual potency, although this also provides the male group with more opportunities to produce variable offspring. Variability is thereby also increased, crucial for the species that has a minimum number of children. This also follows from the rule that 'what is useful for the group is bad for the individual'. People do not want to go grey, to die, to grow old, fall ill and become impotent. But evolutionary rules do not take into account these desires. Evolutionary rules are designed for the most effective redistribution of resources. Social rules often run counter to these evolutionary rules.

Male degradation occurs in parallel with the fall in the man's capacity to love. Thus, the intensity of a woman's love is replicated in 'men' up to the age of 20, before they are even biologically formed as male adults.

The female is selective, the male is expansive. The woman selects a man on positive grounds, both conscious and subconscious. The man selects a woman on negative grounds, because he selects not the woman he is attracted to for sexual purposes, but exactly the opposite. The man simply selects all the healthy women, or the women who do not bear visible external or behavioural defects. If a man rejects a woman then his internal program identifies her as non-healthy.

If a man possessed the selectivity programme then all his partners would have some similarities. But with men this is not the case. The man may feel intimate kindred ties, or genetic closeness. Men very rarely get involved with women who are too similar to themselves. But if the man feels genetic closeness he can also feel a genetic distance. That is why men are likely to choose women from their own nation, or, to be more precise, they reject those from outside, if there is a choice. This may happen because men cannot determine the health level of those from outside, and so consider them to be non-healthy.

Either kindred closeness or ill health or pregnancy: a man has no other reason to reject a woman. Ill health may be linked to the woman's age, or it may be an illusion.

Some researchers reach the conclusion that men prefer women aged 20. Women are at their healthiest at 20 as at that age their offspring have the lowest ratio of chromosome imbalances. Here the basic criterion for selection is health, and this does not mean that men will reject other women. Men's preferences are the same as smokers' in that good cigarettes are always better than bad ones. And if there is nothing else available, then people will smoke straw.

Unhealthy women, just like men who display no outer symptoms of disease, show that they are unhealthy through their choice of dress or hairstyle. For instance, hair is one of the main indicators of female health, and long hair says that a woman is healthy to the degree where she can allow herself such an indulgence. An unhealthy woman will first of all hide her hair as her body redistributes resources to more important organs. But if a woman crops her hair the male program still perceives this as a mark of ill health. This also applies to clothing that distorts the female figure, and the punctures that people make in their bodies.

Many men have an acute dislike of women who are worse the wear for drink. The sight of a drunken woman starts up the program whereby that woman is identified as unhealthy, because the behaviour of a drunken woman is genuinely unhealthy according to the concepts of the savannah, where, of course, alcohol was unknown.

The state of inebriation is categorized by the subconscious as 'health', but not 'rank'. Women are not on the lookout for health, unlike men, they look for it through rank. If the rank is potentially high then the man is healthy, at least that is how it was in the savannah. It is probably the case that the lure of alcoholism has no direct connection to identifying the alpha because alcohol is in historical terms a relatively recent commodity, and alcoholism an even more recent occurrence. This is why women primordially have not seen male drunkenness as a shortcoming. The realization of this comes only through experience. When looking for the alpha the woman

may struggle with the man's alcoholism, but when the woman moves to the mimicry stage her eyes are metaphorically opened and she leaves that man.

Men usually reject women who have had many partners. This also is connected to health, because if the woman has had many partners then she lacks selectivity, and if she lacks selectivity then she is not totally healthy.

The man's selection may bear certain elements of relativity, especially as a corrective to the health of the man himself. Men prefer not simply healthy women, but those women who are no less healthy than they themselves. The range for correction here is not significant. If a man has had a drink then the criteria become lower, as is the case if he grows old, and also if he suffers from ill health.

The choice of the woman is positive, she makes the choice. The choice of the man is negative, he rejects.

31. Grooming

A woman's behaviour is determined first of all by her selective capacity and then by her care for her offspring. If the offspring is to be brought up properly the group needs peace, that is, a system of social connections which would prevent or smooth over conflicts.

Grooming is when one partner makes the other partner physically presentable. It can be mutual, it can be non-mutual. Both chimpanzees and women indulge in this not only for considerations of hygiene, but also to set up social connections. Good social connections are in themselves an advantage when it comes to procreation.

The development of female erogenous zones is the result of grooming. Those whose zones are better developed have been better groomed, and therefore have been better able to reconcile conflicts for the betterment of their own aims. This is why they became the focus of alpha attention, and produced more offspring.

Erogenous zones are not necessary for sexual arousal. A woman can feel sexual desire at a distance, before any physical contact. The same can be said of a man. After physical contact there can be only additional excitement. Erogenous zones are very useful in a polygamous group where there are several females. With embraces and affection women can facilitate social contacts and minimize conflicts. Women with more developed erogenous zones are more sociable, and this is an evolutionary advantage for the woman and her offspring. The presence of female erogenous zones confirms their very recent polygamous past.

Women physically feel men's need for grooming. Zones need to be touched. If a woman is not stroked and caressed she begins to feel stress and anxiety, and her subconscious begins to analyze the situation and look for what is wrong.

When a woman feels stress she needs a hug. This technique also applies to chimpanzees. At the same time the woman likes to feel that her man is physically strong, to touch his muscles and be swept off her feet by him. This is especially true of the woman in the second stage of selection.

Aggression prevented the males of human ancestors from engaging in mutual grooming, and this explains why men basically do not have erogenous zones. Men get their excitement visually. Young men can respond with a degree of intensiveness to physical touch, but they respond to something that they personally feel for the first time. Where they are touched is not actually important, and in this they differ from the female.

Children need grooming. If a child is not shown affection then his social abilities are greatly reduced. Women need grooming. A lot of men do not want to groom their women, yet this is easy to cure. When a woman says 'show some affection' a man does not understand it. It is better to take a man's hand and show him what to do. Some gifted men even do this without any prompting.

Grooming lies at the basis of many woman traits.

32. The Female Language

A woman can talk about how she passed her exams and what the examiners asked her about, she can even talk about cars and her friends. But in actual fact she does not try to pass on information. If she spins out her story over a period of time, the woman is communicating to the man what she feels about him. So, a woman may declare that she remains loyal to a man, or she may declare that she is not happy, in which case she will grumble even though her words actually impart no meaning. What the woman expresses in words is analogous to grooming. To be more precise, it is a synthesis of grooming and speech. The woman is making her feelings felt.

Women are not good at governing themselves. If a woman's subconscious commands her to show loyalty, she will have no qualms about kissing a man's hand, and be pleased to do so even if her internal settings do not accept such an act. In such occasions the woman abandons recourse to speech and begins to emit the grating 'urr' sound behind clenched teeth.

Women are also not good at controlling their thoughts, and thus the female brain begins to think up what thoughts women may have. A woman frequently loses control of her own thought processes, especially when she is in a state of agitation.

If a woman needs a long explanation of any scheme that is logical she begins to feel aggression. What is special about female intellect? The female intellect is not designed to battle for resources. The woman is herself a resource, she is the object of battle herself. Predators can understand the way their prey thinks, but the prey can only very rarely understand the mindset of the predator. The prey can show caution, but in concrete dangerous situations it cannot show prudence.

Women need to talk four times more than men do. If a woman attempts to communicate with a man on an equal basis the man quickly gets annoyed. A woman communicates more with other women. Younger men usually do not mind engaging in conversation with a woman because this is part of the grooming process. Words here are not usually important, what is important is the expression of how one feels towards the other. Older men do not spend much time on such conversations.

The woman likes to ask the man if he loves her, and likes to receive affirmative answers. But a man's love has nothing in common with a woman's love. Women ask for a selective love, a female love, and the older male does not possess that kind of love. When a man asks if the woman loves him, and declares his love for that woman, this is more akin to a grooming-like ritual for the woman. Its aim is for the woman to feel psychological comfort. When a man says to a woman 'I love you', he might as well be stroking her.

If, however, a woman notices that her man's love is not expressed in the way she would like, that is, in a female way, then the woman will see in this incorrect biological behaviour and the man will shortly afterwards be attacked by her. The demand to be loved is a part of social behaviour that is imposed, and any susceptibility the man shows to demonstrate his love in a

female way is at variance with the image of the alpha the woman carries with her in her mind.

All women can speak like men in that they can pass on information. But it is a rare man who can speak like a woman in just obliquely conveying an attitude without reference to what words are actually spoken. Women do not value this talent in men as it is inherently a female one.

One of the mistakes women most frequently make is to try and communicate in female language through text messages. After 10-15 minutes the man becomes extremely annoyed because he is looking for information, and in this situation the information he needs is not forthcoming. The woman is trying to communicate what she feels, but sends a text. The text reads: 'What a nice time we had sitting in the park'. This may mean 'Caress me'. Even if the man deciphers it he will be unable to fulfil the woman's urge. He replies, and the woman begins to realize that she has been misunderstood, her sighs of longing have not been communicated. When she realizes she has not been understood she too gets annoyed. Female language is no good for text messaging because it does not communicate feeling. Of course, this does not apply to a woman who can discuss such matters in the language of men.

Female language creates noise, and the correspondingly optimized male brain cannot but filter and analyze this information, and when that information leads nowhere then the man experiences discomfort. If a woman wants to grasp the impact her chatter has on a man, she only has to picture the following scene: she is cooking the meal of her life and has just laid out everything on the table when suddenly a dozen huge green buzzing flies descend and set down on her meal and then on her. Extreme discomfort, indeed.

A man reacts to a woman's scream with aggression. But if there is no other focus for his aggression other than the woman, then that woman will become the focus of his aggression. When he hears a woman scream then his hormones translate into blood, and it will take a huge effort to stop the ensuing aggression. Women communicate with each other to discharge information, and that is why a man cannot maintain a lasting relationship with a woman who has no other female friends.

The nuances of male and female languages are well represented in the book by Allan and Barbara Pease entitled *Why Men Don't Listen and Women Can't Read Maps*. However, we should exercise caution here because despite the many wonderful insights there are also quite a few social misperceptions. What is said about speech and maps is spot-on and excellent, but other assertions are open to dispute, exactly because these books are too grounded in Western realia and social practices. What is cultural becomes confused with what is innate. '*The female brain is programmed to search for the father who will remain attached to her for a sufficiently long period of time so as to provide for the favourable development of her children.*' As we have demonstrated above, this is absolutely not the case. But this is one of the book's basic assumptions, a mistake repeated in the book by Miller and Kanazawa. Female chimpanzees who can be torn apart by the alpha, and human females who in some traditional societies can be stoned to death are probably programmed to look for the man '*who will remain attached to her for a sufficiently long period of time so as to provide for the favourable*

development of her children'. Love suppresses even the self-preservation instinct, and the procreation instinct, as demonstrated above, does not exist at all.

But why do we get the ever-present 'resource delusion regarding women'? Because the authors are psychologists. Those who are in love do not visit psychologists.

Women do not like female characteristics and female behaviour in men, even though very often they demand these characteristics.

33. The Woman and the Alpha

Just as there is a set of programs to identify the alpha, so there is a set of programs for how to behave towards the alpha. Previously we have examined actions in support of those who wish to become the alpha, such as feeding, combing, providing moral support, promising sex.

Male and female functions where possible are shared, as we have shown, for the utmost exploitation of resources. If the task of the alpha is to rule, the task of the female is to obey. Women are susceptible to obey the alpha and gain pleasure from that and even are sexually aroused by it. A woman, though, has a good memory, unlike females of other species. A woman remembers how she demonstrated her obedience, and if it becomes clear that it was not the alpha she demonstrated her obedience to, then her aggression begins to show through.

The woman is always predisposed to obey the alpha, especially if he wants sex. If she refuses to obey she no longer recognizes the alpha as the alpha, the idea of male rank has vanished from her consciousness. The woman no longer derives any pleasure from that man as alpha, and for her sex becomes less interesting.

Women need to reject men more than they need to attract them. It is therefore natural that in the process of evolution, on the road to selectivity, women have developed perfect working mechanisms for this purpose. Women may seem to be good at provoking hysterical assaults on their men, but in actual fact most, if not all, of these assaults are the result of living in a society that is full to the brim of stressful situations. Fewer female provocations are challenges to the alpha, and are predetermined by female programs that need to verify that the alpha is dependable.

The female program operates according to the model whereby 'the alpha's dependability needs periodically to be tested' so the question is asked: 'Are you really the alpha? If so, show me how you can growl. And how is your self-control?' The chosen partners are not tested on this model.

If the man succumbs to such provocations, especially if he gives way to hysteria, then the woman ceases to see in him the alpha. If the alpha does not pass muster he needs to be replaced, according to the demands of the programs. Aggression will follow, as will the increase in the level of the women's hysteria, because this is designed to force a response from the male pretenders.

Many researchers, such as Allan and Barbara Pease, note that women are more likely than men to provoke conflicts in couples. As a couple with the chosen one conflicts are generally not serious, as a serious conflict usually ends in a split but no physical pressure, since the chosen one has no right to exercise any physical pressure. If he does, then the relationship will generally end there and then. Furthermore, in relations with the chosen one women are wont to cry out 'You've hurt me!' and feign injury even though no injury has been sustained. This is more likely an element of female play-acting.

But as a couple with the alpha conflicts sometimes do end with physical violence, from which the woman is more likely to suffer because she is physically the weaker. What is surprising is that after that the woman rarely leaves the alpha even though she could probably lodge a complaint against the alpha with the police.

Such female provocations usually bring to the fore so-called 'female irrationality'. This is because the program for testing the alpha may be started up on any verbal pretext, with no thought given to whether this pretext is rational or not. It is the provocation that is rational, not the pretext.

If the alpha is challenged genuine information is received from female growling. But a woman does not growl, she speaks in words, and these words often confuse the man who then begins to respond to these words. In this case these words mean nothing, and the response to words that mean nothing escalates the mutual aggression and lack of understanding.

When a woman observes a man's incorrect behaviour she becomes stressed and often attacks him. In most cases the program views this as something that 'cannot be understood', and the most popular reaction to something that 'cannot be understood' is aggression, just like the dog that does not understand what a bicycle is will attack it. The alpha is endowed with intellect, self-control and strength. If a woman sees that a man is being stupid and losing self-control in a form of hysteria and thus displaying weakness she no longer perceives that man as the alpha. It is then an almost impossible task to restore that man as the alpha in the woman's consciousness.

Man possesses better self-control than woman because men have been subjected to such testing for hundreds of thousands of years. Alpha behaviour comprises all positive qualities such as self-control, intellect and physical strength. If one of these falls away, the woman will subconsciously look for another alpha. The human potential to suppress is far superior to that of the chimpanzee. Basically, suppression occurs through the loss of self-control. Very often women simply psychologically, with the help of social mechanisms, suppress men and no longer see in them the alpha exactly because any suppressed male cannot be the alpha. If the woman is able to exercise a suppressing influence on the man, then her sexual appreciation of him as a male will plummet. And so it will continue to plummet, as will her own sexual appreciation of herself, to the point of complete revulsion. A man who has been thus suppressed by a woman is no longer of interest to that woman.

The hysterics of an alpha-male chimpanzee are acceptable, but not those of a man. In humans even female hysterics are frowned upon and seen as unhealthy. If the alpha-male succumbs to hysterics he can lose his alpha status in the eyes of women. After a particularly powerful bout of hysterics male chimpanzees can lose that status, just like men.

Girls like to tell tales, as do women. They do not like breaking rules, they are weaker and therefore prefer to bring in those who can find a middle ground. Gossip is a way of bringing in those mediators, and such behaviour is an appeal to the alpha. Boys are prone to breaking the rules, even to the point of making advances on the females, so therefore they do not feel any urge

to appeal to the alpha. Boys are not given to complaining.

If a woman lodges a complaint against her partner with the police then that partner is not the genuine alpha, and the genuine 'alpha' then becomes the police. If that partner has caused real physical injury to the woman then he is not the genuine alpha, because he has lost his self-control.

When potency is reduced then the details become important. One more cigarette can lead to problems. The quality of sex in each individual case depends on a number of factors. The young male is not bothered where sex takes place because the chosen one has sex on the territory of the alpha. The alpha will gain more kudos relating to the quality of sex if he engages in sex on his territory.

Men respond badly to commands. A woman may say 'Well, come on then, get down to work', but the imperative mood contains an element of suppression, and not only for the alpha, but also for the chosen one. A woman may say this in jest but the subconscious from the wild savannah does not get jokes. When a woman wants some sex she should speak about her desires in the passive voice, and this also applies to how she is a good and obedient woman.

The more efficient and obedient is the woman, the better is the alpha's potency. The better the alpha's potency, the happier the woman is with him (and with herself). As a rule, everything that is good goes together (and everything bad, too).

In the savannah there was no geographical distance. Very often women who previously correctly perceived the alpha up close no longer see him as such through the means of communication, and begin to demand an equal relationship as with her chosen one, through telephone conversations, for instance. When the alpha is again up close then her attitude towards him as alpha is usually restored.

Why do so few women use vibrators and other such imitators? The vibrator has no rank. For this same reason single mature women do not avail themselves of the services of much younger men. Youth means no rank, and the female program does not see the alpha and so does not gear up to receive pleasure. But if a vibrator is to 'earn' its passage then all that is needed is for the alpha, even if he is impotent, to be nearby. In most cases the vibrator will deliver, because in the savannah there was no such thing as an impotent alpha.

A woman may feel the alpha, and she may not feel him. If a woman does not feel the alpha, in other words if her behavioural program with regard to the alpha does not work, then the male's alpha behaviour makes her aggressive.

Some young women fear the alpha-males and as a result develop an inferiority complex in that they become involved with men whose parameters are lower than their own.

A woman demands of a man behaviour which is accepted in society, but perceives as genuine his correct biological behaviour.

34. Imprinting

Imprinting is the traditional name given to the embedding of an image at birth, usually the newly born animal's image of its parent. The chicken will follow its mother, but if earlier it is shown a toy train that moves and is about the same size as its mother the hen, it will follow that toy train. A chicken from birth cannot peck at corn, but if someone were to flick that corn with a finger, then the chicken will begin to peck at it. More important is that when the hen no longer needs to be followed, the chicken's imprinting passes. There are some scientists who deny that humans possess imprinting.

One can imagine a troop of chimpanzees or baboons calmly going about their business of collecting fruits and roots. These creatures are among the noisiest on earth. Then suddenly a piercing howl rings out that drowns out everything else around. A male has spotted a leopard, their main enemy. The whole troop instantly takes up that howl, they drop what they are doing and gather together. One can imagine the effect this has on a youngster. After this he will forever remember that the ruddy-coloured thing with spots is the danger, and will forever remember how to act in such a situation. This is the basic precept of imprinting.

Humans also have imprinting, and at the most varied moments, for instance, one's first computer game, which remains the favourite, one's first pet, one's first love. The game, the pet, the love may all be not the best one has had, and the next game may be better than the first, but the positive feeling remains from the first. The second game may not leave any memories at all.

The imprinting zones are empty, and so give out signals to demonstrate curiosity, to study the world. As these zones get filled with strong impressions, they give out signals that get weaker and weaker. Healthy women show curiosity. Because of this curiosity people get into problematic situations. But if men get into such situations in the fulfilment of their rank programs, women become entangled in them simply out of curiosity.

Imprinting in humans is weaker than in birds and occurs more slowly than in birds. Because man is more complex than a chicken, human imprints should be more complex than those of chickens, and stored deep down in the subconscious. Otherwise scientists would have found and disclosed them to the world.

The hierarchy of information is built as follows:

The conscious;

What is subconsciously acquired: the reflex;

What is subconsciously imprinted;

What is subconsciously innate: the program, the instinct, the innate reflex.

How is imprinting different from ordinary memory? Imprinting comes into the subconscious creating something subconscious and forming the conditioned reflex. The event that

brought about its formation may be forgotten, but the reaction remains nevertheless.

Human imprinting is able to prescribe into the subconscious the most varied sensations and conditions, as well as whole patterns of behaviour.

Because of his intellect and consciousness, man is able to free himself of the conditioned reflex quite easily, but it is much harder to free himself from imprinting because it is more associative, more deeply lodged for consciousness to get to it.

If a kitten is not house-trained in its first few months then it won't be. The imprinting zone is closed. Human speech has an imprinting character, because if a person does not learn to speak before he is 5 years old, then probably he will never learn for the same reason. The speech imprinting zone closes down.

We can assume that the free zones for imprinting direct the instinct to discover the world, or instigate curiosity. All former states imprint themselves. For instance, relations with the chosen one are imprinted, and these relations are transferred to the alpha. This is exactly how the alpha then imprints himself.

Memory fades, the wholesome image of the alpha remains only in part, for example the sexual side, his external appearance or the effect he has had on the woman. This part is associated in the subconscious with pleasure or the lack of it.

As a result of imprinting a whole imprinting system of choice of partner may emerge. A woman begins looking for a partner based on the subconscious image of him, though at the same time the woman cannot be aware of this subconscious image. She may recall any detail from her previous partner, and this detail will seem to be the salient detail for the subconscious. But if a woman finds a similar partner, her other programs may remain unhappy with him, leading to a conflict between imprinting and the programs. This state can only pass if there are usually several such conflicts. In other words, women who actively search get over these conflicts quicker.

If a woman has engaged in oral sex with her chosen one and doesn't like it, which is very likely, she will retain a negative attitude towards oral sex in general and will be unable, or initially unable, to enjoy it with the alpha.

A woman's imprinting may tell her that the alpha must always be older, and she will not be excited by alphas of the same age as she. This situation may arise if the alpha is 37 and the woman is 37. On the one hand it is true that the alpha should be older; on the other hand, when the woman is aged 37 finding a man who is older is not easy, and it is possible that a mature woman may try to accept an alpha of her age.

Some football fans do not like watching football, because watching it is the result of imprinting, and being in a group of fans is herd behaviour. The imprinting of football as a game at an early age does not have to occur.

Imprinting may disrupt the work of the programs.

35. A Man's Love

Men like to spread their wings, in a manner of speaking. They are expansive. Love, though, implies the need to be selective, and in order to fit in with female selectivity, men must be expansive. The result is that a man's love does not accord with evolutionary effectiveness, but it still exists.

The memory stores a collection of sensations and images that are all inter-linked, essentially an individually formed Gestalt, thus creating a pattern of being. When observing one such element the memory may bring forth other elements, thus a person's external appearance may result in both pleasant and unpleasant sensations.

There is an advertisement for a tourist agency where a young girl is running along a beach. Sun, sea, splashes of spray. It's all wonderful. But a girl cannot run like this for 16 hours a day. Imprinting takes place over a very short space of time, and therefore when we see the same image again we feel irritation.

Men and women can create such templates. For instance, a woman may have parted from a man long ago, but she still retains a strong sexual memory of him, and then tries to find a man purely for sexual purposes. Initially this woman may find the men she needs but this is only short-term in that her perception of sex is connected to the previous man, and sex with men whom the woman does not subconsciously find appealing will lead to her revulsion for sex.

Love has traditionally been seen within the context of selectivity. Men are not selective and like to play the field. Theoretically men are incapable of love. But there is a solution, for men are capable of a particular masculine sort of love. Also, as we have seen, women's love is accompanied by the loss of self-control, which is also seen as a sign of true love. But the man, especially in his role as the alpha, must not lose his self-control exactly because it is that very self-control that determines his role as the alpha.

So, men are not selective. Young men fall in love, and they are selective. But it should be noted that young immature men fall in love in the same expansive way as women do. We could say that these are not yet men. Women do not generally welcome such love, and will be condescendingly indifferent towards such smitten 'boys', who will almost certainly never receive any love in return.

In the world of the chimpanzee there is nothing similar to adolescent love. Young males offer themselves to everyone in turn, and this is where the female enacts her freedom of choice as presented by all the young males. Patterns of being do not occur, probably because chimpanzees have a poor memory.

Young men are at the mercy of their hormones and exist in a state we could call hormonal stress. This is clearly reflected in their behaviour, for hormonal stress reduces their self-control. In this state the man can have an image imprinted, especially if his chosen partner has agreed to be with him. Then the emotion may remain for quite some time, even a life-time. But if we base

our assumptions on biological correctness, then this ability should not be retained because it is not effective for the population. These are indeed rare cases, because as a rule when a man reaches full maturity he asks himself ‘Why did I act the fool back then?’

The key word here is ‘imprinting’. The beginning of a young man’s sexual activity is accompanied by a loosening of his links with the mother.

The image of the mother in the subconscious can be set out as follows:

she reduces discomfort;

her absence is a source of discomfort (because the instinct is to follow her and be emotionally attached);

she is affectionate (grooming);

there is only one of her.

If we gather it all together, we get ‘I love her’.

When the image of the mother is displaced by the image of another woman the sub-programs that remain from the mother’s image continue to operate, but only as sub-programs. Grooming disappears from the life of the man and ‘she reduces discomfort’ because the man himself begins to grapple with these discomforts.

The result of their work is:

her absence is a source of discomfort (because the instinct is to follow her and be emotionally attached);

there is only one of her;

a new sexual instinct is added: grooming is required, as is the reduction of discomfort.

If we gather it all together, we get ‘I love her’.

Switching on the sexual instinct simply repackages the sub-programs. As the man continues to develop all of these programs weaken more and more, enabling the man to become ever more expansive. As he gets older what used to be ‘she will solve all the problems’ should be replaced by ‘I’ll solve all the problems’.

The feeling of choice in a young man, specifically the mechanism of selectivity, becomes transformed from the feeling of love for the mother. Emotional attachment simply moves from one person to another. The basic mechanisms work by themselves, and simply switch over to another image in a different combination. They switch off from the mother and switch over to the chosen one. Just to be sure, these are biomechanical elements.

It has not yet been scientifically established whether men who have known a mother are more likely to fall in love easily, but what is known is that their social abilities are much reduced. Falling in love as a teenager is a great fillip to the man’s correct socialisation, despite

the teenage angst that may be thereby generated. A man who has experienced teenage love at least can understand what a woman might feel. Men who at an early age have experienced sex with women they did not love do not feel the pangs of teenage love, and thus societies are apt to condemn the 'corruption' of young boys by mature women.

Teenage love forms in the male consciousness the pattern of being, the collection and matrix of feelings which abides in the switched-off mode and can be subsequently switched on. This pattern cannot be prescribed on the level of instinct, it is formed through the imprinting of perception. In evolutionary terms this pattern would not provide any advantages, because if he follows stereotypical behaviour patterns the man simply mimics the behaviour of a younger man. He does this subconsciously, and his feeling towards the woman is genuine, The alpha, when he realizes his own love, will use this pattern of behaviour.

If this pattern of love is to be formed and maintained then one should not indulge in promiscuous sex before the onset of teenage love. Men whose pattern has not yet formed do not understand what love is and do not believe it exists, rather assuming it is only sex and generally have a vague understanding of women.

If the woman is to switch on the man's behaviour pattern she needs to demonstrate her love for him. A man's love is the love of response. A man may thus respond to the love of a woman with his own love, but he is not the first to fall in love. A man may initially want a woman to a greater or lesser degree, and thus a woman may wish to induce that love herself. This means that the pattern of being has to be switched on for the man, as the idea of inducing a woman to love a man lies in the realm of cloud cuckoo land. If a woman falls in love she does so because she just does, without consideration for any degree or strength of feeling.

The woman releases the man's love program, but she does not release the innate program, but that which has been acquired in youth as a subconscious program. If it had not been acquired, it could not be run.

If the alpha does not feel the love of a woman then his love passes. The woman must be very demonstrative in her show of love for the alpha in order to maintain his love. The pattern can be switched on several times even with the same couple, although its effect with each turn will be weaker and shorter.

The effect of the pattern of behaviour is short-lived. The man does not lose his self-control and does not become selective, he just becomes less expansive in his behaviour. But a man nevertheless can love, and as a result of these poorly combined elements actually coming together in polygamous marriages we get what we know as 'the beloved wife'.

The love of the alpha reveals itself primarily in the fight for the woman, as he consciously and weighing up the risks does not lose his self-control, especially when the occasion arises. Moreover, the alpha protects all women and children, thus showing that he is far from being selective and wanting to sow his wild oats.

Women want love, generally to the end of time, and not only hope for it but also demand

it. In evolutionary terms the love of a man has no justification. A man cannot afford to allow love to relax his defences, he always has things he needs to take care of, especially the struggle for resources. This is how it was in the savannah, as a minimum, and this is how it is with nations who also lock horns for resources. Teenagers, however, have found this very much to their liking, and in actual fact the love of a biologically correct woman always coincides with the right time. Nature dictates that a woman has to look after the child, and most of her time the woman takes up either by feeding her child (4 years) or keeping him inside her (9 months). Technically, the period of love takes up to two-three months, exactly the duration of the chimpanzees' 'honeymoon trip'.

Jan Lindblad: 'When an Indian woman gives birth she experiences something common to us all that touches on the roots of our instincts and helps us to understand the reasons of some of the difficulties in "modern" sexuality. What I mean is that after giving birth the woman loses interest in sex for a long period of time. The Indian woman is always focused for a minimum of two year in caring for her child.'

We should accept that in this situation the man's lot is an unhappy one. A woman may lose the sexual desire but her programs do not account for the fact that she feels no desire to retain the man after giving birth. The chosen one is no longer needed, and the alpha can be replaced. Thereby female aggression increases, and relations can only be maintained only if people demonstrate reasonableness and understanding. We all know that this is not an easy thing to do.

A mature man's feeling of love is set in motion by the woman; if, of course, the man had passed through a similar pattern in his youth.

36. Man: Behavioural Peculiarities

Men's behaviour, like that of male chimpanzees, is basically predetermined by the instinctive desire for sex, and subsequently by the ambition to become an equal and then dominate. The ambition to dominate includes the ambition to monopolize both power and women. To a lesser degree this concerns various resources, but that is a purely human projection. Domination requires the expression of submission, such as signs, movements and rituals.

One of the main aspects of human male behaviour boils down to the fact that the man does not share his woman. The man casts his eye on something that is not his 'own' in the role of the chosen one, and what belongs to the alpha-male is not to be shared. The man as lover may understand that things have to be shared, but neither the beta nor chosen one consciously agree to sharing what they have, and no-one asks them anyway. The man will always grumble on this score anyway. Even showing his woman in public is also perceived by the subconscious as akin to sharing. For instance, a man does not like his woman to dress in a provocative way, although before the woman was considered his, he liked it when she dressed this way. Moreover, a man perceives a woman as a totality and does not want to share her even in the tiniest details, even in matters that have nothing to do with sex. Women do not at all like to be shared, and the man who agrees to this loses in their eyes the role of alpha-male.

A man wants to have easy and gratifying sex with two women, even though physically this is difficult. A woman finds it difficult to derive pleasure from sex with two men at the same time, although physically this is easy. There are two rules here at work: 'the man does not share' and 'the woman is selective', and almost any situation can be reduced to these rules. The man who is prepared to share is in the woman's eyes the wrong man. The system of 'husband plus wife plus mistress' is much more stable and long-term than 'husband plus wife plus wife's lover'.

Domination requires a subject to dominate, and we mean a subject, not an object. Objects, such as a rubber doll, can be easily dominated, but there is an unhealthy element in this. Sex with a piece of meat does not appeal to a man. If a woman loses her moral compass and shows her body to different men, suggesting something like 'ok, boys, let's get down to it', this will provoke only revulsion. Female porn stars speak of their films as if they perform with their clothes on, thus demonstrating that they, too, are people, they, too, are subjects. In cultures where the woman has no voice sex with animals is quite widespread, because if a woman mimics the behaviour of a voiceless animal then essentially the difference between the two disappears. The woman must be a subject, she must have a voice and be alive, because otherwise she is seen as not healthy.

As a rule woman does not continue to be submissive. The level of submissiveness she demonstrates during the loving stage becomes subsequently reduced, and over time the woman becomes less obedient.

Women are wont to embrace, kiss, walk arm in arm or hand in hand. Men are more aggressive and do not take kindly to physical contact. A handshake is a forced sign of reduced aggression. Mature men are generally not keen either to give or receive notices of affection.

Men identify the alpha among them usually by quantitative attribute parameters, and the omegas by all the rest. There is a view that equality among men is actually impossible because men always form a hierarchy, even when they try not to form one.

Jan Lindblad: 'The mature akurio Indian is subordinate to no-one and is governed by no-one; the concept of "leader" does not exist among South American hunter-gatherer tribes. You can take someone else along on a hunting or fishing expedition, but you cannot order them.'

People in general and men in particular are subject to common systematic rules. For instance, if the external situation is not complex then the internal structure needs to become correspondingly more sophisticated, and if the external situation is complex then a hierarchy is formed. But the hierarchy has no value in itself, and because it is more complex than if it was not there, it is also energy-sapping. Foraging does require a hierarchy for roles to be assigned, as with chimpanzees, and Tai chimpanzees, for example, apportion the trophy meat in accordance with the roles performed in the hunt. Hierarchies always emerge in prisons because the external regime exerts such rigid pressure. A hierarchy does not emerge where it is not needed. When chimpanzees are at rest, no hierarchy is evident. Hierarchy has no value or meaning, it is simply a means of solving a problem.

A hierarchy may emerge in a male collective where there is little external pressure and many individuals with an inferiority complex, in which case the sum of these complexes may amount to 'the complexity of the external situation'. Then some men will indeed willy-nilly behave as if they are being stepped on, and will, for instance, not show any initiative.

The man's consciousness separates love and sex, as well as love and trust. A man may love, but not trust, he may love one woman while having sex with another. In a woman's consciousness these concepts are usually combined: love and trust are connected, and the loss of one entails the loss of the other.

Men have a high regard for the woman's show of submission and her desire to have sex, but a low regard for insubordination, hysterics and aggression. A man is aroused by a woman's 'correct' behaviour, in particular her demonstration of submission. The older the man is, the greater he values submission and the lesser the woman's manifest desire for sex. But if the man is not the alpha, the woman finds it difficult to subordinate herself.

If the woman cannot restrain herself and is prone to hysterics, she needs to keep control of herself only so as not to scare the man off or to prevent his subconscious from seeing her as being ill. If she tries to simulate any lack of restraint or sick behaviour, the man's subconscious will still see it as her true state.

Men can consciously forgive women their weaknesses, but this may not occur at the subconscious level which amasses penalty points. What is important is that it is the subconscious

that is responsible for the male erection.

The apparent irrationality of woman is the result of the operation of her programs. Programs are so arranged that even when they operate normally conflicts may arise between them. In healthy women programs disrupt social behaviour, and besides, apparent irrationality is connected to the verbal expression of feelings which a woman cannot simulate and which represent her true attitudes.

The mature male adult does not manifest any irrationality or inconsistency because male programs do not assume choice and do not require any change in social behaviour. The chosen one is distinguished from the alpha by women, and for the man himself this switch is not noticeable because it is stretched out over decades.

Aristocratic qualities derive from warrior qualities, and warrior qualities are the qualities of the hunter. The human's higher qualities and his animal nature are usually contrasted, whereas in actual fact it is the same alpha nature. The aristocrat's positive qualities are the same as those of the hunter or the warrior. Aristocratic qualities are a reflection of man's animal nature, especially the alpha nature. The closer a man is to the alpha nature, the more aristocratic he is.

The alpha protects all the females and their offspring, and this is the root of noble behaviour. All alphas protect all the females and their offspring from external threats. Dignity and honour are projections of male rank, social and cultural products of the alpha-status. A man cannot accept humiliation for the sake of a woman because a humiliated man loses rank and is no longer desired by the woman.

Men of alpha-male rank often placed their own status at the top of the hierarchy of values, even dearer than life itself. This is because once the alpha realizes that he has lost his status, even if only he grasps this fact which remains unknown to the others, then he can no longer be the alpha, his spirit is broken and he becomes a nonentity. This is why men sometimes cannot survive critical situations. As ever, what is good for the species is bad for the individual.

The chimpanzee is the only animal apart from humans whose concept of justice applies beyond its own species. Goodall describes a scene where an old baboon is sitting peacefully under a tree when a young chimpanzee accosts him. The baboon begins to make threatening noises. The alpha responds to the noise and drives away the baboon. Quiet restored, the baboon resumes his place beneath the tree. But the young chimpanzee accosts him again. The baboon once more makes threatening noises. This time the alpha threatens the young chimpanzee. The alpha is right. As we have cited previously, the alpha supports among others the underdogs.

The famed noble unflappability is also an emphatic demonstration of self-control. Male unflappability annoys women, but at the same time delights them. As a result women easily lose their self-control in this conflict of feelings. Good manners are also a symbol of self-control.

It is sometimes said that in society people have lost their honour, their conscience, their fairness. This occurs when the alpha qualities are lost, because these noble qualities are

attached to the alpha rank as a common denominator. If they are detached from the alpha rank then to begin with there will be an ever-increasing plethora of 'honours' and 'consciences', and as a consequence society will be left only with written laws that will be broken the more diversely they are interpreted.

The alpha rank is the sole effective anchor of social morality and justice. All other anchors such as religion and tradition, despite the power they exert, are open to a multitude of interpretations.

37. Delight: an Additional Mechanism

If a woman experiences delight it is usually with herself, though there are exceptions. Selective delight is the delight of a woman with a man. Delight as a rule concerns one parameter expressed to the utmost. Searching for the best possible genetic correspondence by this time does not work. The woman does not betray the alpha with another alpha, but competition between quality and variability may arise once more.

The female delight mechanism is technically identical to the love of a man. These states are brought about by the recollection of a particular state and then their subconscious extraction from memory. As these images are being extracted the hormonal state may change back towards what it was while this situation was actually happening. If there is nothing to extract from memory, if the stereotype of being has not previously been formulated, delight will not be forthcoming.

For the population delight is an evolutionary mechanism and the corresponding program designed to improve the variability of the offspring. For the individual delight is a mechanism for the late and partial operation of the mechanisms of the first stage of female choice.

With chimpanzees no mechanism for the delight program has been observed. The chimpanzee has a very narrow range of possibilities in which to show his variability, whereas humans have many. The human is all-singing all-dancing, so we can deduce unequivocally that the woman's choice of man through her sense of delight serves to support various capabilities, in other words, variability. The woman's delight program operates on one observed male parameter. The delight programs of women who are in a state of delight with their alpha do not get started.

'Oh, how strong he is!' 'Oh, how clever he is!' 'Oh, how sure of himself he is!' are phrases used to identify the alpha. Strength, intellect, self-control are alpha features. Otherwise, anything that does not identify the alpha is used to categorize delight. For instance, 'Oh, what a good swimmer he is', or 'oh, how confidently he handles a motorcycle'. We could even include 'Oh, what a good liar he is'.

With the onset of delight love flares up quickly, burns very strongly and then just as quickly fades away. This is because delight programs work when the woman is usually of an age when she is mimicking and her hormonal level is low. If a man picks up a woman at the delight stage he must act very quickly while this feeling persists.

Delight may arouse sexual feelings, as, for instance, the delight a woman feels for the man who first gave her an orgasm. Many women get aroused when they see a man perform work that they as women could not do. Women may even instigate minor provocations for the object to delight them. Then they make their choice. It is difficult to say to what extent this is biological behaviour.

In modern society the workings of delight programs may engender numerous errors, and

this mechanism provides for more glitches than other mechanisms based on stages. In theoretical terms, delight should work only for biological parameters. In the savannah there were no sports cars or designer clothes. Many women are easily delighted at so-called 'status' acquisitions, as a result of which the mechanism itself is fooled and proposes a biologically incorrect option to the woman.

A man's love and the delight of a woman are programs inherent only in the human. Not one chimpanzee program has been taken from man, and man has additional programs to those of the chimpanzee. Man's love and delight are very new programs, and the newer the program, the more likely it is to make mistakes.

Delight is an additional program to support variability in the population and is prescribed in women.

38. To Show and to Look

A woman chooses. And, in order for her to find her choice, she needs to show who she is. A woman needs to show the man that he has been chosen, and she demonstrates this.

In female chimpanzees the sexual organs become swollen and her behaviour shows that she is ready to mate. Male chimpanzees mate with females who do not display swollen organs only in exclusive cases. In women there is no such change in their sexual organs, and so as compensation her demonstrative behaviour is repeatedly intensified.

We can highlight three female demonstrative stages.

The demonstration of ‘I am grown up’.

Young female chimpanzees are in less demand than those who are a bit older. This mechanism to a certain degree safeguards females from falling into pregnancy too early, as pregnancy is preferable for females beyond the first flush of youth. Sometimes young females demonstrate their sexual maturity by standing for hours at a time with their foreheads touching the ground and their bottoms in the air.

Only the youngest girls also like to show themselves off to many men. It is a signal of ‘I am grown up!’ Here biological elements of behaviour work in tandem with social elements, such as hysterical giggling, raucous laughter, screaming, public ostentation. This is common in sexually frustrated young women, and after their first experience of sex this hang-up gradually disappears.

Showing off to everyone does not indicate that young women are not selective. Young women who find their chosen one are selective to the utmost degree. Showing off does not mean ‘let’s have sex!’ Showing off means ‘come and have a look, boys! I will choose one of you! Come quickly now! Let’s enjoy ourselves, run about, jump up and down, shout our heads off! And I will run away from you!’

Showing off like this is aimed only at the young males. Older males usually just grumble at this exhibition of laughter and screaming. Young girls are selecting their chosen one, and the older male is inclined to identify himself with the alpha.

Showing off to the chosen one.

Many books write that ‘Men do not get innuendos, period!’ This is true, but only with regard to the alpha. Young men tend to over-estimate innuendos, those who have not yet reached the alpha state take them with a pinch of salt, but the alphas do not get them, in fact, these innuendos go right over their head. Innuendos are intended for the chosen one.

At the age when she prefers her chosen one, the woman’s sexual desire is ratcheted up a notch by curiosity. Playing up to the chosen one is akin to saying ‘I can spend some time with you’, with sexual innuendo in the form of risqué clothing, personalized hairstyles, provocative behaviour. Striptease is also intended for the chosen one, on top of the fact that it is part of the

woman's process of self-adoration.

Showing off to the alpha.

Alphas love submission. The correct way to behave towards the alpha is to show submission. For the alpha striptease is more a demonstration of female submission than it is of showing off her body. Even in a beautiful and perfect body it is highly unlikely that the alpha will see something he has not seen before.

The alpha's potency is usually reduced and so such a demonstration includes physical gestures such as touching and caressing. The chosen one has no need of such gestures. The demonstration of submission through behaviour arouses the alpha-man more than any display of sexual desire, and that is why most of the sexual postures women adopt contain elements of submission poses. And vice-versa.

* * *

All men like coyness in a woman. In the erotic photo-shoot this coyness has developed into an art form of its own. Coyness is associated with selectivity.

Women like to show themselves off and derive pleasure from that. But the biologically correct way of doing this is for her to show herself only to one man, be it the alpha or the chosen one. If an adult woman shows herself to many men, this may be a display of imprinting, infantile behaviour or non-selectivity. A woman may be so self-obsessed that she puts out an intimate photo of herself. If a woman experiences intense pleasure she sometimes loses control.

The woman's loss of control is in evolutionary terms correct and, interestingly, especially correct in modern society. It is loss of control that provides the woman with the opportunity of suppressing within her consciousness the type of social behaviour which is often biologically wrong. Losing control works for the betterment of correct biological behaviour. Losing control is, of course, justified in evolutionary terms, but there is a cost. Such as making available one's photographs.

A woman is always happy above all with herself and secondly her man. 'This is what I deserve because I chose this man, me, me me!' Men very rarely behave in such a demonstrative fashion towards women. It is likely that any such manifestations are the result of mimicry and the desire to dominate. The alpha has no need to show off as everyone knows who the alpha is. The non-alpha does not need to show off because this will certainly displease the alpha, and anyway, it would be pointless as the young females select their chosen one themselves. If anyone were to show off in front of them, they may simply inform the alpha. We noted earlier that women like to tell tales out of school, and in the event of young males strutting their stuff, then here is no exception.

Women often make their men wait. Women as a rule play a game and make men wait for when she is favourably disposed. A woman may want to have sex immediately, but her program for demonstration also seeks to be fulfilled. This process leads to the ritual of courtship which is

in biological terms totally unnecessary in that the woman identifies her man almost immediately.

The man is not selective, but the woman must choose. A man has a very limited store of that social and moral rectitude that society instils, though he may out of social considerations resist a woman's wiles and her attempts to seduce him. But if a woman puts on an obvious show of seduction, a healthy man will generally succumb. Young men are prone to think that a woman's demonstration of her sexuality is intended for them, whereas older men will think otherwise. As we have seen earlier, young men respond more vigorously to an explicit display of sexual desire, whereas older men respond to a display of submission.

Women are much less interested in pornography and visual excitements generally. Male striptease is probably 100 times less popular than female. Women are programmed not to watch but to show. Women like to dance. The consequence of the woman's desire to display herself is to make herself look more beautiful. The consequence of the man's desire to watch is his preference to make not himself look more beautiful, but his woman.

Women like to display, men like to watch.

39. The Concealment of Sex

The male chimpanzee can conceal his penis. When it is flaccid he can retract it into his body and when it is not aroused it can barely be seen. If the alpha sees another male with his penis exposed he will punish him for it, as the sight of a penis on public display arouses his aggression. Since a biologically exemplary man has the alpha program, he has a similar response.

In humans the penis has lost its ability to be hidden, and therefore, in order to prevent it from being seen and thus to avoid aggression and stress, men wear clothes. Those peoples that do not generally clothe themselves wear a special thong. However, there are peoples that do not wear thongs, and they have a reduced level of aggression whereby as a rule they are unable to rebuff their thong-wearing neighbours.

Only the alpha male chimpanzee has the right to have sex with the females. Chimpanzee sex that does not include the alpha is carried out secretly, just as it is with humans. Chimpanzees have a whole set of programs that make up the entire ritual of displaying the penis. No-one apart from the alpha is entitled to display his penis.

This is what happens. When the troop is gathered, usually relaxing or engaged in grooming, the alpha occupies some high ground and begins to show his erect penis. The males pretend that they do not notice, whereas the females look.

No-one apart from the alpha has the right to display his penis, and not even to accidentally let it be seen. The non-alpha also shows his penis in order to attract the female, but he does this secretly. Young males who wish to have sex secretly hide their penises with their hand so that the alpha does not see it. If the alpha does see it he will attack, usually with direct intimidation and pursuit until the penis is hidden again. Any hankering after sex in the troop will be then put on hold for a period of time.

It is common knowledge that adolescents' hyper-sexuality is the root of many problems and anxieties for them: women respond unenthusiastically to young men and threats, as we have seen many times above, are ten a penny. But apart from problems, hyper-sexuality can provide some advantage to those who have it, and in evolutionary terms it must make sense, otherwise it would not be there at all. The sense of it is straightforward: to enable sex to take place without the alpha noticing. Young males are hyper-sexualized so that they have a chance against the alpha-males. The young males do not have much time to organize their sexual activity, and so nature provides the possibility for this to take place quickly.

Young girls often prefer young 'tearaways', 'bad boys'. The chimpanzee alpha-male pays less attention to the younger females than to those who are more mature, though naturally he does not allow them to engage in sex. So the young females have sex away from the alpha-male's prying eyes. The young male has to possess enough courage and not fear risk, to be 'a bit of a tearaway', in order to have sex this way. Thus, young women respond positively to the audacious behaviour of young men.

However, the main criterion by which women select their chosen one is not behaviour but appearance. If a woman does not like a man's appearance then all types of behaviour will not compensate. Young men become much more lively in the presence of young women, and their behaviour carries with it an element of risk, but this behaviour only encourages the woman to show herself off to her chosen one, who has been selected on his appearance.

If a woman accidentally catches sight of the penis she has two possible reactions. The first is aggression, indignation: 'how shameful, disgusting, cover yourself up immediately'. The other is to stand, look, smile and giggle stupidly. Both responses are those of one woman; the first is to the non-alpha, the second is the innate response to the alpha's demonstrativeness.

Many men do not like communal bath-houses as they arouse stress and consequent discomfort. Women are much more laid back than men when it comes to baring their bodies. Only a man with a pronouncedly reduced hormonal background can be a naturist.

Why is obscene language regarded as taboo? For the same reason as exposing one's sexual organs, because it is both an outcome of that act of exposure, and an insinuation of it. Men who express themselves in obscene language demonstrate alpha behaviour, and those who listen to it without any qualms are the females.

Exhibitionists have a pathologically developed program of displaying their penis. In those around them the alpha challenge program then kicks in, and that is why exhibitionists are caught and beaten. The same is true of the chimpanzee world. The Tsar's mace, sceptre, rod and obelisks are all penis symbols, and the bulkier they are the greater the import they represent. Threats through these insignia have the same force as the ritual of exposing the penis.

The sight of another man's penis arouses stress and aggression in men.

40. Equality and Diversity in a Partnership

The vast majority of books on sexual relationships contain recommendations on how a woman should behave with her partner. These recommendations sometimes work, and sometimes have the opposite effect, because in these books the crucial element is missing: the partner can be the chosen one, or he can be the alpha. 'Just a partner' is possible only in the most basic of situations such as 'Don't wallop your partner with a dirty cloth in the presence of others'. So recommendations must be diverse.

Women have only two executive program sets, for the chosen one and the alpha accordingly. A woman's behaviour is determined by the program that is operative at that particular moment. The way she relates to both the alpha and the chosen one can be totally opposed in certain details, because this is governed by only one program. The program 'package' associated with the alpha goes back in time much longer and has much more force than the package associated with the chosen one.

The essential relationship is 'chosen one-woman' and 'alpha-woman'. All other relationships are an imitation of these two. It is possible to accommodate these elements together but this is not desirable as it entails a power conflict. Those who attempt to come to an agreement on the distribution of powers usually end up in a conflict of interests.

The 'woman-chosen one' relationship assumes an equal partnership, at least because the partners need to hide from the alpha if they want to indulge in sex. The 'woman-alpha' relationship is not an equal one, it is one based on submission as the alpha dominates and submission to the alpha is prescribed in the woman's program. These partnership rules apply to all possible workings between the couples.

The alpha is always older whereas the chosen one may be of the same age. Marriages with the chosen one fail more often than those with the alpha, and, besides, marriages with the alpha last longer.

Young women betray the alphas with the chosen ones and the chosen ones with the alphas. Chosen ones are not betrayed with other chosen ones as one chosen one cannot be replaced by another. The chosen one is unique. The alpha is a discrete entity. The alpha cannot be perceived by a woman as only 77% of an alpha, the alpha in the female consciousness is either an alpha or he is not. In that all alphas are equal.

An alpha is not betrayed with another alpha, but an alpha can be left for another alpha. Just as with chimpanzees, one alpha can be replaced by another alpha: there is an accepted alpha standard, and the alpha is a Gestalt. Biology stipulates that the alpha must be changed, and a rich alpha is better than a poor alpha.

Mature women are unfaithful to their 'own' non-alpha by having sex with the alpha. A woman can always say why she loves the alpha by enumerating the alpha qualities. But the woman can only rarely say why she loves her chosen one, and his virtue lies in the fact that he is

the chosen one of this woman because he was born with a scope of genetic material that must coincide with the requirements of the female program. Naturally, a woman cannot say that, therefore she will say something like 'I love him for what he is... mmm..' Uttered with a sigh.

The alpha, with due regard for social restrictions, is allowed to have sex with other women. Thus, whereas a Moslem may have several wives, in the West a man will not wish to be seen with his mistress in public. The chosen one is not allowed to have sex on the side. The alpha's wife and mistress may even know each other and the roles they each perform, and get on perfectly well together. But with the chosen one such a turn of events would be impossible as he would be confronted by aggression from both women.

The women decide how many women will be made available to the man. If previously men were considered without an alpha parameter, women can allow the man to have several women only if he has all the alpha parameters. This is the option most favourable for the maintenance of population quality. If the women are to be brought together in one place, the alpha parameters have to be complemented by social status.

As a couple in an equal partnership the woman much more frequently tries to suppress the man and is very often successful. The suppression of any man occurs according to the same scenario as with the suppression of the alpha: at first his stress levels are increased, then he is made hysterical after which he is no longer of interest and is evicted.

A woman has faith in the alpha and submits to the alpha. This applies both to sexual and social relations, and the woman is also inclined to apply her faith to areas where the alpha is not competent. The chosen one is forgiven his mistakes, but the alpha's mistakes, even if they are verbally forgiven, undermine the woman's faith in him and, consequently, the alpha-status.

The woman knows how she should behave and knows when she has to be submissive. Chimpanzee females know that they will be savagely punished for their infidelity, but engage in infidelity nevertheless. Women know that they must not flirt with strangers, neglect the child, or neglect their duties. Both chimpanzee females and human females know that they may be punished and therefore if they are caught accept that punishment as proper. This is the origin of such ideas as 'if he beats me it means he loves me', although men do not love in the same way as women do. What she thinks is that she is being beaten for something she has done and therefore if he is beating her that means he is not indifferent to her. Some women think that if they are not beaten for something they have done wrong then that is a sign of male indifference. Healthy males never beat females if they feel indifference towards them. The use of physical force is the exclusive prerogative of the alpha. If the chosen one uses physical violence, the woman will most likely leave him.

The meaning of punishment is the closure of an open problem. The feelings of the 'alpha-female' are more robust and last longer than the feelings of the 'chosen one - woman' because, as complement to the main issue, the alpha may mete out punishment for incorrect behaviour whereas the chosen one cannot as the chosen one and the woman are equal. With the chosen one the problems remain open and they tend to accumulate, leading to severance.

Women perceive the same behaviour by the chosen one and the alpha in different ways. What in the chosen one will be viewed as narcissism she may see as self-confidence in the alpha. She says to the chosen one 'be gentle with me', but to the alpha she says 'be rough with me'. She says to the chosen one 'I'm the large one' and to the alpha 'I'm the small one'. If the chosen one shows off his physical strength she may say to him 'Stop making a spectacle of yourself', but to the alpha she'll say 'Wow'.

There exist plenty of legends about oral sex. The truth is that for a healthy man it is physically less pleasurable than traditional sex. For the alpha it is the ultimate expression of the convergence of sex and submission. If a woman wants to get pleasure from oral sex she must feel the urge to submit. Oral sex is not equal sex, and it can only be desired with the alpha. Very many non-alphas also want to feel as though they are alphas, even if for a short period of time. This is why it is a popular feeling. But the non-alpha cannot appreciate female submission, and this leads to the disparagement of both oral sex and submission, both in the mind of the non-alpha and the woman. Oral sex may also be devalued by both equally if it is used only for the purpose of achieving an erection. Oral sex with the chosen one is a non-essential extra. The chosen one usually gets turned on with the first physical contact, and with an excess of feelings simple handwork is enough for him.

It is quite easy for the alpha to get the woman to perform oral sex, and the woman will also get some pleasure from it. This also applies to all similar things sometimes regarded as kinkiness. But to do it for the chosen one and out of free choice is unpleasant and provokes in the woman aversion and protest because it does not correspond to rank. Such actions contain an excess of submissiveness, and submissiveness is not an option for the chosen one, but only for the alpha.

The woman associates herself very much with her face. In her relations with the chosen one the woman usually does not like his hands to touch her face, although with the alpha this may please her. But in this instance what appeals to one woman may not appeal to another.

Women whose identification programmes are disrupted may take any man as the alpha, including her chosen one. If at the same time the female behavioural programs with regard to the alpha work correctly, the woman will regard that man as the real alpha.

Alphas do not have a good grasp of innuendo. Innuendo is for the chosen one, alphas require explicit demonstration. Alphas see innuendo, including sexual innuendo, as bad behaviour, and therefore their most likely reaction to innuendo will be negative. The chosen one responds to sexual innuendo, and the alpha has a stronger reaction to the behaviour of submission. The chosen one is turned on by any girl, including and especially the 'bad' girl. Alphas prefer 'good' and 'obedient' girls. Alphas do not need to play-act, including with words of love. The alpha does not like it when his ear is tickled and he hears 'my pet'.

The distinction between the alpha and the chosen one is prescribed in female programs. *Quod licet Jovi, non licet bovi.* What is legitimate for Jupiter, is not legitimate for oxen.

41. The Pseudo-alpha

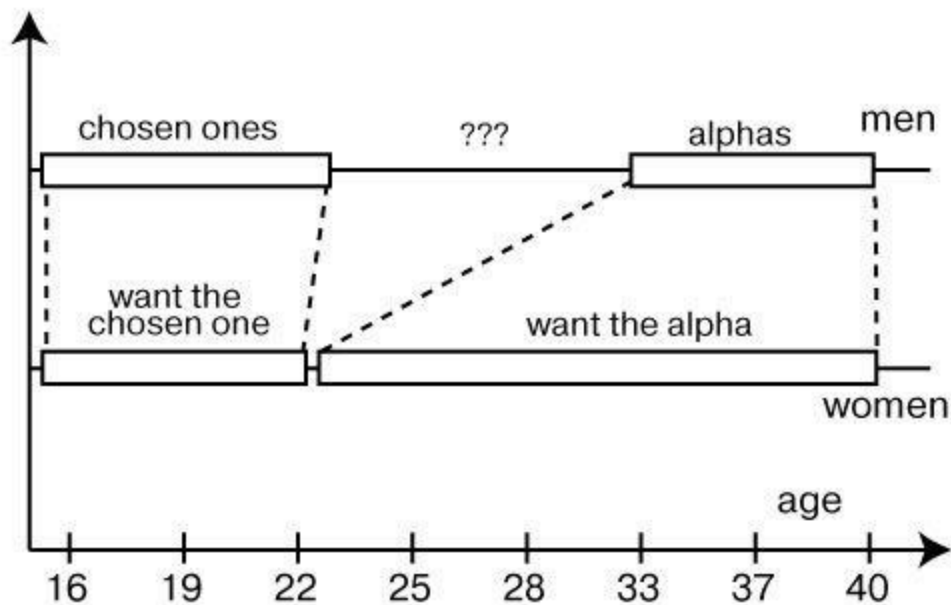


Diagram 41-1. The gulf between what is desired and what is possible

Up to the age of 20 a woman wants her chosen one. After the age of 20 she wants the alpha. These numbers are approximate, as she may want her chosen one up to the age of 23. But the alpha is possible only after the age of 33. Intellectuals become alphas even later, but a gap of 10 years is a problem. A man does not want to wait around for 10 years as his hair starts to turn grey.

Chimpanzees have two variants of the human idea of family. One is the alpha-family, with the alpha at its head. The other is the 'honeymoon trip', when a couple leaves the troop for several months. The alpha-family is polygamous, the family that goes on its 'honeymoon' is monogamous.

Man may mimic the behaviour of other species. We have already mentioned the example of parasitism. But man can also mimic the alpha-behaviour of his own species. Chimpanzees are unable to mimic thus, as it is the result of intellectual and memory development.

The man can play at being the chosen one in order to get what he wants from young women, but this is not a productive path as preferred chosen ones are of the same age or a bit older. So men prefer to play at being the alpha, even though it is always the pseudo-alpha and not the real thing. But if he plays his hand well then the woman can be fooled into believing she is with the real alpha. But a woman can only be really fooled if real alpha-qualities are present. Pseudo-alphas possess all the alpha qualities apart from age.

Playing the role of the alpha is not possible without the involvement of other men and

women who in various ways emphasize the pseudo-alpha's virtues. The pseudo-alpha has to have social status, either a public position or eminence: his merits have to be there for all to see.

When the human or animal male comes into this life he is no-one. In a biologically healthy society a young male cannot have social rank corresponding to his biological parameters. A person chooses the area where he can apply his abilities and gradually, through work and talent makes his way forwards and upwards, thereby earning his social rank through gaining positions or implementing interesting projects, and so on. We should note that in this case social rank seeks to become equal with biological rank and with potential abilities ensuing henceforth. We could also call this self-realisation. A man realizes his abilities and attains social rank. Self-realisation can happen through the most varied and numerous applications, but it is natural, innate and biologically correct.

Self-realisation has a biological meaning. Groups compete for ontological space, and if competitiveness is to be improved individuals within the group endowed with the proper parameters may realize their full potential and reach the highest ranks. Besides, these duly-endowed individuals attain the higher status and bequeath offspring of the higher quality who inherit these parameters. In other words, the biological competitiveness of the group develops on two lines: the quality of the group and the quality of the individual. Then the more efficient groups exterminate their less efficient neighbours. The victorious group then procreates, divides and everything begins anew.

In the 16-18th centuries military service started at 13-14 years of age. By the age of 25, which many did not attain, it was possible to become a captain, either in the army or the navy. A captain's rank is a high social rank, and if a captain's son also becomes a captain then that speaks of great merit. Men who were awarded military ranks were regarded by others as alphas, they had the alpha qualities and public acclaim, and these same people at the time then ensured European domination over the world, and not closed schools with an implied homosexual context.

Here success in private life depends on success in public life, and success in public life depends on how that public life is organized, which talents are required and to what degree. In other words, the pseudo-alphas are created by the social system. Naturally, if such talents are not required in society, and men in that society remain 'nobodies' until they are 35, then the women will not have any pseudo-alphas.

In modern civilization it is rare for talents to be realized before the age of 35. Military valour is a thing of the past. Without pain there can be no gain. People live longer, places are occupied. Status is earned sometimes by entrepreneurs or scientists, but they usually lack physical strength. Actors and sportsmen usually lack the intellect required for alpha status. In today's mass society success is achieved by very rare people, very few of them, and by those who have extreme forms of variations, extreme talents whose other parameters through recombination come close to deviation.

The only thing men can undertake in such a situation is to become involved in other, non-

professional, hierarchies, such as public or political hierarchies, or to carry out any action intended to increase his own personal popularity without infringing on his rank.

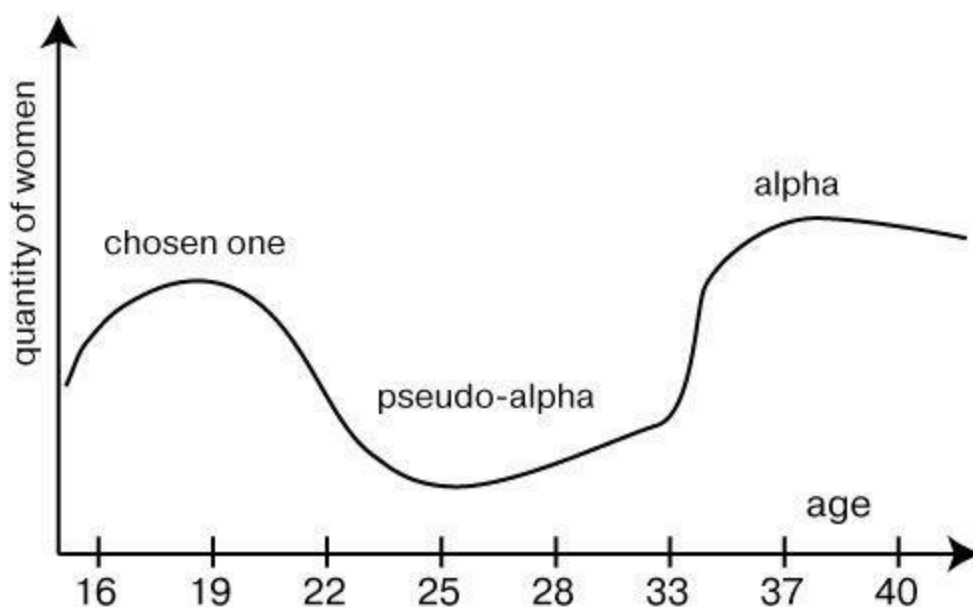


Diagram 41-2. Success of man

Many unmarried men have observed that they have been popular with women up to the age of 22, after which that popularity wanes until they reach the age of 33, when it reappears. After the age of 22 the hyper-sexuality of youth passes, and this coincides with the drop in female interest. If a man feels unwanted at this time he may experience psychological inhibitions which lead to a purely psychological impotence. Any attempt to change that state can prove too energy-sapping to overcome. (Psychological impotence is when a man wakes up with an erection, but cannot get one for a woman.)

The woman selecting the pseudo-alpha wants to be fooled. But a woman may play social games if not biological ones, and to play these social games she needs to be able to observe them, for if in society no-one plays them, then she can hardly repeat them.

The woman's attitude towards the pseudo-alpha is twofold. Some female mechanisms demand to see the alpha, and others put the alpha status in doubt. The result is the increase in female provocation designed to verify the alpha. Besides, when a woman meets the genuine alpha the family may be put under severe strain along the same lines as the 'honeymoon trip' with chimpanzees.

In the social sphere the woman is prone to see the pseudo-alpha as the genuine alpha. But in the biological sphere she often sees him as the chosen one. A woman will not allow other women to be courted because she does not see the pseudo-alpha as the biological alpha. If in social matters the woman can submit herself to the alpha quite easily, in sex she can be fickle

and refuse to have sex in a particular way or obey certain commands.

In the woman's consciousness the alpha should not have to fight for his rank as the alpha is the highest rank. If a man fights for his rank that means he does not have the highest rank. It is natural for men in any case to continue fighting to improve their social status, but women do not need to be told about this fight. They might not understand.

* * *

If a man wishes to become acquainted with a woman the first thing he should do is determine who he wants to be for her, the chosen one or the pseudo-alpha. Then he should clarify who the woman is looking for. If she is looking for her chosen one then he just has to offer his own company by inviting her out. If she refuses more than three times then there is no further point in inviting her out, refusals mean that the woman has not seen her chosen one and will not see him because her chosen one is prescribed as a program. So there is no point in coming on strong. It is much better to demonstrate one's equality, to downplay one's alpha qualities by, for instance, concealing one's intellect. If the man is the chosen one, these are all formalities, and not necessary.

If the woman is looking for the alpha then it behoves the man to show his best or unique abilities, stress his alpha qualities and disguise his alpha failings, confidently and outwardly flaunt his superiority. A woman may not discern alpha qualities immediately, and so within certain limits a man can impose himself. In any case the most important thing is to have more contact.

All of the above pertains to women with working programs. If a woman wants to see money then naturally she should be shown it, though not necessarily given it. She should not be given a lot of money anyway, as her goal will have been achieved and she will lose interest in 'the man'.

Women now and again verify how robust the alphas and pseudo-alphas are.

42. Meanings. A Philosophical Digression

If you are moving towards an objective, you need to know the meaning of what you are moving to. Man is composed in such a way that he cannot develop without meanings. There is the general sense of continuing to live, the meaning of the animal level. But it so happens that this is not enough. A society that restricts itself only to this meaning ceases to develop.

The basic meaning is the continuation of life. For life to continue a plethora of different factors is needed; for instance, the need to know the rules by which the competitiveness of groups and their quality are maintained, and so on. This applies only to the positive *Weltanschauung*, world view, where the continuation of life is deemed axiomatic.

Many peoples and groups make do with this basic meaning, though we should note that they exist on the periphery of global historical development. They may mean to make sure that this basic meaning is advanced, but actually do little to advance it themselves. The quality of its population falls, or its culture stagnates.

Human communities that wish to be actively involved in history need meanings of a more elevated nature, for instance, the retrieval of the Empty Tomb of Jesus, the construction of a Thousand Year Reich, being the global bastion of true faith, the liberation of mankind from capitalism or communism, and so on. At a pinch, an example may be the creation of the best wine or the best refrigerator in the world, or being the first to fly into space. True, meanings do not encompass the whole of society or a whole nation, but this is only in the most direct sense. These meanings are cherished by a small circle of people in the upper echelons, and these meanings form the basis of endeavours that are transmitted from the top of society to its lower rungs. Resolving those endeavours becomes the meaning for those on the lower rungs.

Additional meanings serve to engage the basic meanings, and, most interestingly, serve to engage them through formally denying that these basic meanings exist. The major denial is that a human life has no worth compared to a higher or additional meaning.

Additional meanings provide a group of people with the possibility of sacrifice. Sacrifices are made in the name of something. The usual basic meaning – the continuation of life – is not only insufficient but also in conflict with the possibility of sacrifice. The continuation of life and the sacrifice of life are clear contradictions in terms.

‘Let’s fly into space!’

‘You’re joking, people may die!’

Additional meanings make the death of people permissible, and there are two options: if we do not fly into space even more people will die (fundamental meaning); if we do not fly into space we will lose an additional meaning (for instance, the victory of communism across the world).

Meanings are always subjective, and the subjects may be varied, from a group of people

to a group of nations. It is possible to get by without additional meanings, but only when the group is placed within a very tight framework, for instance, during the struggle for independence or a struggle for survival.

Another significance of the additional meanings is that they prevent the continuation of life being proclaimed as the basic meaning. If the continuation of life is proclaimed to be the basic meaning then life acquires such a high value that nothing, apart from the maintenance of life, becomes impossible. The outcome is that the group begins to degrade biologically, becoming obsessed with the maintenance of life for all. The additional meaning stands above the mere maintenance of life, and above every concrete human life, raising the level of meaning patently higher than simply the preservation of life.

Healthy cultures, and young, vibrant nations always proclaim additional meanings. Old and dying cultures make do with the meaning of maintaining life and the value of human life. Additional meanings are an immense part of culture; moreover, they contain the directional vector for the development of that culture. Without these additional meanings cultures die, and as they die these cultures are in fact called 'old cultures'.

When additional meanings exist, additional tasks for the maintenance of life are set. As these tasks are being resolved new human possibilities and talents come to the fore. Subsequently, the number of successful people increases, including those who are successful in various spheres. The group's potential for variability also comes to the fore and is realized. Members of the group change. External conditions change. Redistribution is always necessary. Additional meanings create the pretexts for redistribution.

There is another sense to the additional meaning, and that is the creation of a sense of robustness that does allow the group to cross the next barrier, which is to deny the fundamental meaning. The fundamental meaning of additional meanings is that if there are no additional meanings, the group begins to degrade biologically. Meanings raise people up social ladders.

The additional meaning is valuable in itself and does not need to be justified. Even when it is justified, this is secondary and artificial. The national idea is also one of the additional meanings. The most important point in these meanings is not that your neighbours say 'how cool they are', but that those who comply with the meanings say about themselves 'how cool we are'.

The fundamental meaning of the maintenance of life is the 'female meaning'. Additional meanings are the 'male meanings'. If a group adheres to the fundamental meaning, the role of women increases, but if the group adheres to the additional meanings, then that role decreases. As a rule, women remain suspicious about 'male meanings'.

Without the fundamental meaning there can be a thousand additional ones and they cannot be synchronized. The fundamental and additional meanings determine the direction and hierarchy of auxiliary meanings, for instance, why we need an army, science, education, and what form should they take. Without additional meanings we can only mimic the models of others.

Higher meanings are necessary to synchronize the path of the man and the path of

the nation. If a nation has no additional meanings then it is likely that most of its men will have no meanings, and the women of the nation will have no pseudo-alphas.

43. The Orgasm

Everything must have an evolutionary meaning. The orgasm is when a woman attains a particular pleasure. The orgasm and the ability to have one should give those who experience it evolutionary advantages. But since far from all women attain orgasm this advantage ought to be insignificant. The orgasm is a state of pleasure accompanied by its physical expression, and not the other way round, as most of the literature would have it.

The existence of the orgasm is a variation, one that is common to both the human and the chimpanzee, and also in various human and chimpanzee populations those who experience orgasm are in diverse quantities. Young women often do not experience orgasm even though they have more active sexual lives than mature women. Sex is not solely about getting pleasure, not solely about reaching orgasm. Sex is solely about sex. The sexual instinct is a separate instinct.

The female orgasm can be clitoral or vaginal, with less precision for whether it is right-handed or left-handed, but the main thing is that it is in the brain. The woman experiences orgasm in her brain, and some women do not even need physical stimulation. The orgasm in most cases occurs because the woman perceives the man as a whole, including his observed rank. If the woman has sex solely for the purpose of achieving orgasm, chances are she will not achieve it.

On the way to orgasm we can identify several states:

1. **Arousal.** It occurs visually, intensifies with contact, and juices start to flow.

2. **The direct enjoyment of sex.** The woman perceives it as ‘a rolling ball’, ‘a kick inside’, and this brings out pleasant sensations. But with age it becomes tedious. If her partner does not arouse her visually then this tedium sets in quickly. During sex a woman feels a joyful rapture, euphoria, and very often this moment is interpreted by her as orgasm. She may occasionally experience ‘a wave of pleasure’ and/or ‘a wave of warmth’ which passes once through her body, and she interprets this as orgasm.

3. **The pre-orgasm stage.** The sensation of multiple ‘waves of pleasure passing through the body’, rhythmic, sometimes ‘convulsive’ contractions. The sensation of pushes merging with ‘the waves’, the strongest push (wave) is interpreted as orgasm. Sometimes, though not always, the woman’s body trembles and feels warm, her breathing speeds up and she cries out ‘Yes! Yes!’

4. **Genuine orgasm.** Enlargement of the inner vagina and the contraction of the womb upwards. The man feels a weakening and an emptiness in the vagina. The woman feels a ‘falling into flight’, and she may lose control. The clitoris may feel sore, but with it or without it the woman simply cries out, or she cries out ‘No!’

In all these cases the orgasm or the ‘orgasm’ may be relatively strong or weak. Women who experience very powerful orgasms cannot endure it for more than a minute. Women prefer

to befriend other women with the same type of orgasm. This may be hypothetical, but it is very often the case that when female friends talk about orgasm they come to an agreement and an understanding because what they experience is almost identical.

Any woman can experience a non-contact orgasm, but in a healthy woman a non-contact orgasm is possible only after a contact orgasm. After orgasm, or 'orgasm', reactions can be diverse, as some women may experience a feeling of peace and relaxation in the afterglow, while others experience a powerful surge of energy and begin jumping or hopping up and down. With full orgasm it is more usual for the woman to feel enervated.

The orgasm is not confined to humans. Chimpanzee and bonobo females have a very good understanding of what an orgasm is. If the female does not experience it and the sexual act consists merely of a dozen movements involving friction, she can become hysterical, in which case the male inserts his finger into her. Young female chimpanzees do not experience orgasm.

The orgasm is connected to how the alpha-male is perceived. Women in the first stage of selection rarely experience orgasm, and some may never experience it. Only when she reaches the second stage is orgasm possible. We can thus deduce that the orgasm has developed as the relationship with the alpha-male has developed, and the orgasm gives the alphas an advantage. As we have seen, it emerges only at the second female stage in order to preclude too many advantages accruing to the alphas over the chosen ones at the first female stage, and so that the chosen ones with their hyper-sexuality do not have advantages over the alphas at the second female stage. What is good for the population is not good for the individual.

The alpha male nevertheless possesses the female whether she experiences orgasm or not. Orgasm strengthens selection and reduces the occurrence of infidelity. But then the orgasm raises the cost of infidelity as the female or the woman becomes more selective and the chances of her being unfaithful to the alpha with the first male she meets become less. She will be unfaithful to the alpha only with the chosen partner of maximum suitability. Thus, the orgasm provokes and intensifies the struggle between quality and variability, serving to raise both quality and variability. The female orgasm is a weapon in the eternal struggle of the chosen ones and the alphas.

Some researchers believe that the orgasm brings about a rhythmical contraction of the uterus, resulting in sperm being pumped into the cervix (Baker and Bellis). The male who appeals the most is the one who brings about orgasm, and he who brings about orgasm receives more chances of producing offspring in the competition between males. This is the logical victory of female selectivity. The pumping effect does indeed exist, but only in very few women. Moreover, even in these women this effect happens very rarely. Without this 'pump' problems with fertilization are not encountered, and as an important evolutionary mechanism or as simply something that people need it is not worth much consideration.

We noted above that male and female love have virtually nothing in common. 'Male erogenous zones', if one considers that they even exist, are a pale imitation of female erogenous zones. The alpha's love may seem to be inestimably weaker than female love, but it is not so

much weaker as simply different. If we were to speak in absolutely precise terms, then to say 'the male orgasm' is the same as saying that the clitoris is the 'female penis'. The 'male orgasm' is an analogy, and a fundamentally inaccurate one at that.

It is possible to compare strength and intellect and see who is stronger or quicker and so forth, but sexual feelings are fundamentally different, and indeed incomparable. These feelings in the female are much stronger. Women sometimes say 'I came...' but this is untrue because it is the man who 'comes' and the woman experiences orgasm or 'orgasm'. The male and female orgasms have almost nothing in common if only because the male 'orgasm' is the final point of the process and the female orgasm is the process itself.

* * *

It can happen that a woman gets bored with her man because she feels no emotion towards him. She gets rid of him without any replacement being on the scene. Her sexual desire mounts. After a few months she consents to have sex with another man and does so. The result is the same: no positive emotions. Why? Because she needs to find a man who would sweep her off her feet before any sex, or find something similarly rapturous in the men around her. Sex as a mechanical process does not satisfy a healthy woman because it is insufficient; the woman perceives the man as an integrated whole.

If a woman wants a man purely for sexual pleasure it is doubtful that she will get that pleasure. If a woman wishes to give sexual pleasure to a man and is focused on that above all, then her chances of getting pleasure are much greater. This happens because in the latter instance the woman acts in accordance with her program, and in the former instance she does not. Naturally enough, if the woman's program is the correct one.

The technology of reaching orgasm divides all women into two basic groups. The first get aroused visually, and the second get aroused through physical touch. Psychological arousal is opposed to physical arousal. The first group begin to get aroused before direct contact and often reach orgasm in 2-3 minutes. The second group needs more time for physical interaction with the man, and over the course of a life this time takes longer and longer and eventually exceeds men's average capabilities, which over time only deteriorate. For visual arousal the programs need to be working correctly. The second type is essentially limited in the possibilities of a purely physiological, or biomechanical, reaction. This is yet another reason to protect the programs responsible for visual arousal, though not here by frittering them away on a relationship without strong feelings. The resources of programs can be protected only by those women who have these resources, for if the programs do not exist then compliance with the rules written for these programs turns life into permanent mockery.

The same terms in traditional use that apply to men and women have a completely different physical expression, including love and orgasm.

44. Program glitches

Man is an amalgam of programs and apparatuses, and this amalgam operates in an environment for which it was not designed: civilization. There is the level of apparatus, there is the level of upgrading (imprinting), there is direct computer-like programming. All levels have various degrees of genetic damage, and, besides, these levels are not really compatible. Civilization emerged at too rapid a pace, and the apparatus aspect has not been able to adapt to it at all; just as it was formed in the savannah, so it has remained. And the software in the form of imposed behaviours is both new and at the same time poorly operational.

Everything we have come to call ‘elevated’, ‘spiritual’, ‘ideal’ and ‘human’ does not obviate the existence of the program and apparatus amalgam, but is an extra structure above them. As a rule everything ‘elevated’ is not simply ‘elevated’ on its own terms, but an ‘elevated’ execution of program and apparatus instructions. It is the biologically correct thing to do to follow these instructions, and to follow them ‘in an elevated way’ is correct for the relatively elevated nature of man. But it also happens that the instructions are damaged and consequently incorrect.

Our human software programming is damaged in more than 90% of people, but all of these people have the same damaged software. The programs are the same, but the damage is varied, as is the degree of damage. Someone may lack the ‘start’ key, someone else the ‘shut down’ key, a third person’s ‘pop-ups’ are displaced, and a fourth cannot set the ‘time’ correctly. In families, groups and whole human cultures social relations are built on identical programs, and they also have varying types of damage.

Almost every mental block can be fixed. This is what psychoanalysts do, though in many cases far from successfully. It is much easier and more effective to reset the blocked program than to try to find the actual cause of the block inside it. For instance, this research actually assumes not the correction of errors, but the resetting of programs.

Man’s behaviour is determined by the operation of his programs. Programs may be suppressed, but they cannot be recoded. There are many defects in the norms of the evolutionary highway, but their number is restricted because each defect is a glitch in one or several programs. Because programs cannot be recoded, behaviour can be, so that it is in harmony with the programs. At the same time behaviour should be programmed in the correct or incorrect direction as appropriate, depending on the operation of the programs.

Programs are divided into those that identify and those that execute. They may be absent or they may be carried out incorrectly. Program glitches include the following:

The absence of an identifying program, for instance, the absence in a woman of the program to identify the chosen one or the alpha. Here the absent program is replaced by the next program in complexity in a drive to make it simpler.

The absence of the executive program is expressed by, for instance, the absence in a

woman of the program to care for a child or the absence in a man of the drive to dominate.

The incorrect working of the identification program can be manifest in the woman's erroneous identification of the alpha or her erroneous identification of her own sexuality. Everyone knows that cuckoos lay their eggs in the nests of other birds, and these birds then feed the baby cuckoos even if they are several times larger than the parent birds feeding them. Sea lions have many times been observed to identify the female mistakenly as an aggressor and a deep-sea diver as a child: the sea lion would bring the diver penguins and teach him how to eat them. These are identification problems, and they are encountered more than anything else. The incorrect working of the executive programme can be seen in the woman's erroneous response to the alpha when she tries to suppress him.

A separate topic is the conflict between programs; for instance, when chimpanzees are in a state of war, their program to identify the wandering female switches off and the wandering females are attacked, although the female and territory are the only values held by male chimpanzees.

Program glitches are not caused by the inter-action between programs or inter-action of programs and the incorrect biological environment. Women have a tendency to take hold of anything that has a shape and proportion that reminds them of children. Thus, soft toys are made in only two types: in the right size for children, and in the child's size for women. Female chimpanzees at first look at the new-born infant and if they don't like his appearance they don't accept him. Humans have prescribed within them many such images, including of the child, the temporary image of the chosen one and the image of the alpha.

Man identifies in whole images that are generally prescribed in a vector way. If a glitch is found in the image then the individual begins to analyse the image, looking for the incorrect element. If that individual has a program defect the incorrect element in the image may set the program's operation defect in motion.

In one of Hebb's experiments chimpanzees were shown various still and moving objects depicting animals, separate parts of chimpanzee bodies or human heads. The monkeys took fright at motionless or dismembered bodies.

If a person sees a defect image, that person instinctively begins to analyze it and subject it to scrutiny. Healthy people then lose interest, but in unhealthy individuals an impression akin to imprinting emerges, and that person begins to seek out similar images.

Why do young people shave their heads? Being young and bald is an unnatural concept, and because it is unnatural the unconscious perceives it as dangerous, a menace. Those young men who wish to emphasize their peace-loving qualities, such as hippies, on the other hand, grow their hair long, when someone takes to shaving off their hair. However, even if you have no hair or long hair it does not mean that you are peace-loving, the one does not contradict the other. For these reasons a woman with a shaved head or spiky hair finds it much easier to latch on to a deviant.

Replacement behaviour is one of the most widespread glitches in human program software, where the failure of the identification program starts up an incorrect executive program. For instance, many women fear the alphas. Identification works, but a different program is started up, and the woman, instead of looking for a partner, begins decorating her apartment, building her career, studying, or hunting for skulls. This is socially normal, but one can imagine how it would have looked in the savannah.

The technology for analyzing deviations is as it has always been and is as follows: if the programs are broken down, those programs that work, that do not work, or that work incorrectly, can be identified. Some glitches are connected with the false working of instincts and programs that are not directly concerned with sexual relations.

Apart from evolutionary programs – regardless of whether they operate correctly or incorrectly – society in general puts pressure on the psyche. A weak psyche in civilized man has a limited endurance capacity, and this leads to unpredictable glitches. The inner notion of one's own predilection towards perversity may be the most ordinary non-sexual glitch in the sense that one person can see himself as Napoleon, while another sees himself as a masochist or a homosexual.

Man is an amalgam of programs and apparatuses. Complex behaviour patterns are usually the result of an array of programs and may be analyzed as the inter-action of separate programs and instincts.

46. Infantilism

Infantilism is usually referred to as ‘immaturity in development, the retention in one’s physical appearance or behaviour of traits inherent in preceding age groups’. The term is used with regard to both physiological and psychological circumstances. Infantilism can be an innate consequence of delayed organ development, as well as an acquired behaviour.

In the context of this research infantilism is a manifestation of behaviour not necessarily corresponding to age, but the work of programs that should be complete, and the lack of programs that in accordance with age should operate. Infantilism is a biological glitch that can be characterized as either a variation or a deviation, depending on the degree of temporary displacement. Five years of displacement can be seen as variation, but more than ten years rather as deviation.

The biological precondition for the manifestation of infantilism is when various organs are insufficiently developed, leading to a hormonal disorder. It is this hormonal disorder that is responsible for the launch and then the suspension of the operation of programs. Development on a particular level can come to a stop entirely. Infantile behaviour in civilization is very widespread, and affects the age when the woman switches over from the chosen one to the alpha.

Until she gives birth to her second child, the mother finds it very difficult to increase her distance from her first child. With her third child, the mother increases this distance from the first child even further, and the first child comes under the influence of the male. It is usually the youngest child who becomes ‘mummy’s boy’, and the same is true with chimpanzees.

Infantile sexual behaviour as a rule is accompanied by infantile social behaviour, because there is only one biological base for infantilism. The following examples illustrate infantilism: a mature woman looks for her chosen one instead of the alpha; a woman tries to regard the alpha as her chosen one; a mature man does not demonstrate alpha behaviour. Elements of purely childish behaviour, such as puerile hysterics, are part and parcel of this. Infantilism with regard to sex, and also to general behaviour, are often present in one and the same person. Infantilism can also include such examples of immaturity as when a person is unable to imagine himself in the place of someone else, which greatly reduces his social adaptability.

Instances of chimpanzee infantilism are only described with the males. This usually occurs when the female is either old or ill and is unable to let go of her child. It is the same with humans, for the longer the child stays with its parents, the greater the risk is of that child developing infantile behaviour. Besides, infantile behaviour is passed on through mimicry.

Some people remain in one or other stage of development. This is usually called male infantilism – which, incidentally, is common in chimpanzees – though it is not uncommon to come across a woman who is still looking for her chosen one as she approaches her twilight years. Another example is voyeurism, the desire to watch. Curiosity, the instinct to get to know the world, is a normal instinct, but only in a child.

Children are not usually accused of voyeurism. Voyeurism in adults is puerile behaviour and consequently the result of physical or social immaturity which can lead to psychological trauma rooted in either physical or mental states. Usually both are involved, and psychological traumas heal, if there is no physical concomitant.

Sometimes a woman behaves with her chosen one as if he is the alpha, and usually both parties are happy with this. If she demonstrates infantile behaviour then the woman, on the other hand, can behave as if she is with the chosen one. This invariably leads to numerous conflicts.

Another aspect of infantilism is the recourse to feeling offence. People who are not healthy tend to feel offended. Young children and old people tend to be sensitive to offence, and both have a lower hormonal level with regard to the age when they can or were able to procreate. With children the quickness to take offence is infantile behaviour. So, when infantile behaviour does not show itself publicly, if it is diagnosed correctly, we can assess just how much a person is prone to feel offence.

If a man is infantile, if he demonstrates childish behaviour, the chances are greater that the female program will err because there is no corrective information. The woman's subconscious mechanisms identify the man as a child, and apply to him female behaviour more applicable to a child. They do not love him as much as pity him, then the children who are born deserve not love but pity. It is exactly such women who tend to make such mistakes who are the objects of male grumbling, if those males are genuinely not infantile. Women who have a child almost never confuse a man with a child.

Infantilism as an acquired behaviour is treated through forcing the individual to stand on his own two feet. Theoretically, it can be treated with the help of hormonal agents, and some hormones are now offered under prescription. But in practical terms all hormonal inter-actions remain unclear as this is as yet uncharted territory.

Intellectual men develop slower than non-intellectual men, and consequently they behave in a way that does not match their formal age. A complex mind needs more time to form. It is quite a widespread scenario when a girl gets a crush on an intellectual boy who does not twig, does not respond to the hints and allusions or responds in the wrong way. The boy may be 18 years old, but his social development is at the level of a 15-year-old. Socially, a 16-year-old girl is actually much older than him because of the difference in the development of the sexes. Then the girl becomes hostile towards the intellectual boys she shares with her girl-friends. If we continue our parallel discourse on chimpanzees, and taking full account of generic specificity, we note that they become socially mature much earlier than even non-intellectual boys. Non-intellectual boys develop socially roughly on the same level as intellectual girls.

One of Goodall's future alphas was suppressed by all and sundry, because simply this alpha took longer to develop. Intellectual subjects do take time to develop. This was the same Mike who became a world-wide celebrity and who decided to fight for his rank with the help of empty kerosene cans, creating an unearthly din.

Intellectuals take longer to become adult and demonstrate infantile behaviour for a longer

period of time, they become alphas at a later stage but remain alphas longer and live longer. As the intellectuals grow into adults they are often suppressed by their non-intellectual peers who have reached the adult stage earlier. This is why intellectuals often display many conditioned reflexes and develop sociopathic patterns of behaviour.

Infantilism is caused by the slow development of organs and is exacerbated by external environmental factors.

46. Jealousy

Jealousy seems to be an innate emotion, one that is natural and embedded in programs. But we can recall that such things as erect walking and speech are certainly not programmed in man but are solely acquired in the course of life through the mimicry instinct. The significance of mimicry should not be underestimated. For instance, women do not possess the instinct to procreate. There is the instinct of sexual desire, and children then are born 'of their own accord'. Children are then consciously made also through mimicry. The desire to have children is purely social behaviour.

What we know about female jealousy:

Some women are generally jealous, others generally not.

But most women do experience bouts of jealousy.

One woman can be jealous when she is young and not jealous when she is more mature, and vice versa.

The same woman can feel jealousy for some men and not for others.

The same woman can be jealous of a woman on account of a man with whom she has not had sex, and not feel any jealousy towards a woman on account of a man with whom she has had sexual relations.

From this we can deduce that the mechanism of jealousy is started up in concrete situations and not universal for all women and situations. The depth of jealousy depends on women, on her perception of the man, and on the man himself. Jealousy does seem to be an innate feeling. Weddings could not take place in nature, but jealousy is just as widespread as weddings.

Male jealousy can be understood. The alpha has the right, and no-one but the alpha, or 'that damned alpha'. For some reason jealousy is seen as an innate quality of women, but in nature there is no reason for jealousy to exist. All females belong to the alpha. There are no grounds for jealousy. The female selects her chosen one. There are no grounds for jealousy, as there is nothing to share. It transpires that jealousy is behaviour socially imposed on women. But there ought to be some biological catches with jealousy, because a powerful and widespread feeling ought to have some justification.

In *Why Beautiful People...* jealousy is explained through the desire to control the man's resources, but, as we have seen above, in the savannah the man had no resources which he could personally control. Jealousy emerges from some necessary and biologically correct elements. Otherwise it would not be maintained per se because it does cause problems for women.

Jealousy in adults is traditional social behaviour, but it cannot be enacted, especially in a graphic manner, without biological premises. The first thing we can assume is that 'aliens' are the object of jealousy. Women divide other women in their milieu into 'friends' and 'aliens',

where the 'aliens' are simply foes who are to be feared and attacked.

Skull-hunters may release an 'alien' female, but if one of their own females is among the skull-hunters then chances increase that the hunters will attack the 'alien' female. The female serves as the tinderbox. The female's fear of the 'aliens' provokes the aggression of the males. Jealousy is associated with such feelings as incomprehension, fear, discomfort and aggression.

Goodall describes a situation when a newly-arrived female was attacked and driven out by the other females when there was no male nearby. Boesch describes a situation when a female who had just come into the troop was forced to leave it after a week because of the increasing aggression of the other females. Conclusions to be drawn are that the alpha did not sufficiently keep the females in check, which was wrong. It is quite likely that in this clan there were females who had always lived in the clan, and this is also wrong. These females should have left for another clan.

Female chimpanzees do not feel jealousy, though the outcome in the above example is the same as if they did. The female was expelled as if the others were jealous. We can therefore fairly accurately identify jealousy with aggression towards 'aliens'.

If a man has a mistress openly, the wife is usually calmer than if the husband carries on his affair in secret. What is unknown represents danger, and in this case what is unknown is complemented by what is 'alien'.

There is the alpha, and all the others are omegas, and they are all equal. In human communities men and women are equal with the exception of the alpha. All women are omegas, and all omegas are equal. An unequal number of partners may be seen by the woman as a manifestation of inequality, in which case jealousy is a demand to observe equality. Equality does not apply to the alpha.

When all are equal, quality matters. A woman is insulted by the idea of sex with a man unworthy of her, in other words, a man who is lower than she is according to qualitative parameters. When she has sex with a man who is worthy of her, a woman boasts about it when she chats with her female friends. Sometimes, whether a man is worthy or not becomes clear only after sex has taken place.

Children experience jealousy in the form of jealousy towards their parents, brothers and sisters and occasionally other children. In the latter case jealousy can be equated with infantile behaviour. Jealousy is a state of discomfort arising from the interaction of one person regarded as 'one of us' with another. Apart from the alpha's 'own' females, the mother regards her child as her 'own', and the child its mother similarly.

One of the highest levels of trust in chimpanzees is when one female gives her infant to another to hold. Female chimpanzees for some reason like to hold the children of others, probably because the mechanism for identifying the child operates to a commensurate degree. This mechanism makes her take the child in her arms. The female who gives her child to another to hold in doing so feels greatly stressed. Sometimes, though rarely, the females walk away with

the children of others, and fuss about with them. The mother then begins to squeal, the alpha comes and makes a scene, and the child is returned. Similar behaviour is encountered in women with development problems.

Jealousy is a manifestation of infantile behaviour and occurs when relations with parents and children are transferred on to men. There is love without jealousy, and jealousy without love. A woman can feel jealousy towards another woman because of a boss or teacher whom she may not even love. But a man does not experience such jealousy. This confirms the idea of jealousy being transferred.

Jealousy can spring up in the woman as imprinting with regard to the behaviour of her chosen one. As a result the woman begins to display jealous behaviour towards the alpha. Female jealousy is a secondary derivative mechanism that occurs as a result of a genetic transformation which has not created jealousy as a program but which has created jealousy as a system for the interaction of correct programs.

Jealousy is harmful for the woman because she is unable to hold on to the qualitative alpha. Furthermore, if she shows that she is jealous then the risk that she loses the alpha grows. Jealousy leads to a breakdown in relations and not to a lack of female competitors. Losing a man because of his immanent expansiveness, and because it is impossible to suppress him, is not correct biologically.

A woman's jealousy repeatedly grows because through jealousy diverse subconscious stresses come into play, the cause of which the woman herself does not know. Jealousy is the woman's exhaust pipe. For instance, the woman considers herself not to be beautiful. She suppresses within herself the perception of that fact. The accumulated stress and discomfort manifest themselves in the form of jealousy. Jealousy is a state of hysteria or something close to it. Hysteria identifies problems, and is a signifier of low biological quality.

There are women who feel no jealousy. Women who are ill and physically infirm are very jealous. Healthy women frequently display bouts of jealousy in periods of ill-health or during menstruation. The healthier the woman is, the less jealous she is. Healthy women can easily share their healthy alphas with their lonely female friends, even though this contradicts imposed social norms. This behaviour has some sense as the group needs more offspring that is healthy, if the group is to be competitive. It is, however, true that the social factor provides a strong barrier against this.

The chosen one is equal to the woman and therefore sees female jealousy in relaxed and even positive terms. The alpha is not equal to the woman, and therefore he is annoyed by female jealousy. We can even deduce the following paradox: if a man has only one woman and not several, then he does not comply with the image of the alpha in the subconscious of that woman, where it is prescribed that the alpha has the right to have all women and there should be lots of women, and where it is prescribed that the alpha is expansive. This shattering of the alpha's image then leads to the woman no longer perceiving her man as the alpha, her sexual feelings wane and as a result she sees her man as alpha less and less, until she loses all interest in him.

The degree of jealousy depends on distance. Jealousy occurs when the 'aliens' are rejected. The better the women know each other, the fewer the reasons for jealousy. The degree of jealousy depends on the status of the man. Alphas are not the subject of jealousy. It is the same situation when a wife calmly talks on the telephone with the mistress. Essentially, a polygamous group is formed.

The degree of jealousy is heightened by culture. When jealousy is not cultivated by society, in polygamous cultures, jealousy manifests itself, but in much weaker forms.

Reasons for jealousy:

Feeling of aggression towards the 'alien';

Requirement of the chosen ones and pseudo-alphas to observe rank;

Infantile behaviour;

Imprinting after the chosen ones.

Jealousy has no positive evolutionary meaning, neither for the group nor the individual.

47. Homosexuality

In academic circles there exists the urban legend that there has always been a percentage of homosexuality in human populations, and this percentage has even been affirmed. But no specific gene has ever been found. Scientific research has shown that homosexuals have their own scope of genetic distinctions, and the accumulation of several genes within this range increases the susceptibility towards homosexuality. Besides, the idea that there is a certain percentage of homosexuality in a population can be disputed by the fact that history knows societies where the incidence of homosexuality was very high.

As an example in the natural world the bonobo is usually mentioned, a species outwardly almost indistinguishable from the chimpanzee. Sex between the females is quite widespread, and is used both for pleasure and to resolve conflicts as it reduces tension among the females in the troop. The behaviour of the males is quite inventive: for instance, one will rub against another male's sexual organs and touch them with his hands. But the males never ejaculate and never indulge in anal sex. The bonobo has a behavioural formula which means 'have sex with me and feed me'. Besides, the bonobo does not use tools and does not hunt. The bonobo has more signs of female hierarchy, but the females nevertheless do not use sex as a pretext to attack other females. Homosexuality among female bonobos does not replace traditional sex and does not lead to the formation of homosexual couples. If we compare with other chimpanzee communities, and with human societies, then the bonobo is a step to the side from the evolutionary highway.

Homosexuality, as innate behaviour conditioned by a specific gene, does not exist. With all the hullabaloo accompanying the search for it, it should have been discovered by now. If something can be understood as a whole, it must be considered as a whole, and if it is not understood as a whole, attempts can be made to understand it in its details. Then the disposition towards homosexuality – and such innate disposition has been proven – can be sought as the sum of certain separate components.

Man is aggressive towards other men and reacts badly to even the slightest male touch to his body. Male homosexuality implies for it to become reality a psychological perception not compatible with normal evolutionary behaviour. **The alpha qualities have to be reduced, the first essential component.**

If a chimpanzee stains himself with excrement he tears off leaves, chews them and makes a sponge-like substance with which to wipe himself clean. The instinct is to avoid getting dirty. If the concept 'dirty' exists, then everything should be divided into what is clean and what is dirty, man included. Dirt and excrement spread infection. If the chimpanzee or the human does not have any **perception of what is dirty**, then that is **the second component**.

There are dozens of variants of clean sex, but some people are pathologically drawn to dirty sex. Dirt has to be avoided. All individuals avoid dirt, especially in the form of excrement. The anus is associated with excrement and therefore with dirt. Anal sex, the desire for it and its practice are a pathology with regard to the norms of the evolutionary highway. The highly-sexed

bonobo do not engage in anal sex.

The third essential component is fragmented sexual identity. This glitch should consist of both acquired and physical components. As a rule, parents with glitches raise their children incorrectly, and this is what we refer to as ‘acquired’. The inferiority complex which often accompanies this is also acquired, though physical defects which may give rise to this complex are congenital.

The homosexual model of behaviour can only be realized if a person already has an accumulation of the required number of biological glitches. If the first component works correctly in biological terms then the result is an exceptionally active homosexual. If the second component works correctly, the result will be a homosexual who does not accept anal sex. The third component must contain glitches or there is no homosexual.

The disposition towards homosexuality is most likely inherited through a genetic factor, not through the existence of a gene or its absence, but through the absence of certain programs and mechanisms, for instance, the mechanism for identifying dirt, the mechanism of striving for male dominance, the mechanism of aggression towards other men. The disposition towards homosexuality is the summary of glitches in several programs.

The homosexuality gene has not been found, but lots of genes have been found which increase the likelihood of homosexuality, though not one of them itself guarantees homosexuality. Mechanisms are encoded by many genes and the only thing that can be assumed is that these genes contain information essential for the correct operation of the above-mentioned programs.

Where is the origin of female behaviour in men, showing themselves off like women, behaving like women and having sex with other men? This is mimicry behaviour. Instincts have a hierarchy, and complex instincts are the first to fail. Mimicry is one of the most resilient instincts and is present in everyone. When all high-level instincts are destroyed, only mimicry remains, and it is the only one that works. As there is no control over it, both one’s own and the other sex are mimicked. Therefore, when homosexuality becomes a socially accepted norm, the number of homosexuals increases many-fold, exactly because the mimicry instincts are not damaged. Most of these mimetic homosexuals are bi-sexual, because when the high-level programs are missing they simply strive to expend as less energy as possible in realising the sexual instinct.

The promulgation of homosexuality is a criterion for judging the health of society, it is a sign of its final stage of development before its ultimate degeneration and the collapse of its remaining parts. This promulgation, that is, the percentage of homosexuals, just like attitudes towards them, is a direct correlation with the biological condition of society. There is no such thing as a constant ‘percentage of homosexuals’. This percentage is minimal in healthy societies and maximal in degenerate societies, that is, societies that have by various means amassed a critical amount of defects that preclude its survival. Just as with the disposition towards homosexuality, not through a definite gene but through the existence of a gene pool or, to be more precise, through the absence of the necessary program elements, is the disposition for all

variants of deviant behaviour passed on.

Some actions are an indicator of a condition and the manifestation of the work of instinct programs. Most components are inter-linked. Some deviations – for instance, infantilism, male homosexuality and male masochism – are assumed by the numerous fractures in the development of the organism.

The old literature sometimes mistakes the chimpanzee's support pose for homosexuality, because from a distance it looks like homosexuality. This is a pose that is adopted when two males – the alpha pretender and the beta pretender – intimidate a third when the latter clasps the former from behind. This pose is purely designed to show strength in numbers: two males locked together look much bigger in size than one. In some human cultures a man will put his arm round the shoulder of his ally in a conflict situation.

Female homosexuality reduces a woman's sexual needs through the dissipation of her sexual appetite. This reduces her need for sex with a man and thereby facilitates the selective function, and this is why female homosexuality has an evolutionary justification. The selective function for the woman is the most important factor, and if she shows homosexual tendencies then sex ceases to be an essential need, but rather allows her to have more time and be more selective in her choice.

Finding a chosen one is complicated, finding an alpha much easier. This is why with age fewer healthy women are disposed towards homosexual contact. Women in search of the chosen one – not the alpha – are drawn to these contacts. Female homosexuality is rather an exploratory sensual game with her body, and a young woman is usually obsessed with her body. Female homosexual contact has elements of play, and the susceptibility to play around with age is reduced. Female homosexual contact is possible also for the reason that women have no ranks.

There are two types of female homosexuality. The first type is simply physical contact, for instance, when tipsy girls take a bath together then begin to have sex. The next morning they are usually ashamed of what they have done. The second type is love, the execution of the male role. This is pathology for the EH, and when it appears in female chimpanzees, it is cured by the aggression of the alpha. By analogy, in some African countries such women are still 'cured' by being raped.

Is there such a thing as homosexual love? Since what we have previously defined as love is universal, then there is, and it absolutely corresponds to that definition.

Homosexuality among young women facilitates female selectivity, male homosexuality is the result of many separate deviations.

48. Violations of Female Selectivity

Men are expansive, and they like to have many female partners. Some women can also have the expansiveness mechanism which is exclusively reserved for the man. The woman becomes not selective, but expansive. She becomes attracted to many partners, and her behaviour changes totally. Her behaviour is now deviational with regard to the norms of the evolutionary highway and is purely a genetic perversion.

Prostitution is sometimes attached to biology. Academics have written scores of studies on the topic of 'sex for food'. In actual fact prostitution has no bearing on biology. Female chimpanzees do not offer sex for food, although some species on the lower level may regard feeding and courtship as one level of instinct. This is not the case with the higher species, because woman, like the female chimpanzee, is selective. In villages and amongst hunter-gatherers prostitution does not exist, although, according to the conclusions of some evolutionary psychologists, it should have done.

Neither Goodall, nor Frans de Waal, nor Boesch observed chimpanzee behaviour of 'sex for food'. Trophy meat was usually divided up between those who took part in the hunt, and while it was being distributed there were some sympathies implied that were not easily read, but nevertheless sex was not a condition of that distribution. Something similar was observed with the bonobo. The female offered sex to the male, and he then shared his food with her. But, as Frans de Waal has noted, the bonobo gets enough sex without recourse to offering food.

Jan Lindblad: 'For the Akurio Indian it is understood that what he brings back as food from his hunt goes into the common pot... The meat is divided between everyone on an equal basis. The next time another successful member of the group will divide up his spoils. The hunter will not receive any material benefit from his success, but his prestige will grow... A skilful hunter enables the clan to exist not because he is 'endowed' but solely because he has obvious and real virtues.'

Hardly the scenario of 'sex for food'.

It is a well-known fact that true love is always selfless. Moreover, true love always means giving something to the one you love, yourself or the whole world if necessary. If a woman loves she is ready to give, if she is not ready to give then she needs to look for another man.

Books written on the woman's desire for the man's resources would seem to have been written by very unhappy scholars. They may be the majority, but it is an unhappy majority.

For the institution of prostitution to emerge in a society there must be an accumulation of women with defects, and not just an accumulation, but a concentration of them in separate areas. This is why it appears with the rise of cities. We should remind ourselves once again that in one person glitches occur in blocks, and the numerous psychological and physical health problems that prostitutes suffer from has been well documented. If prostitution had been envisioned by

biology, prostitutes would be just as healthy as other women, but this is not the case and prostitutes suffer from worse health.

The absolute majority of prostitutes are not expansive. Their selectivity program simply does not work but they cannot exchange selectivity for expansiveness. They simply do not care, their instincts and programs effectively do not work. They do not pursue wealth or success, they exist in a regime where they mimic the social norms accepted in their environment.

Lombroso: Many women who have embarked on the path of prostitution at an early age later admitted that their fall was not out of a relish for debauchery, but solely because they had nothing else to do...

Female expansiveness is a very rare deviation. As a rule, women who are expansive demand from their men what would be expected, and this is why these women always suffer problems if they have a number of men. Sometimes expansive women dream of having two men at the same time. But a man does not like to share, and this is a most important part of his biological behaviour. The sight of another man rouses aggression. Aggression and erection are a bad combination. A woman can have two men at once only if these men have lower male parameters, which an expansive woman is not likely to appreciate. But one man and two women is a situation that is easily realized.

We can highlight two female types who are aggressive towards men and as a rule do not derive much pleasure from sex. This is the expansive woman who passes herself off as selective, and the selective woman who passes herself off as expansive. They are rejected by men because they are constantly irritated by the performance of their incorrect function and accordingly are testy and aggressive. They are always enmeshed in the classical conflict between the subconscious and the conscious, and project their discontent on to the world around them, primarily on to men. These are women with a biological dissonance when they can only get pleasure from a man by changing their behavioural model; women who are deprived of any biological perception and have exhausted their biological resources are irredeemably aggressive towards men.

The woman's system is built on the precept 'I see so I want'. The selective woman sees an object and then experiences sexual desire. An expansive woman experiences sexual desire and begins to look for an object. The selective woman can also experience a rise in sexual desire of its own accord, but it is weak and is then extinguished by her consciousness.

Abstract sexual desire according to the principle 'I just want' is inherent in men. The lower the quality of the population, however, the more women there are with just such a system of desire. Programs to identify male parameters are more complex than the simple sexual instinct, and therefore when the quality of the population declines the complex programs disappear more quickly than simple instincts.

Sooner or later a woman will refuse to have more children, and with this refusal the hormonal context begins to change and often these changes occur in abrupt jumps, even though hitherto all her programs worked normally.

Women who are no longer of child-bearing age and who do not have a permanent partner sometimes experience an upsurge of sexual activity, often in non-standard forms. This is because her impressions of traditional sex grow weaker through frequent reproduction, and the work of the programs of self-control and selectivity weaken simply because they are no longer needed. For instance, it is unclear as to what exactly controls self-control. Deviational behaviour increases because the hormonal context changes, her programs develop glitches and her consciousness does not understand the changes taking place in her body. This is not yet the menopause. This is the conflict of programs of sexual choice and the awareness that realizes that the programs are meaningless in that procreation is not planned.

The final essential program is care for her children. But children may already grow up or there is sufficient due care for them anyway that time is still on her side.

The remaining programs are superfluous, and they send signals to the brain but the brain can no longer interpret them correctly. If there is energy that seeks an outlet, this energy goes to work on the remaining, fractured programs. The outcome is that some women prefer much younger men, some like group sex, some enjoy sado-masochism, and some experiment with inter-racial sex. The outcome is a crazy adolescent love which very quickly – in a matter of weeks – spends itself. Divorces take place after 20 years of marriage, and marriages take place that are impossible to grasp rationally. Young lovers are picked up and quickly discarded. All this happens because the woman initiates it. From a distance it seems that the woman has taken leave of her senses, and if we try to dig deeper we find that she has, in fact, actually taken leave of her senses. In this condition the female brain is like the instrument console of an aeroplane about to crash: the lights are flashing, the alarm is sounding, navigational ability is lost, and nothing works as it should. Both are out of control. There are not many women like this in civilization, but they do exist and their number is sufficient for sub-cultures to develop and be sustained.

Men are often attentive to the behaviour of their wives' mothers. This is correct because the proclivity for deviant behaviour produces genetic abnormalities. But for the above instance this technology is not entirely suitable. If the mother of an adult daughter, for instance, a 'femdom' activist, this does not mean that this is an inherited tendency.

Female expansiveness is a deviation, and there are several manifestations of female behaviour that can be easily confused with this deviation.

49. Society as Selection Environment

Eugenics is the science of improving human nature. After the experiments of the Nazis and others, it is a science that has fallen into official neglect.

The pressure of social selection exists in every society, and in this respect any society is eugenic. Society as a eugenic machine always provides the best possibilities for procreation to some groups of people and the worst possibilities to others. Eugenics is banned simply as a word.

Society may be so constructed that even ordinary male qualities are superfluous to requirements. This can be seen in such activities as collecting berries or carrying papers from one office to another. Together with the papers the males have to carry their own musculature, and it is heavy. More energy is lost in carrying one's own weight than in carrying papers. Males are not energy-efficient.

In conveyor-belt production alpha qualities are not needed. In office work alpha qualities are not needed. In creative work alpha qualities are not needed because in a mass society the mass prefers what is created by the representatives of the mass, without particular refinements. In many countries intellectuals are not needed, and where they are, there are very few of them who are needed.

A mass society has its leaders but these leaders are very few. The mass cannot retain in its memory or its hearing more than ten names for a particular aspect of the life of the country. The biological alpha will be refused a job despite all his virtues because the very sight of him may suppress the boss, or if not him then at least the head of human resources. The qualities that are not required in society eventually cease being reproduced in that society because those who bear them are at first not needed, and then not successful with women. Any one quality requires the absence of other qualities (through the strength of recombination), so those who bear them prove to be on the decline because of their failings.

One can imagine that somewhere there is a nation of people who paste cardboard boxes together. Whoever is better at pasting gets more money and is successful with women. A couple of generations pass, and all the best women are with the best box-pasters. The qualities of the box-pasters are passed down the generations and the box-pasters push out other groups. This is called the 'bottle-neck of evolution'. A nation becomes specialized, and can do nothing else but paste boxes together. Then someone imports into the country a machine that pastes boxes together automatically. Epic fail.

Individuals who do not produce offspring or produce offspring that is not viable in terms of development and growth fall by the wayside, and such 'sifting' of the chaff raises the quality of the population. Mediocre quality is 'sifted' on three levels: through health, within the group (sexual selection, suppression of the weak by the strong), and between groups (wars).

Every society is eugenic whether it likes it or not, and every one discards the dead meat,

formulating its own rules to define who is for the chop and who is the fittest. But society does not know which people with what abilities will be needed in the future. Therefore very often the fittest are those who are the fittest only in the short term. Then they are dispensable. For instance, in society the most successful are merchants and warriors are second-grade people. When war comes this society is doomed. In another society the most successful are deemed to be the warriors, and merchants are second-grade people. When there is a protracted period of peace with trade wars, that society loses out.

Sometimes the question is asked: where is that primary glitch which turns a healthy society into a sick one? The primary glitch may be one of many, and any one glitch engenders further glitches. But how can a healthy society allow such a glitch? Society has no natural safety catches. Too much of a good thing can be a bad thing. Muscles are a good thing, but when they exert too much pressure on the legs, that is a bad thing. The same thing takes place in social relations: too much good is bad, but when society actually notices that, it is usually too late and there is no-one around to tackle it.

Concern about offspring is a set of positive programs and instincts. But concern about the material state of one's offspring through marriage is very restrictive when it comes to the freedom to choose a partner.

The emergence of inheritance law leads to the ability of the woman to inherit property and subsequently to inherit rights in general. Primordial man does not want to lose the rights he has acquired throughout his life and in the absence of heirs passes them on to women – both property, rights and power. When the woman has property and power, in other words alpha-attributes, then she will find it extremely difficult to perceive the biological alpha. The woman who has her own home will find it next to impossible to perceive even the genuine alpha if he does not have his own home.

For biological qualities this is not good because for them inheritance is a social institution, and social institutions are not good. Inheritance gives advantages to people who do not possess sufficient quality. Sooner or later there is a redistribution of everything that has been amassed, and those lines that have supported procreation, and not that which has been amassed, are nevertheless reduced to naught. But while they are meeting their doom they redistribute for their own benefit the resources of the population in which they live. In other words, this is another confirmation of the tenet that what is good for the individual is bad for the population.

Another example: there are two groups, one of which has assimilated socio-biological advances in order to defeat the other group, and it does defeat the other group. But it cannot now turn its back on those socio-biological advances and consequently dies out. Groups with property have always defeated groups without property. But groups with property have degenerated because they have rejected the free sexual (procreative) choice, preferring sexual choice based on property.

Through the establishment of monogamous marriages Europe has improved its variability, and this has helped it prevail in an increasingly complex world because of the

multiplicity and variety of its talents. But throughout this time quality existed in Europe. When quality exists, variability can be improved. Then after a protracted period of monogamous marriages quality began to fall, and now it remains a scarce commodity.

Once upon a time alpha-males were ten a penny. Then the monogamous marriage took over, and as a result the alpha-males, and consequently, alpha qualities in the population became thin on the ground.

If a group is to function, its schedule is as follows: we achieve quality, improve variability, restore quality, and again improve variability. In a world of conflicting groups this scheme cannot be maintained, as all the time one has to keep up with one's neighbours.

Everyone knows that apples fall to the ground according to the laws of gravity. Biology cannot justify anything or anyone. Biology works with facts and identifies what exists. With the help of biology we can justify something, just as we can with astronomy.

Biology has rules, just as exact and categorical as physics. Observing them or otherwise is a public and private matter.

50. BDSM

Lots of women get turned on by their own submissiveness. This is usual when interacting with the alpha. Submission to the alpha is prescribed on the level of instinct, so submission is also an indicator of whether she sees the man as alpha or not.

The basic level of the correct female program may be complemented by acquired subconscious psychological perceptions, including psychological trauma. This may very easily lead to the pairings ‘submission-humiliation’, ‘submission-pain’, ‘submission-violence’, especially as all these concepts are very close to each other. In these cases a woman can only be aroused either by the application of male force or humiliation. Force can be in different forms, and humiliation can vary from the relatively widespread indignities during sex to entire rituals.

Some women have doubts about whether their man is the alpha male, and these women tend to instigate provocations and blatant insubordination to force the man to resort to violence. Other women harbouring the same doubts can, on the other hand, demonstrate their utmost submissiveness and thus confirm the man’s alpha status.

As she pretends to disparage her own status, the woman strengthens the alpha status of the man in her own perception and gets much pleasure from the knowledge that her man has a higher status. A woman can debase herself before a particular man but this will not reduce her rank because she does not have one. The nadir of debasement for a woman is when she is shared. A woman cannot agree to such humiliation, because once she is shared deviance sets in.

Rough female masochism is not a failure of the program but acquired behaviour which is superimposed on the correct biological base and thus pathologically intensifies the expression of this base program.

There is an opinion that there exists a kind of ‘correct’ BDSM and other ‘incorrect’ variations. The origin of the word ‘masochism’ comes from the author of the 1870 novel *Venus in Furs* by Leopold von Sacher-Masoch, where a slave is tormented and degraded by his mistress, and very often the ‘correct’ masochism subsequently is considered to be just such a distribution of roles. Sacher-Masoch himself says through the mouth of one of his characters: ‘Woman as nature has created her,... can only be man’s slave or his despot, but never his (equal) companion.’ (As we have already seen, a woman can be ‘an equal companion’ with her chosen one.) This term, just as the term ‘sadism’, was invented by the German psychiatrist Richard von Krafft-Ebing in honour of the Marquis de Sade, and in its original meaning was used to characterize pathological behaviour. What is ‘correct’ BDSM is defined solely by the group practising it.

A woman is biologically predisposed to submissiveness. If the desire to be submissive is expressed by the man then it is a complete perversion on a par with female expansiveness. Male masochism is the result of a multiplicity of deviations that must have a biological basis in the form of innate failures, and to be explicitly displayed they have to be intensified by psychological trauma.

BDSM is strictly not a deviation as it is too broad a range of manifestations. Variations and deviations exist within the compass of BDSM, but externally their number is no less. Some people come to BDSM simply because in a degenerate society one can get closer to the biological norm through BDSM. For instance, a woman may derive pleasure from being submissive, and in society her man can be brought to legal account because of it.

Only separate manifestations of BDSM can be assessed as variational or deviational. This can be done according to the standard biological rules of the evolutionary highway.

51. Humiliation and Abuse

If a system is set up properly all its elements should come together. The biological base is one thing, but there are many social interpretations. Because there is only one base, the majority of social interpretations correspond to it.

The main forms of abuse carried out in society are given expression by biological rules, and provide names for the factors that break the biological rules. Not by a long chalk may everyone agree with the masses, of course, and in recent times it is best not to agree with the masses, but when abuse has emerged the quality of the masses has been completely normal. All of this fits with the theory, and thereby confirms it.

The worst abuse meted out to women happens because the woman is not selective, and she has more than one man. A woman has quantitative health parameters, but selectivity is a qualitative parameter that either exists or does not. It is difficult to manage quantitative parameters under conditions of abuse, and so the whole force of that abuse falls on the qualitative parameter. Male abuse in the form of polygamy is in comparison with female abuse very mild and is almost never realized, and sometimes it even contains an element of delight.

Male abuse is connected to rank and also alpha-qualities, thus terms such as ‘wimp’, ‘coward’, ‘idiot’, ‘non-entity’ become currency. Sometimes the abuse amounts to the denigration of his social rank, which is deemed to protect the biological rank.

Women are endowed with quality and selectivity. A woman is offended when she is called non-selective or of poor quality, and in accordance with the severity of female abuse, the lack of selectivity is worse than the lack of quality. A woman’s quality is linked to her health, and health to age. In many cultures it is considered unethical to ask or state a woman’s age, and in other cultures it is improper to ask after a woman’s health.

Stupid young women sometimes think that they are being insulted when they are called ‘stupid’, but this passes with age. Women with some experience sometimes disguise themselves as stupid for the pseudo-alpha. For the alpha the virtue of the intelligent woman is her intelligence, and the virtue of the stupid woman is that she is just simply that: stupid.

A woman is offended by the disruption of rank. If everyone is omega, they should behave as omegas. The pseudo-alpha has a social rank but not a biological one, and therefore any lack of equality in sex with him may offend the woman, even though what the pseudo-alpha commands to do in things not connected with biology does not offend the woman.

When a woman performs rough oral sex on a man – and down on her knees to boot – she is not degraded. The woman has no rank. If it takes place in public then it is a humiliation because in this situation she is being shared. If no-one sees it there is no humiliation, and the woman can perform this as rough treatment does not contradict the female programs. Only the genuine alpha can treat a woman in this way, because if he is not the genuine alpha the woman will again feel humiliated as others are equal, and the woman’s equality will be debased.

A woman is offended when she is shared, not just herself but also her image and her secrets. This she can easily forgive strangers or not get offended at all. She can put an end to her feelings for the alpha if the alpha shares her, because the alpha never shares with anyone. The woman's subconscious knows how the alpha should conduct himself.

The woman knows both subconsciously and consciously that the alpha does not share his women, and that if she is unfaithful to him she will be punished. Consequently, if a woman is shared this is perceived as a mark of her lack of quality, to which women spontaneously react in two ways: 'He's not the alpha, the alpha's not into sharing,' and 'If I can be shared out, I must be such a slut'. In the vast majority of cases this combination leads to a severance in the relationship, even if the woman is expansive and considers herself to be just that. Furthermore, she will no longer respect the man. Men who share their women are the subject of a whole array of insults.

Some women like to be insulted during sex, but not if the insult is for being non-selective. Women of little experience – who may be of any age – are often offended when the man cannot get an erection. For the savannah this is an extremely rare occurrence. These women then get the notion that 'he can't get it up because he thinks I'm not the right quality for him'. In actual fact, there may be many reasons for a temporary sexual dysfunction which are totally unrelated to the woman. Indeed, the opposite scenario is possible, whereby the woman has got her man so turned on that he can bear the pressure no longer. We see in literature examples where 'he loved his wife so much that he couldn't do anything with her and therefore resorted to the services of prostitutes'. Here is where a bit of education may come in handy, and not during sex but before it.

A woman gets offended if the man refuses to have sex with her. For the chimpanzee this would be unheard of. Once rejected thus the woman's complexes to do with her quality all kick in. The man can slightly offset the tension by saying 'not now'. If the man nevertheless consents to sex but can't perform as he should, this will be forgiven much easier than if he had refused outright or said 'not now'. The situation may be compounded further if sex is alluded to and then rejected, as the reaction is exactly the same as if it had been explicitly suggested. 'Don't you want to inspect my car?' 'No, I don't have the tools right now.' This will be seen as allusion-suggestion and allusion-rejection, features of women's language and thinking.

If in the morning the woman is the first to wake up, before making advances on her man it is worth her while to check on the status of the erection, and only then wake up her man. It is those men who have not totally woken up who may refuse to have sex, and then regret it.

There is a separate set of universal insults connected to filth and excrement. These insults are the same for men and women because everyone equally hates filth, just as they hate incest and paedophilia.

The man does not share, but if he does, he growls.

52. Alphas and Civilization

Laws are universal. If laws are right, they should operate over a broad compass, so that what works for a man and a woman as a couple should also work for large communities, including whole civilizations.

Oswald Spengler is a German philosopher who in 1918 wrote the book *The Decline of the West*. The book is not about the sun setting on Europe in the future, but about the sunset happening now, in Spengler's time, in 1918.

The civilizations of antiquity are dead. According to Spengler, civilizations fulfilled their purposes by creating something of value, and then died. Why does the curved line of development go downwards? Spengler devised the term 'metaphysical weariness', and his theory is in general correct as modern civilization follows the course suggested by Spengler, although the term is a dubious one. 'Weariness', not even 'metaphysical', cannot just appear out of the blue.

Spengler divided the history of civilization into two periods: one of ascent, the other of descent.

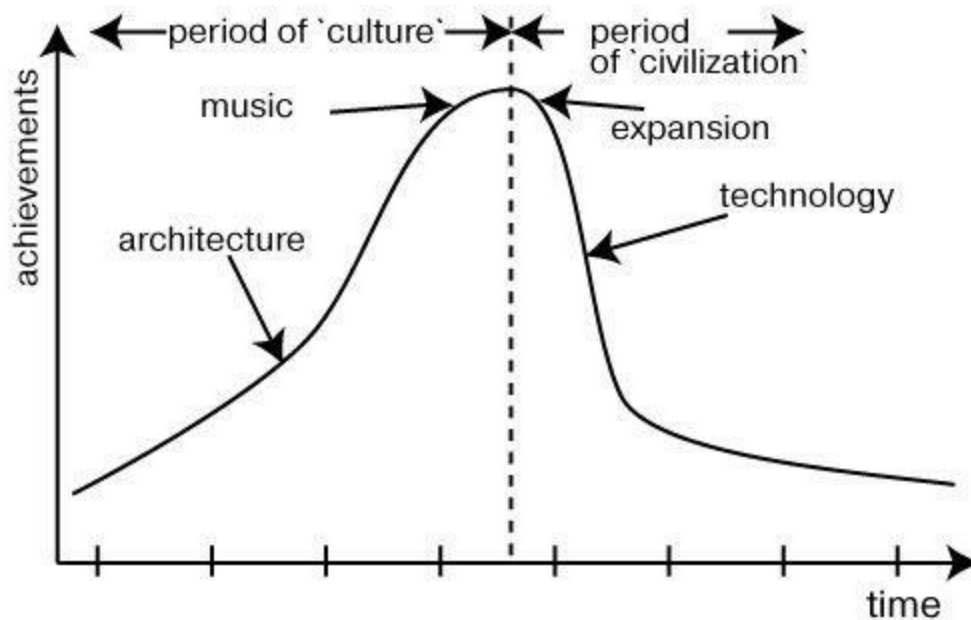


Diagram 52. The rise and fall of a civilization

This schedule is for civilization, but it could be applied to any society.

Global processes continue to develop according to Spengler. His basic idea is that there are many civilizations, and each civilization realizes its potential, reaches its heights and then dies. The result is a sinusoid where all successes – in architecture, art, the natural sciences – occur in the period of ascent, and basic expansionist and technical accomplishments occur

during the decline. Spengler divides civilization into the period of ascent, which he calls 'culture', and then descent, referred to as 'civilization'.

Spengler elaborates on the difference between the two periods. The first period is characterized by nation-peoples, the second by disparate masses, the first by hierarchies, the second by equality, the first by economic freedom, the second by socialism. Indeed, at the end of their life cycle civilizations adopt socialism. Russia was the first to meet that sunset, Europe will be next and the last in this process will be America. Events, trends and processes flow from East to West.

Spengler: A nation is humanity brought into living form. The practical result of world-improving theories is consistently a formless and therefore historyless mass... All world-improvers and world citizens stand for fellaheen ideals whether they know it or not. Their success means the historical abdication of the nation in favour, not of everlasting peace, but of another nation... This is the idea that Civilization finds prevailing when it comes on the scene, and this is what it destroys by its notion of the Fourth Estate, the Mass, which rejects the Culture and its matured forms, lock, stock and barrel. It is the absolute of formlessness, persecuting with its hate every sort of form, every distinction of rank, the orderliness of property, the orderliness of knowledge... Thus the Fourth Estate becomes the expression of the passing of a history over into the historyless. The mass is the end, the radical nullity.

The mass is the essence and the criterion of late civilization. Kings and nations compete for resources. Armies grow, industries grow. Mass armies and mass industries bring the masses to the forefront of history, and, naturally enough, society at first becomes a mass society and then ceases to be a society, transforming itself into a mass. It then loses its capacity for development: the proletariat becomes the mass of the proletariat, and then just the mass.

Socialism is the extension of social assistance to both individuals and corporations, systemic action to reduce risks which in their turn may lead to the suppression of initiatives, especially social risks. 'I' is replaced by 'We'. This is why social life degenerates into the need for bread and pageants, and in the meantime technology develops because in technology replacing 'I' by 'We' is dangerous. Accidents are waiting to happen.

But why do civilizations exhaust themselves, why does a 'metaphysical weariness' set in? This is a fact that is not subject to dispute, but it is a statement, not an explanation.

Biology is the primary base, but the nation and the mass must differ in biological terms. The first thing that can be suggested as a difference is quality, including health and the alpha qualities as they manifest themselves in the population. The trend in the decline of health can be traced following medical records. Alpha qualities are not possible without good health, and so in quantitative terms the alpha qualities are reduced, as the number of alphas and pseudo-alphas goes down. At the same time the number of mediocrities and nonentities increases.

As alpha qualities in the population become almost invisible, the nation makes way for the masses, and the masses do not like people with alpha qualities because they possess what the masses do not. The masses love those who can perform.

The masses reject and persecute *'the hierarchy, the form, the diversities in rank'* because all of this is associated with the alpha qualities. Alpha qualities are not acquired, and are therefore rejected. The masses will never vote for an alpha.

The struggle for resources is the norm of human existence. If there is no struggle for resources, all relationships are deformed. In a mass society most people are removed from the struggle for resources and are reduced to people-functions, people-details and people-unwanted-details. If there is no struggle, there is no display of human qualities.

As alpha qualities become eroded, so too male qualities and the image of the man in a mass society are diminished, and as quality is downgraded so the range of parameters grows. As qualities are diminished, so men become more like women, and women more like men. Hermaphrodite traits appear in all spheres of activity between people, from thought and appearance to dress and behaviour.

Even the political system is predefined by the biological qualities of the majority. When there is in society a shortage of alpha qualities in the males, but the quality of the females is quite high, then there emerge various personality cults, such as the sublimation of female dreams about the alpha-male.

Alpha qualities are also the causes of class wars. For instance, the aristocracy degenerates and loses its alpha qualities, whereas the bourgeoisie retains them. The result is revolution. Roughly speaking, men are inclined to capitalism and war, women to socialism and peace. War and capitalism destroy men, but peace and socialism destroy the man as a type.

Spengler: 'If few can stand a long war without deterioration of soul, none can stand a long peace'.

After all men in society have become suppressed, women become drawn to the exotic, such as men from traditional communities, those whom women deem to be 'dangerous', 'wild', 'coarse', 'real males'.

When the mass follows an incorrect biological course – and it always follows the incorrect biological course – there is little point in joining it. Therefore the struggle for the survival of the group is reduced to one or other form of 'rebellion against the masses'. By way of example, one does not have to share the moral and cultural values of the mass. One does not even need to object to them, it is enough simply not to comply with them.

Deviational standards of the mass can be fought through the creation of one's own communities and subcultures. Individually nothing will come of it because man is a social creature, but a social community of nevertheless restricted scope can be chosen and created.

Returning to Spengler, his *'metaphysical weariness'* is the visible result of the decline in quality. All details in different concepts must converge if, of course, these concepts are true. And the details do converge. In our time Spengler would have resolved this challenge himself, but in his day socio-biology did not exist.

Alpha qualities define civilization, just like any society. Civilization is defined by alpha qualities.

53. Causes of Degeneration

Degeneration is the reduction of a nation's quality and its variability. (Variability is the spread of parameters brought about by the recombinative mechanism of evolution.) For instance, a nation's quality is reduced if it does not sift out its dead wood, but even if it does, its variability is not significantly enhanced. Each factor has to have a bearing on the reduction of quality and the reduction of variability. Some factors work in different directions, for instance, they may improve quality but reduce variability.

Degeneration is often confused with degradation, literally, the loss of degrees. Degeneration occurs over the course of several generations, and degradation in the life-time of one generation. By way of example, the loss of personality traits through alcohol abuse is called degradation, and the reduction of the quality of offspring through alcoholism is labelled degeneration.

As a consequence of genetic recombination half of offspring is born with a quality higher than that of their parents, with the other half being lower. Negative environmental factors and unexpected mutations increase the size of the lower quality group, which suggests that any stable population is fixed in a state of permanent degeneration. This can be avoided if rules created by evolution are adhered to; in other words, you have to run to stay still. Evolution means running up the down escalator.

To begin with, we can reduce all the causes of degeneration to two main groups: direct biological effect and indirect impact on biology through social institutions. If we talk about the best and the worst, we mean direct biological parameters.

Direct effects:

The failure to sift out dead wood.

The pre-pubescent death rate in the early twentieth century was about 300 in every 1000, whereas now it is about 10 in every 1000. This 'sifting out' is the result of natural selection. In the masses the worst ones die and do not leave offspring, and in the masses the best ones survive and leave a better offspring. Reduction in the 'sifting' process, apart from the decline in quality, engenders the growth of variability. The basic factor why dead wood is not 'sifted' is advances in medicine. But we should observe that even if this is the major factor, the fact that the dead wood can survive does not save a nation from degeneration. All ancient civilizations were subject to degeneration, even though their 'sifting' mechanisms were well in place.

Artificial 'sifting'

Genocide is the physical extermination of nations or separate groups within nations. It is a negative selection prevalent in recent wars when, just like other instances of the artificial division of populations, the weak and the infirm have greater chances of survival than the strong and the healthy.

Indirect impact:

Violation of the rules for the functioning of a human population.

During human evolution the rules for choosing a partner have taken shape. These rules are intended to maintain the quality of the population, and those populations that did not comply with these rules died out. The fundamental rule is the free choice of partner, which ensures that the quality of the next generation is higher than if the choice is not a free one. What we mean by 'free' is 'free of non-biological parameters', which in this instance means 'free social limitations'. As an example we can cite the degeneration of the ruling dynasties in dynastic marriages. Only the free choice of partner can be called 'biological'. The free choice of partner exists amongst female chimpanzees, at the same time as 'half-free' rights of the dominant male to all the females.

The woman selects, and as she makes her selection two possible obstacles may block her path: the impossibility of choosing from the available partners, and the lack of partners to choose. Whatever the reasons, they can be reduced to one: partners who desire one another cannot choose each other on social grounds. The quality of choice depends on the quantity of choice, as quality will be statistically higher with a choice of 100 partners than with a choice of 10.

Social effects leading to the loss of quality and variability.

All of the following factors reduce choice through quantitative limitation: the multi-layered division of society in its access to resources and possibilities; the lack of freedom of movement; the fragmentation of society into an array of groups according to material and social criteria; caste; the absence potential partners in concentrated areas.

Another is the absence of varied and complex types of 'man's' work. If there is no work for a man to do there are no men, the consequence of which is that men cannot attain the social status appropriate to their talents. The lack of possibilities for the man to realize his potential within the mass and achieve success also leads to the degradation of the male. Women in their condition of mimicry selection do not manage to select them because they are no longer of child-bearing age. The result is the decline of quality. The lack of various types of work leads to the decline in variability.

The woman is getting older when she has her first child. The woman reaches the ideal condition for reproduction at 20, after which this condition begins to degrade irreversibly. This is because all her biological material the woman has carried within herself from birth, and any external factor – disease, food-poisoning or environmental contamination – inflicts damage on that material. Variability is reduced along with quality.

Other factors include disruptions in the gender balance, concentration depletions in old centres of population where a shortage of people means a partner may not be found, or is already taken by someone else. Choice is reduced because numbers are limited, as a result quality declines.

The transition towards the attainment of success through narrow specialisms in most cases does not improve the health of society. For instance, if in a society only merchants get rich, then at first variability and then quality declines.

Longer life expectation and active life spans increase the time available for a man to realize his potential. The longer a man lives, the longer he can occupy his post at work. Women prefer men who have realized their potential, and again women in the stage of mimicking selection do not manage to select them, and this leads to a loss of quality.

The institution of marriage, in fact, is responsible for an outright reduction in possibilities for choice. Monogamy leads to the reduction of quality and a negligible rise in variability. Polygamy results in the reduction of variability.

Yet another factor is social pressure in society, or weak social pressure (public and state coercion) in society. When the state exerts strong pressure on people some social groups are unable to reproduce, or do so with constraints and variability declines. When the state exerts little pressure, all groups are able to reproduce and variability increases, although quality falls. Also, limitations, especially economic and social, on the possibilities of women to give birth and raise children independently, must also be factored in as they reduce women's freedom of choice of partner. The result is the loss of variability at a young age and of quality when more mature.

Public pressure to reproduce ends with people who subconsciously do not want to reproduce, and with biological grounds for this, bearing children. For instance, the persecution of homosexuals leads to the reduction of quality.

The reduction of quality is also brought about by the public ban on manifestations of deviation, for when deviant individuals are forbidden from showing off their deviant behaviour, potential partners in their milieu may err in their choice when they see what they think is normal behaviour, but which is in fact forced.

Finally, quality also suffers when infidelity becomes unfeasible because of the possibility now of analyzing paternity, and through the severity of the punishment.

* * *

Social factors morph into biological factors, and biological factors morph back into social factors. As a rule, one breakdown in a population already exhibiting unhealthy symptoms leads to a multitude of other breakdowns. For instance, the overall reduction in quality of the population ensures that many women are born without the mechanisms for subconscious selection and the biological choice of partner. The qualitative shift towards the decline of quality in Europe and Russia began with the First World War.

There is one point worth emphasising here: these rules are not for individuals but for the nation-population which strives to succeed in a world of competing nations, the nation-population as a biological organism.

If a community is beset by ill-health, it will be deprived of future alpha qualities, and those that are already there will go into decline.

54. Trivia

A woman engrosses herself in trivia because a man does not have the time to engage with trivia. But there are different kinds of trivia, sometimes actually quite important even though for men they remain trivia. Buying a house should be a major purchase, but when a warrior wonders whether or not he should perform Seppuku, then buying a house moves into the realm of the mundane which he can pass on to his wife. In modern civilization there are many things that turn into triviality, and if the man lacks ambition then this could be everything.

A woman can get used to minor domination through reflex, and she can try to dominate in everything, because in some matters women do not distinguish between what is important and what is trivial. This is where the man has to delineate responsibilities simply and clearly, and the alpha probably finds this distasteful. As we have already demonstrated, the modern human alpha has to do many distasteful things to which his consciousness objects.

Woman is the prize, and as such is difficult to perceive as the hunter. There is little chance that a woman would ever approve of war. Women do not take part in skull-hunting and do not grasp why these skulls are needed. Female thinking is oriented towards social relations within the group, inter-group relationships. Analysis of relationships outside the group is beyond the female's appreciation.

Modern societies have economic systems that force women to fight for resources. But it has been noted that because they have to fight for resources their procreative possibilities are reduced. Women who are successful in this fight usually have fewer children than those women who do not attach prime importance to the fight. In other words, even now, in modern society women's struggle for resources works against the increase in the number of women who are willing and able to join this fight.

Domination through trivialities is a big problem in civilization.

55. Irrationality

You can hear very often that women are irrational. Rationality presumes that there is an objective and sufficient means to achieve it. Women's irrationality is perceived, and by both men and women, in those actions which at first sight do not have a logical explanation.

Irrationality is most often seen in the woman's adherence to her biological programs. These programs are simply unknown to most people. For instance, a woman fulfils the correct program of changing her partner. 'The Princess has run off with the stable-hand!' The program has rationally and pragmatically assessed the chances of quality procreation and decided that the stable-hand's potential is greater than that of a prince. From a distance it may look as though the 'princess has fallen head over heels in love', but this love and these actions are rational. Because the programs are not known, the woman cannot explain her rationality, and does not need to explain it.

When women fall in love they lose self-control, but this loss is predetermined by her programs. By way of example, a woman has a caring and well-heeled husband, and suddenly, out of the blue she starts to be aggressive towards him. Women's programs are simply set towards breaking off a relationship, and this break should also be biologically rational. The woman loses self-control and attacks, as ordered by her programs. If she does not lose control she finds it difficult to overcome the social factor, and the programs demand this. Thus, it can be seen that even a woman's loss of self-control is rational.

Women are irrational in what they say, in the information content of their words. As we have shown, this happens when this information content is simply a repository that bears but does not express the basic idea of the relationship. There is no point in this repository being rational. If one knows about this female trait, and tries not to force the woman into formulating the wishes of her programs, then any statement by a woman becomes rational, as it explicitly says what the woman wants.

A woman becomes genuinely irrational at the moment her programs break down due to her age. Then the woman really does become irrational. But this is also rational, because she has no objective, and when there is no objective there can be no rationality.

The only truly irrational thing is the incorrect working of the programs, and these can belong to both men and women. Women have more mistakes because women's programs are more complex. Women, however, have more compensatory mechanisms, that is, replacement programs.

Women's apparent irrationality can be explained by a lack of understanding of how the programs work.

56. The Heterosis Effect: A Hypothesis

Heterosis is an effect of hybrid vigour. This vigour expresses itself in the increase in offspring quality when pure populations are inter-fused. However, this improvement in quality is not passed on to future generations of offspring, in other words, it does not embed itself. The causes of heterosis are not known to science.

According to Wikipedia: 'Two competing hypotheses, not necessarily mutually exclusive, have been developed to explain hybrid vigor. The dominance hypothesis attributes the superiority of hybrids to the suppression of undesirable (deleterious) recessive alleles from one parent by dominant alleles from the other. It attributes the poor performance of inbred strains to the loss of genetic diversity, with the strains becoming purely homozygous deleterious alleles at many loci. The overdominance hypothesis states that some combinations of alleles (which can be obtained by crossing two inbred strains) are especially advantageous when paired in a heterozygous individual.'

The latter hypothesis seems more plausible, though it does not explain the mechanism of the effect. The effect just has to be accepted as a given.

The effect has been proven and is widely applied. For instance, almost all corn grown in the world is heterotic. Specialized farms cultivate pure lines of corn and then these pure lines are inter-crossed. Ordinary farms buy this grain and cultivate it. But the ordinary farms cannot use the grain they cultivate for the next sowing.

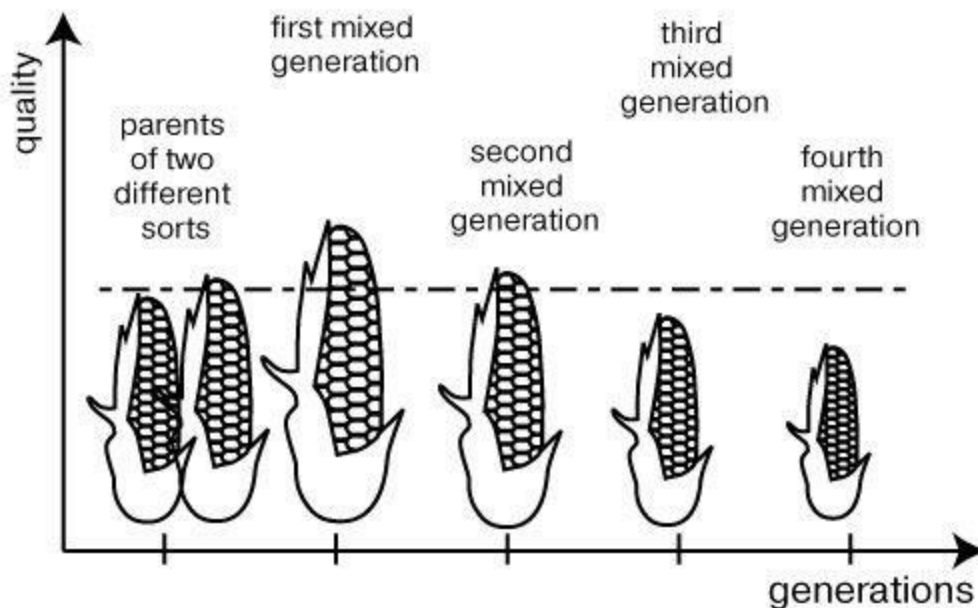


Diagram 56-1. The heterosis effect

The heterosis effect always subsides. The quality of the lines either returns to its pre-

intercrossing level, or continues to degrade further.

The question of whether the heterosis effect exists in humans is a controversial one, although it is known that it is present in mammals as a whole. For instance, the largest cat in the world is the liger – a cross between a lion and a tiger. But facts about the offspring of heterotic individuals are few and far between. It is known that many such individuals are totally infertile.

The heterosis effect extends to alpha qualities, height, musculature, additional intellectual abilities. Occasionally it is complemented by special gifts such as musical or artistic talents. Populations differ according to genetic range, and in accordance with the genetic range of the parents, qualities differ when inter-crossed.

The closest inter-crossing possible amounts to incest, the inter-breeding of relatives. Usually incest results in a very low level quality offspring, even though theoretically it should hold no terrors for completely healthy individuals. Chimpanzees shun inter-breeding with close relatives because their programs do not allow it, but with humans these programs are impaired and incest is eschewed through taboo.

The next genetic range is ordinary cross-breeding. A population is as a rule genetically stable, and ordinary cross-breeding does not result in the improvement or depletion of quality. This is followed by out-breeding, a remote cross-breeding which results in a negligible rise in quality. It remains as yet unknown whether it is possible to embed that quality in offspring, but what is known is that subsequently any decline in quality will not be lower than what the parents possessed originally. For humans this means inter-breeding within various regions of a large population, or the inter-breeding of close-knit populations. The traditional wisdom is that out-breeding is harmless. Some researchers have noted that just before a country makes a progressive leap forward, its range of inter-breeding increases; that is, the distance between where the fiancé and his bride live grows larger.

Heterosis is the next range of out-breeding. With humans this happens between local anthropological races (of which there are about 30-40), or between large races (of which there are 3). Out-breeding and heterosis improve both the alpha qualities in a population and its variability. Cross-breeding, as we have already demonstrated, usually leads to the increase of either the alpha quality or variability, in each specific case.

The most important thing for the heterosis effect is that the lines are pure and have not been interfused previously. Health is also paramount, and if any component is absent then the effect is negated.

Cross-breeding of heterotic individuals cannot be done, just like heterotic corn, because quality will decline immediately. There is only one alternative: the cross-breeding of heterotic individuals with pure individuals, and those pure individuals must be chosen from the line which possesses the maximum dominant signs. The traditional positive dominant signs must suppress any regressive signs that may appear.

The acceleration effect – the enhanced development and growth in the numbers of young

people that was a dominant feature of the 1970s and 1980s in European countries – can be associated with the out-breeding and heterosis effects. What can be said in favor of this effect is that, from the 1990s onwards, a deceleration has taken place: the reverse process of parameter reduction.

All the major cities of antiquity degenerated and disappeared. But these cities were primarily merchant cities where cross-breeding took place in large proportions. We can presume that their degeneration occurred exactly because of the negative aftermath of the heterosis effect, which before they degenerated did indeed ensure that the inhabitants of these cities had heightened qualities.

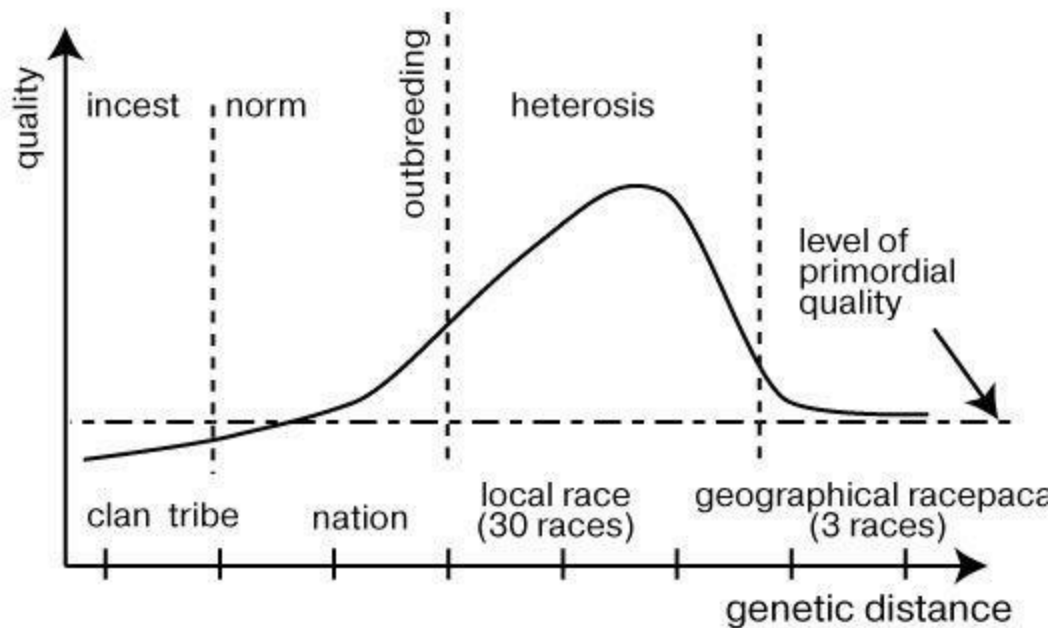


Diagram 56-2. The heterosis effect. Genetic distance

The heterosis effect may be dangerous and still awaits its researchers.

57. The Main ‘Deviation’

There are statistics, and then there are damned statistics. For instance, some surveys indicate that men have sex with women one and a half times more than women have sex with men. So:

‘9% of people have sex several times a day, 10% have sex once a day, 39% have sex several times a week, 5% once a week, 19% several times a month.’

Data from opinion polls show that people see no sense in exaggerating their own merits. For instance:

‘In the USA a condom is used in one in four instances of sexual intercourse; 63.5% of young men aged 14-20 use a condom.’

Here are some statistics that do not need embellishing:

‘14 billion condoms are manufactured annually in the world, that is, 2 for every person.’

‘In Indonesia less than one condom per person is used annually.’

One can understand that the birth rate is accordingly high in Indonesia.

‘In Thailand 1.5 condoms per person are used annually.’

The rumours that this is the centre of the global sex industry would seem to be somewhat exaggerated.

‘In Europe 1.5-3 condoms per person are used annually.’

This is the point. You would think that 80% of people do not have sex at all. In this case a maximum of 30 condoms will be used for each couple annually. If we consider that one loving couple can use 1000 per year, that is 500 per person...

The truth is that in civilization sex is almost non-existent, in the sense that the sex life belongs to legend but in its physical essence does not exist. It exists in the public mind but rarely in bed. As a consequence, sex life as it is featured in the media and in pornography is in many ways an invented sex life with little in common with real life. The upshot is that this invented sex life is imposed through culture and is reproduced by people, who then very quickly lose interest in sex.

Those who create pornography do not know about real relationships, just like psychologists, psychotherapists and sex therapists. Therefore their efforts end up in the never-ending series ‘viagra versus a wooden log’.

Men do not have sex because they are suppressed, and women do not have sex because they do not live with the partners their subconscious demands, their consciousness too affected by the negative experience acquired with former incorrect partners.

The choice of the chosen one is the newest and most complex program and exists in only the higher primates, and is the first to break down. The next in complexity is the program for getting to know the world: when a kitten first opens its eyes, it goes to explore the world. The masses, though, in civilization are not curious. After that comes the program of moving to another clan, which exists in several reptiles (crocodiles, for example). Then comes the desire to dominate. This is followed by the sexual instinct, or the sex drive. Then comes mimicry. Then comes the defence of territory. Even fish do it. All of the above, from the higher primates to fish, is another recurrence of the evolutionary highway.

The striving for comfort is natural because it is basically a desire for energy efficiency, that is, to avoid using up too much energy. But aspirations to dominate and to submit are just as natural, even though they energy-intensive. Evolution has made them energy-intensive in order to give the advantage to individuals who can mobilize their powers and who possess enhanced parameters. But the weak and infirm in civilization naturally select less energy-intensive technologies, and very often have to. This is when the form of energy-efficiency becomes energy-saving, and energy-saving as an instinct suppresses other more complex and higher instincts.

The main ‘pathology’ – and this is not perversion, the chief and most popular ‘deviation’ – is sexual indifference brought about by the weakening of all instincts. Man turns into a ‘mimicking machine’ who in a degenerate society mimics the clichés of degenerate behaviour and sometimes grumbles at his neighbours. Incorrect behaviour means that instincts weaken earlier than the biological reserve of health is exhausted: instincts are more complex. When all instincts and programs are weakened, control is seized by the energy-saving program, the energy-saving mimicry program, and the energy-saving protection program.

It is this mass ‘deviation’ which defines the state of a civilized society, including its social norms, rules of behaviour, its laws. ‘Let’s have sex’ – ‘I can’t be bothered’ – ‘What can you do for me instead?’ – ‘Well, let’s do it’ – ‘OK, no need to’...

Couples with families in most cases endure for a long time only because ‘they can’t be bothered’. Changing a partner requires a lot of energy to be expended, and that is the only reason why partners are not changed.

The second mass ‘pathology’ is the suppression of those inclinations whose expression is permitted by society, in particular the negative attitude towards female submission as now inculcated by society. A woman may want to dress herself up as a pony-girl and pull her alpha while harnessed to a chariot or cart, while society makes her put her curlers on, run after her husband with a rolling-pin and speak up at women’s meetings on the topic of ‘My idiot husband...’ Such suppression of one’s own sexuality leads to female asexuality, and this in turn also leads to aggression, where the woman turns into a nasty harridan.

When one program is subdued others follow willy-nilly as pinpoint accuracy is impossible to achieve. For instance, most of male behaviour that is deemed to be ‘negative’ in society is actually either a continuation of ‘positive’ behaviour or part of ‘positive’ behaviour. If

you suppress male aggression you also suppress the desire for domination and all other such desires. What you get is a human vegetable with whom everything becomes possible, such as naturism.

In civilization most people are not healthy, so why should we then outline the rules of those who are healthy? They have some sense in that with the majority of unhealthy people these rules partially operate, and the superstructures of human society – culture, laws, morality – all either accord with biological laws or contradict them. There are almost no neutral elements in society.

Every society exists in a permanent state of artificial selection set by its own rules of the game. The rules of the game change and the rules of selection change. The environment may change, but the rules of the game in the form of tradition remain, and the rules of selection again change. Any law adopted in a society changes the rules of artificial selection, making someone more successful, someone else less successful.

Society has biological potential inasmuch as its artificial selection contains within itself elements of the primordial natural selection. The mechanism for choosing a partner and the maintenance of a person's quality is of the utmost complexity and is very easily damaged. Simple decisions for human procreation do not pass muster, there is only one technology and that is the guarantee of freedom of choice brought into as close proximity as possible to the technology developed through biology on the evolutionary highway.

Marriage is a social response to a social challenge, the social mishaps suffered in the development of civilization. Problems of being able to provide children with resources emerged long ago, and the response to that was marriage. Marriage was able to solve problems, but if we were to remove the social mishaps then marriage would disappear just like that as no-one would need it. If we speak about providing resources to women and children then the correct way of doing this is through the clan, the tribe and the nation, but not through the family. Providing resources through the family deprives the woman of her main asset – her freedom of choice.

On this point you can occasionally hear 'But that's how it's always worked!' It did work, as a rule, it worked in certain conditions and with a definite selection. Critical errors are prone to accumulate, and in specific people, in the mass. If previously a child was born by default healthy, now it is born by default unhealthy. It did not always 'work'. Each population had its beginning and its end.

Modern Western civilization has lurched sharply towards variability, as a result of which it has sacrificed quality, and variability has further proceeded into deviation. People become so different they cease to understand each other. In the East emphasis has been put on quality, but this quality has been understood socially and has been supplanted by inheritance, leading to the loss of variability and the loss of quality.

A degenerate group is incapable of long-term independent procreation and/or according to parameters is not competitive with regard to its neighbours. In the first instance degeneration is absolute, in the second it is relative.

In a degenerate society the instincts of the mass are damaged, including the man's domination instinct. This instinct is responsible for his ambition, it generates the will that is consciously directed at an object. The sum of these ambitions creates the social tension that determines society's movement and development. The domination instinct is an element of alpha behavior, and alphas are born of other alphas.

In a degenerate society laws work against the best intentions. For instance, laws designed to protect the rights of women and the child deprive woman of the chance to create offspring with the man of her desire, resulting in the loss of healthy good quality offspring.

Groups degenerate not in all but name but in actual reality. In the majority of cases previous groups are annihilated totally, to the last descendant. If a group is of sufficient size, 1-10% of its total may survive to grow and form the basis of a new group. As a rule, within the mass these residual elements belong to sub-groups of the dying population. Every population divides, and as one part of it dies another returns to biological rules and sometimes survives. All other possibilities for it are infinitely worse.

Biological rules need to be known so that they can be used and so that they can be returned to.

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