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MEN'S REPRESSION OF THEIR EMOTIONAL
LIFE AS A COUNTERPART OF THEIR
OPPRESSION OF WOMEN

BY

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For my parents, Peter and Gayle
to whom I owe much of my self.

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" He is playing masculine. She is playing feminine.

He is playing masculine because she is playing feminine. She is playing feminine because he is playing masculine.

He is playing the kind of man that she thinks the kind of woman she is playing ought to admire. She is playing the kind of woman that he thinks the kind of man he is playing ought to desire.

If he were not playing masculine, he might well be more feminine than she is - except when she is playing very feminine. If she were not playing feminine, she might well be more masculine than he is - except when he is playing very masculine.

So he plays harder. And she plays ... softer.

He wants to make sure that she could never be more masculine than he. She wants to make sure that he could never be more feminine than she. He therefore seeks to destroy the femininity in himself. She therefore seeks to destroy the masculinity in herself.

She is supposed to admire him for the masculinity in him that she fears in herself. He is supposed to desire her for the femininity in her that he despises in himself.

He desires her for her femininity which is his femininity, but which he can never lay claim to. She admires him for his masculinity which is her masculinity, but which she can never lay claim to. Since he may only love his own femininity in her, he envies her her femininity. Since she may only love her own masculinity in him, she envies him his masculinity.

The envy poisons their love.

He, coveting her unattainable femininity, decides to punish her. She, coveting his unattainable masculinity, decides to punish him. He denigrates her femininity--which he is supposed to desire and which he really envies--and becomes more aggressively masculine. She feigns disgust at his masculinity--which she is supposed to admire and which she really envies--and becomes more fastidiously feminine. He is becoming less and less what he wants to be. She is becoming less and less what she wants to be. But now he is more manly than ever, and she is more womanly than ever.

Her femininity, growing more dependently supine, becomes contemptible. His masculinity, growing more oppressively domineering, becomes intolerable. At last she loathes what she has helped his masculinity to become. At last he loathes what he has helped her femininity to become.

So far, it has all been very symmetrical. But we have left one thing out. The world belongs to what his masculinity has become.

The reward for what his masculinity has become is power. The reward for what her femininity has become is only the security which his power can bestow upon her. If he were to yield to what her femininity has become, he would be yielding to contemptible incompetence. If she were to acquire what his masculinity has become, she would participate in intolerable coerciveness.

She is stifling under the triviality of her femininity. The world is groaning beneath the terrors of his masculinity.

He is playing masculine. She is playing feminine.

How do we call off the game? "

(BETSY AND THEODORE ROZAK.)

CONTENTS.

Acknowledgements	II
1. Introduction -----	1
2. Review of literature. -----	5
2.2 Masculine and feminine.	6
2.2 Feminist analysis of masculinity.	13
2.3 Dependency.	18
2.4 Sexuality.	24
2.5 The male response to stereotypes.	29
3. Methodology. -----	34
3.1 Methodological considerations.	35
3.2 Method.	44
3.2.1 Collection of data.	44
(a) Research questions.	46
(b) Rationale for questions.	48
(c) The Subjects.	49
3.2.2 Analysis of data.	50
3.3 Investigator's viewpoint.	51
4. Results. -----	53
Subject A	
4.1 Subject's description.	55
4.2 Themes.	63
Subject B	
4.1 Subject's description.	67
4.2 Themes.	78
Subject C	
4.1 Subject's description.	84
4.2 Themes.	95
Subject D	
4.1 Subject's description.	101
4.2 Themes.	108
4.3 General Themes.	112
4.4 General Description.	116

CONTENTS (continued).

5. Discussion. -----	119
5.1 Stereotyping.	120
5.2 Work and identity.	125
5.3 Emotional expression.	127
5.4 Intimate relationships.	128
5.5 Attraction and the meaning of sex.	132
5.6 Liberation - A need for change.	137
6. Conclusion. -----	141
7. Bibliography. -----	143

ABSTRACT.

Masculinity and femininity are taken for granted as being a natural part of everyday existence forming acceptable images of what it means to be a man and a woman. It is revealed that in conforming to the sexual stereotype of what it means to be masculine and feminine, men's repression of their emotional life forms a counterpart of their oppression of women, for the repression of men's emotional life as a process, manifests itself through the oppression of women. The socioeconomic relations, being exploitative in nature, having been obscured and mystified by masculine and feminine forms of false consciousness, justify the prevalent social circumstances by portraying them as natural and inevitable, thus serving to hide the fact that men and women comprise of both, masculine and feminine characteristics. Disclosing the quality of the experience of men's repression of their emotional life as a counterpart of their oppression of women, through qualitative description and reflection, it is evident that individuality and human social relationships are restricted by the constraints of masculine and feminine stereotypes. It is clearly highlighted, that women help to perpetuate the repression of male emotional life and in turn their own oppression through supporting the successful work, status and power oriented 'macho' male. Through the recognition of the pressures, and a re-evaluation of the masculine role, men will no longer see cause to oppress women and through that there will no longer be a need to repress their own emotional life. There is a need for self-reflection in those individuals and groups restricted by the constraints of masculinity and femininity for the realization of new possibilities of enlightened social action and individuality.

1. INTRODUCTION.

1. INTRODUCTION.

" The desperation of men and women for good reason increases visibly. Today the process of reification is a storm tide; the human subject is locked in the basement. The frantic search for authenticity, experience, emotions, is the pounding on the ceiling as the water rises. "

Jacoby (1975, p18).

The socioeconomic relations, being exploitative in nature, having been obscured and mystified by masculine and feminine forms of "false" consciousness, justify the prevalent social circumstances by portraying them as natural and inevitable, thus serving to hide the real state of affairs. The real state of affairs, is one in which human beings¹ embrace both masculine and feminine attributes. As such, masculinity and femininity are taken for granted as being a natural part of everyday existence, forming acceptable images of what it means to be a man and a woman.

It is felt that there is a tendency (Ingham, 1984) for sexist society to make the male role an image of maleness, of masculinity, which is as frequently limiting to some men as the image of femininity is to some women. According to Ingham (1984), some men have lost touch with, or are running away from their feelings and awareness of themselves as people. These men have confused their social masks with their essence and are destroying themselves while fulfilling the traditional definitions of masculine-appropriate behaviour. Goldberg (1976) feels that restrictions are imposed upon human capacity for fulfilling sexual expression, and that these restrictions on some men's capacity for intimacy, emotionality, sexual imperfection and vulnerability, are impeded through the modern stereotype of the "macho" man who sexually performs while avoiding the expression of love.

Certain men are brought up not to cry but to grit their teeth and hide

Footnote 1.

The use of the words; Man and Woman, for the purpose here are strictly used to denote the sex to which they refer, that is, the term "Man" is not used to denote the human being (encompassing man and woman), instead the term "human being" is used.

their tears, creating a situation in which self-control becomes of paramount importance, so that love and affection, pleasure, enthusiasm and joy become equally hard to demonstrate. Certain males have yet to fully realise, acknowledge, and rebel against the distress and stifling aspects of many of the roles they play.

Women have explored the social and historical roots of their own oppression; one of their demands has been for men to do the same (Eichenbaum and Orbach, 1983a). Sexual dependency needs may not be so obvious, but looking at the sexual relationship, trying to understand how men's and women's needs for contact, nurturance and dependency intersect, Eichenbaum and Orbach (1983) feel that a complicated picture unfolds revealing a paradox that some men enjoy sex at the same time as feeling uneasy about exposing their vulnerability and their emotional needs. For both men and women, sex serves as highly charged symbolic expression of generally unarticulated dependency needs.

Men's fears of intimacy, their flight from the feminine within them and their obsession with work, status and hierarchies restricts individuality and subjectivity creating a situation lacking much of the quality of experience, the reward of spontaneity and close intimate relationships with other human beings.

There are certain young men of the new generation, who have chosen alternatives to the stereotyped masculine role and who wish to direct their lives in a less acquisitive, less competitive and less orthodox manner than their fathers (Ford, 1985). There are men who are not ashamed to be seen as gentle and caring, and who believe that measuring themselves in every sphere of their lives in constant competition with other men is a futile and immature activity, which only helps to underline their insecurities. These are men who are sympathetic to the needs of women to assert their own rights, and not being threatened by them, value the positive and separate qualities in women (Tolson, 1977).

Men should not have to relinquish all masculine behaviour, but as Ingham (1984) feels, an effort should be made at understanding the effects of the dominant male assumptions which underlie our culture. A re-evaluation of the masculine role would surely be as beneficial to some men as the feminist movement has been to some women.

Being a critical psychology, the aim of this study is to disclose the quality of the experience of men's repression of their emotional lives, especially in relation to their sexuality, as a counterpart of their

oppression of women, also with a view to promoting self reflection in those individuals whose self-formative capacity and freedom is radically truncated by the constraints of masculine and feminine stereotypes through ideological forms of consciousness.

2. REVIEW OF LITERATURE.

" Books are intermediaries for encountering and expanding; they serve us as necessary and well-suited substitutes. Inasmuch as they are necessary and well-suited, they provide the occasion for dialogue and communication; but as substitutes for immediate encounters, we have no right to force them to usurp the world and others.

We should neither by-pass books nor be strangled by them, but rather pass through and beyond them. "

(Colaizzi in Valle and King,
1978, p68).

" Of what account is a book that never carries us away beyond all books. "

(Nietzsche in Valle and King,
1978, p69).

Literature which is felt to be relevant to Men's repression of their emotional life as a counterpart of their oppression of women, is reviewed in terms of the following areas:

- 2.1 Masculine and Feminine.
- 2.2 Feminist analysis of masculinity.
- 2.3 Dependency.
- 2.4 Sexuality.
- 2.5 The male response to stereotypes.

2. REVIEW OF LITERATURE.

2.1 MASCULINE AND FEMININE.

" Suppose there is no difference between them except the power he wields over her. And suppose that in an instant of feeling himself like her, he lets this power go, then would he not become her, in his own body even. And some part of him seemed to know what it would be like to be her in his body, and how he came to know this he does not choose to remember. And he went no further that way in his thoughts because space closed in on him and slowly he had to push it back to give himself room to breathe. He had to push space as far as it could go, to the outer limits of the universe. " (Susan Griffin in Arcana, 1983).

Almost all human beings are born with a more or less clearly identifiable sex, as male or female. The fact of their maleness or femaleness is obvious as indicated by physical attributes including distinctions in gonadal, chromosomal and hormonal characteristics. The distinction between male and female, however extends beyond mere physical attributes. Oakley (1972) argues for a distinction between biology and culture, there is 'sex', the biological difference, and there is 'gender' or 'gender identity', the cultural significance attached to sexuality.

" To be a man or a woman, a boy or a girl is as much a function of dress, gesture, occupation, social network and personality, as it is of possessing a particular set of genitals "

(Ann Oakley, 1972, p158)

Bardwick and Douvain (1971) describe the way that people expect men and women to behave, showing clearly the masculine and feminine stereotypes.

Big boys are said to be made of independence, aggression, competitiveness, leadership, task orientation, outward orientation, assertiveness, innovation, self-discipline, stoicism, activity, objectivity, analytic-mindedness, courage, unsentimentality, rationality, confidence and emotional control.

Big girls are said to be made of dependence, passivity, fragility, low pain tolerance, non-aggression, non-competitiveness, inner orientation, interpersonal orientation, empathy, sensitivity, nurturance, subjectivity, intuitiveness, yieldingness, receptivity, inability to risk, emotional

liability and supportiveness.

(Bardwick and Douvain, 1971).

In questioning the truth of these stereotypes, Llewellyn-Jones (1981), says we all know that little boys and little girls are different, they look different, they behave differently, belonging to the "opposite" sexes. But how exact is our knowledge, how much is it based on myth and on perceptions of what each sex should look like and how it should behave? From the research of Maccoby and Jacklin (1974), it appears that many of our beliefs about sex differences are incorrect, resulting from prejudices rather than from observation, and that stereotypes of masculinity and femininity are a mixture of fact, fiction and fantasy.

For most people 'masculinity' and 'femininity' are taken for granted as part of everyday existence in which Ingham (1984) feels, boys and girls conform to the socially acceptable image of what it means to be a man and a woman in order to complete their own sense of gender identity. When we talk about 'masculinity' Tolson (1977) says we draw upon certain specific forms of social knowledge. That is to say, although certain aspects of sexual behaviour are obviously functions of biological 'sex', by far a major part of sexuality is cultural, encompassing personality, social and symbolic meanings transmitted in linguistic communication.

What of the origin of masculinity and femininity? Jung (1931) argued that in each of us there is a developing process of individuation, stimulating us to strive for wholeness of self. The Human psyche, according to Jung, embraces both masculine and feminine attributes. Their respective physiologies and roles encourages men to develop 'masculinity' and women 'femininity', while opposite-sex attributes exist with each person. The contrasexual part of the psyche of each individual, Jung called the 'anima' in men and the 'animus' in women. This basic psychic structure serves as a focus for all the psychological material that does not fit with an individual's conscious self image as a man or woman. Thus to the extent that a man defines himself in masculine terms, his anima will include those unrecognized tendencies and experiences that he has defined as feminine.

" Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definitive feminine image. This image is ... an imprint or "archetype" of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman. ... Since this image is unconscious it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion. "

(Jung, 1931, p198).

The animus and anima are sexually determined images that derive from the child's early experiences with persons of the opposite sex, the archetypal structuring of emotional life, and from repressed opposite-sex tendencies that have been repressed from consciousness (Jung, 1931). Jung, like Freud, stressed the essentially bisexual nature of every individual, although Jung attached less weight to the strictly biological nature of the sexual differentiation that the developing personality undergoes.

" Sex is a biological fact which, although it is of extraordinary importance in mental life, is hard to grasp psychologically. We are accustomed to say that every human being displays both male and female instinctual impulses, needs and attributes, but though anatomy, it is true, can point out the characteristics of maleness and femaleness, psychology cannot. For psychology the contrast between the sexes fades away into one between activity and passivity, in which we far too readily identify activity with maleness and passivity with femaleness, a view which is by no means universally confirmed in the animal kingdom. "

(Freud in Strouse, 1974).

Freud felt that society demands of the psychological bisexuality of both men and women, that one sex attain a preponderance of femininity, the other of masculinity, that is to say men and women are partly made in culture.

Can the two sexes be fitted into sex-typing so easily, and are the characteristics of each sex due to inherited psychological sex differences or due to learned behaviour?

For Tolson (1977), the discovery of sexuality is part of a general process of social identification. The masculine gender-identity is institutionalized, that is, gender being socially defined is learned through the family, school, and peer group that organise everyday life. But beyond the routine of everyday life, institutionalization or 'administration' (Kovel, 1984), implies a certain social regulation and exploitation of gender-identity.

" What is specific about our society is the way in which particular masculine ambivalences are systematically reinforced. In their explicit emphasis on 'masculine' qualities the major social institutions penetrate to the core of a man's personality. In so far as they highlight his frailties or insecurities they touch a powerful source of energy. By playing on personal weaknesses social institutions are able to enlist the emotional commitment of men themselves. "

(Tolson, 1977, p45).

This is to say that masculinity involves making personal compromises with social problems, defending the male prerogatives in the family, keeping up a 'front' against confrontations. Such personal "solutions" are socially functional because covering up for weaknesses, making the best of a bad

job, is always to accept the status quo. This, Tolson (1977) feels is the essence of the masculine problem and in the final analysis, masculinity is a kind of 'cultural bribe'. A boy's social commitment is gained at the loss of his independence for which he is offered the empty promise of 'manhood'. This points to the notion that being a man is internally paradoxical offering a dream of fulfilment in terms of work, on condition that a boy submits to authority and convention. This means a constant show of competence, at the expense of sensitivity and feeling.

" The aggressive performance and the avoidance of feeling (compounded by a constant need for social recognition), amount to a complex, self-sustaining syndrome. And boys continue to 'be boys' only because there is no escape from its hypnotic imposition. "

(Tolson, 1977, p46).

For Tolson (1977) masculinity is a culturally specific and socially functional 'gender identity', with peculiar and often negative consequences for men themselves.

Given that each sex retains an unexpressed, contrasexual side, the anima, or the animus, it has been assumed that women feel freer to express masculine attributes, the animus, maleness, acceptably as tomboys, because of the superior status of masculinity. But Ingham (1984) says the real reason for male rigidity in this respect, for the negative of the term 'cissy', is that men fear, in a very deep-rooted way, any expression of femininity as a threat to their sense of identity.

Theories of child development up into the 1970's began to suggest that young males might have problems through being raised by women. Rutter (1972) opened up the field not only to the acknowledgement that fathers could perform the primary caretaking role, but also to the fact that the sexes react differently to being brought up almost exclusively by women, possibly to the detriment of the male.

" It may well be that youngsters who have developed bonds with adults of only one sex are at a disadvantage later with respect to heterosexual relationships and to the development of sex-appropriate attitudes and behaviour. It is probable that ... bonds need to be formed with people of both sexes and ... that early attachments will influence the kind of close relationships which are possible later. "

(Rutter in Ingham, 1984).

Biller (1974) constructed a picture of the father as a vital influence not only in his daughter's capacity for relationships with the opposite sex but in his son's early sex role identification and development.

" A warm relationship with a father who is himself secure in his masculinity is a crucial factor in the boy's masculine development. " (p 98)

Biller (1974) argued that the influence of the father on the male child's sex development was demonstrably crucial, since secure gender identity is central to security of self.

Oakley (1972), in playing down sex differences, presents girls as more restricted stereotypically, although does acknowledge that men are vulnerable too in a world where men apparently have every outward freedom and advantage.

" The boy's development of gender identity is more problematic and causes him more anxiety than that of the girl ... boys find it harder to grow into men because they are brought up by women, and yet they are encouraged to be consistently masculine in their gender roles from early childhood on, with fathers rather than mothers focusing anxiety on this matter. "

(Oakley, 1972).

All these theories glossed over the crucial point, they were all perhaps too dazzled by the myth of male dominance and advantage, the assumption that the 'dominant' cannot also be victims and are somehow freer, through their power to be fully themselves.

Chodorow (1978) asks why is it that women are attracted to mothering. In rejecting biology or sex role conditioning she argues that the capacity and desire for mothering grows out of the early and continuous mother-daughter relationship, reinforced in the fact that this relationship also produces sons whose nurturant capacities and needs have been repressed. Chodorow (1978) says that this predisposes men to function in the impersonal public world and woman in the close domestic affectional world of caring relationships and childcare. This is why women mother and want to mother, gaining satisfaction from it. Chodorow insists that parenting requires certain relational capacities which are embedded in personality and a sense of "self-in-relationship", because parenting for her is participation in an interpersonal affective relationship. Chodorow (1978) rejects conventional personality theories on the basis of their failing to deal with the asymmetry in that men are parented by women and women by themselves.

A little girl begins to perceive and develop a sense of her own gender identity, through establishing a secure sense of self, while emerging from a fused identity in its mother realizes itself as separate yet linked to her. Paradoxically through its independence it becomes more aware of its actual dependence. When a little girl begins to develop a sense of

her own gender identity, the sense of self-in-relationship continues to develop. As soon as a little boy begins to become aware of his gender identity, Chodorow (1978) feels he faces a conflict within his development, in that to continue the process of individuation and differentiation he needs to reject his identification with his mother, whom he perceives as being different from himself. The little boy, even with a warm supportive father, will develop a disconnected self, because however close his relationship with his father becomes it cannot reach that part of himself which is shut off from his mother, the part of himself which identified with her. Identification with the mother becomes associated to identifying with a female, therefore implying a loss of self for a boy. This means that to develop a sense of maleness, boys turn away from the part of themselves which was fused with their mothers. But if their relationship with their fathers is inadequate for replacing this sense of self-in-relationship, which it normally is (Chodorow, 1978), then they begin to define themselves as not female, as separate, because in that sense they can at least feel self-contained.

Lidz (1976), and Biller (1974) noticed that in the absence of a close relationship with their fathers, small boys need to reject that which is feminine in order to reinforce the fact of being not female, because of being unsure of what it is to be male.

The little boy is not simply turning away from little girls (Ingham, 1984), but turning away from the centre of his own being, which was fused with a female. The small boy, forced to disown a part of himself through rejecting his primary identification relationship, has to grasp beyond himself and create an artificial support structure around himself.

" Women learn within a relationship to discover themselves; men are forced to relinquish their deeper needs and attempt to realise their potential in a void, grasping at the externals of masculinity, at which is around them rather than within themselves. "

(Ingham, 1984, p112).

The little boy who is starved of a close relationship with his father has little choice but to turn to other sources to satisfy his need for confirmation of himself as male, to realise his potential male identity. In this respect according to Ingham (1984) most boys come to adopt a stereotype of what it means to be male, rather than learn their maleness through a relationship with a man who is primarily a person, with characteristics which may not be stereotypically male. Girls, on the other hand realise their femaleness through someone who does not necessarily conform to the feminine stereotype. The masculine personality thus comes to be

defined more in terms of a denial of relation and connection, whereas the feminine personality comes to include a basic definition of self in relationship.

For Ingham (1984) sex roles and their limitations are deeply rooted in the powerful early emotional influences which mould our identity and personality. Being masculine means to repress a feminine "side" of oneself through identification with external values tied up in definitions of work. As individuals men are brought up to value work, as an end in itself, and to fix their personal identities around particular occupations. The roots of identity are interfused with expectations of achievement, becoming something through work (Ingham, 1984).

Living up to the masculine ideal of goal-directed, task orientated, self-control and other stereotypical characteristics, some men are severely limited in self-expression, in that they have confused their social presence with their essence.

In fulfilling the traditional definitions of masculine appropriate behaviour men are "forced" to repress their emotional life being a counterpart of their oppression of women. Thus the constraints of masculine and feminine stereotypes are to the detriment of the ensuing male-female relationships.

" It is not really possible for two persons to have a free relationship when one holds the balance of power over the other. ... Persons bent on dominance are inhibited from developing themselves. Part of the price men pay for being dominant in one situation is subscribing to a system in which they themselves are subordinated in another situation. The alternative is a system in which men share, among themselves and with women, rather than strive for a dominant role. "

(Sawyer in Tolson, 1977).

It is clear that the feminine and masculine stereotypes characteristic of this society restrict both men and women. Women are restricted firstly through the values of the feminine stereotype and secondly through male domination and subordination forming part of the masculine stereotype. Men, in conforming to what it means to be masculine in terms of stereotype are "forced" to oppress women, being a counterpart of men's denial and repression of their emotional life.

Hodson (1984) feels it imperative that masculinity be redefined " A re-evaluation of masculinity ought surely to be as helpful to men as feminism has been to some women. " (Hodson, 1984). In general, the differences between the sexes are fewer and less dramatic than most people believe.

2.2 FEMINIST ANALYSIS OF MASCULINITY.

" What alarms men is the possibility that women may be more clear sighted. Men can be fairly sure of respect from their male colleagues in the hierarchy, who hardly even see them as human beings, after all, and can therefore accept or ignore their physical and emotional peculiarities. But might not a woman see them somewhat more plainly? "

(Korda in Friedman, 1983, p255).

" Feminism and the ideology of intimacy have discredited the sexual stereotypes which kept women in their place but which also made it possible to acknowledge sexual antagonism without raising it to the level of all-out warfare. "

(Lasch, 1979, p195).

Feminism as defined by Gordon (in Eisenstein, 1984), is "an analysis of women's subordination for the purpose of figuring out how to change it." Eisenstein (1984) feels that although centrally about women, their experience and condition, feminism is also fundamentally about men, and about social change. For Rowbotham (in Evans, 1982, p38), "Feminism came out of the tangled confused response of men and women to capitalism."

Given fundamental differences in 'feminism', it is little wonder that feminism has yet to develop a single strategy or program. However, Rowbotham (in Evans, 1982) says that assuming a fixed and rigid model of male oppression of women ignores much of the consensus, and even cooperation, that can exist between the sexes.

It is agreed among feminists that women's universal subordination must be questioned and changed (Evans, 1982), and the concurring point of all feminists is that women at present have lower status than men, that women are discriminated against in the social, political and economic spheres, and that this state of affairs is unjustified and must be changed. However, their analysis of the origins of women's inferior status and why this has persisted differ.

According to Deckard (1975), there are three major ideological positions within the women's movement: (1) Socialist feminism sees the oppression of women as deriving from the class system and as such, sexism is conceived as serving the interests of capitalism. The downfall of women is taken as coincident with the establishment of a class-divided society with its institutions of the patriarchal family, private property, state power and

the division of labour. (2) Radical feminism's main point of argument is that women's oppression is the first and most basic case of domination. All other forms of exploitation and oppression are perceived as extensions of male supremacy. That is the psychological function of sexism is focused upon, as opposed to the economic. (3) Women's rights feminism, starts with liberal principles, that all people are created equal and that there should be equal opportunity for all. From the moderate standpoint, the family, as now constituted, is seen as being oppressive. Great emphasis is placed on the benefits accrued by men from the ending of sexism, men are seen as the fellow victims of the present inequality.

Although the ideologies within feminism differ, they generally agree that subordination be questioned. Tolson (1977) feels that the heart of the feminist perspective, made necessary by its critical focus on sexuality and consciousness, is the recognition that without the personal dimension, social theory is meaningless. Women's politics are necessarily cultural politics directed at sexual stereotypes, and commonsense definitions of 'femininity' undermining the masculine definition of 'politics' as such.

Mitchell (1975) maintains that Freud's account of masculinity and femininity is one of the real differences and similarities between the sexes, but of their mental representation within a particular society. Mitchell proposes that the construction of gender occurs at the level of ideology and this construction is relatively autonomous in relation to the imperitiveness of economic production. (Leonard, 1984). Mitchell does not see woman as being actually inferior but as subjected to a masculine civilization.

" If patriarchal thought is dominant - then femininity will reflect that system: 'nature' is not exempt from its representations in mental life. "
(Mitchell, 1975, p128).

Mitchell (1975) believes that it is on account of their cultural utilization as exchange objects (which involves an exploitation of their reproductive role) that women acquire their feminine definition, as opposed to an account of their "natural procreative function".

The interpretive strategy that emerges in recent work by Chodorow (1978), depends on accepting Freudian theory, in its general outlines, as an accurate account of psychic development under the "patriarchal" conditions that have prevailed throughout history (which assign child-rearing exclusively to the care of women and subordinate the work of nature to the masculine projects of conquest and domination), while holding out the

possibility that a radically different system of work and nurture would produce a radically different personality structure. (Lasch, 1984).

Chodorow's main thrust, is that women's capacities for mothering are strongly internalized and psychologically enforced. They are built developmentally into the feminine psychic structure. As discussed previously (in section 2.1 - masculine and feminine), the masculine personality according to Chodorow (1978), comes to be defined more in terms of a denial of relation and connection, whereas the feminine personality comes to include a basic definition of self in relationship. Thus, relational abilities and preoccupations have been extended in women and curtailed in men.

This difference prepares men and women for their adult gender roles and the situation of women as primary within the sphere of reproduction. Women's mothering reproduces the sexual and familiar division of labour in which women mother and they therefore contribute to the perpetuation of their own social roles and position in the gender hierarchy.

Chodorow's (1978) solution for the abolition of the sexual division of labour in which women mother, is based on the separation of childbearing from child rearing, and a sharing of primary parenting between men and women. This has also been expressed by Eichenbaum and Orbach (1983, p191) " We believe that psychic structural changes at a fundamental and a mass level will arise only from a change in the material conditions in which children are raised, and from a change in the social position of women. "

Definitions of gender enter into some of the basic meanings attached to work, leisure and family life. So all political struggles to transform the social organization of experience, are bound to confront sexual prejudice and discrimination. For men, the major significance of feminist politics has been its attempt to extend the area of political debate, to encompass the politics of personal life. Tolson (1977) says the most radical innovation of feminism has been its insistence that 'the personal is political', that personal experience is to be included in the transformation of social relations.

" Women have recognized that their oppression touches on the most intimate and unconscious areas of experience - aspects of fantasy, imagination, and personality. "

(Tolson, 1977, p18).

" Criticism of 'patriarchal' values directs itself not merely against the obvious targets - aggressiveness, militarism, combativeness, the cult of toughness - but against the compulsion to work, the 'myth of object consciousness' (as Rozak calls it), and the search for vicarious immortality through achievements, all of which are seen, from this point of view, as elements of a pathology specific to males. "

(Lasch, 1984, p249).

Women have observed the shallowness of the masculine 'presence', as men have tried to conceal their personal uncertainties.

" If men were really men, I thought, then they would be willing to take responsibility for their actions and reactions. They would be willing to confront themselves as people instead of as godlike images they would be able to look at a woman on the street with a clear, wholesome expression, sexually appreciative but not predatory ... I considered anything valid that was an expression of genuine feeling, an expression of honest experience. But there, precisely, was where men failed. Because they would rather do anything, than admit to what they genuinely feel ... would rather flatter, seduce, cajole, or humour a woman than admit to hostility and its ever-present companion, fear. "

(Bengis in Tolson, 1977, p16).

As women have explored the social and historical roots of their own oppression, one of their demands has been for men to do the same. The feminist insistence on 'consciousness-raising' issues a powerful challenge to men, explicitly inviting men themselves to change, to discover new forms of masculine identity. Tolson (1977) feels this to be a long and difficult process, as men are unable to talk about themselves, or to explore their relationships with others. Tolson (1977) feels that the experience of 'gender-fragmentation' and the uncertainties of 'proletarianization' are forcing more and more men into positions of psychological stress.

" Men ... are ashamed of their own sensitivity to suffering and love because they have been taught to regard these as feminine. They are afraid of becoming feminine because this means that other men will despise them, we will despise them and they will despise themselves. Men are as afraid of being rejected and despised as we are. They have only a defensive solidarity ... we are moving towards a new world together but development is an uneven and painful process. We must be honest and help one another until they find a new way to express and organize themselves towards us. The generalization of our consciousness of our own subordination enables them to discover a new manner of being men. "

(Rowbotham in Tolson, 1977, p18).

Tolson (1977) says that the 'new manner of being men' is essentially a discovery of possibilities. Goldberg (1976) says that men are oppressed by the cultural pressures that deny them their feelings, through the mythology of women and the distorted and self-destructive way men see and relate to women, by the 'urgency' for men to act like men, which blocks their ability to respond to their inner promptings both emotionally and physiologically, and by a generalized self-hate that causes men to feel comfortable only when they are functioning well in 'harness', not when they live for joy and for personal growth.

The most remarkable and significant aspect of the feminist movement to

date has been women's daring willingness to own up to her resistances and resentment toward her roles of wife and mother. The male has however yet to fully realise, acknowledge and rebel against the distress and stifling aspects of many of the roles he 'plays' - from husband, to father, to provider, to lover, etc. Because of the inner pressure to constantly affirm his dominance and masculinity, he continues to act as if he can stand up under, fulfill and even enjoy all the expectations placed on him no matter how contradictory and devitalizing they are, without being aware that these roles are restricting personal growth and expression of emotion.

" The 'masculine' traits that formerly assured survival will now, if not balanced by the 'feminine', assure destruction. "

(Gerzon in Lasch, 1984, p248).

2.3 DEPENDENCY.

Dependency is a basic human need upon which achieving autonomy and independence rests. (Eichenbaum and Orbach, 1983b). Dependency is a crucial theme in our day-to-day lives, it is woven into the very fabric of the experience of what it means to be a woman and a man, and is a central issue in all relationships. Partly the idea of the dependent woman and the independent man is sustained through the many barriers, the social arrangements of this society place in the way of women's independence and men's dependence. Social definitions insist that passivity and dependence are the core of femininity while aggressiveness and independence are the central features of masculinity.

" The difficulties related to dependency between couples have their roots in the prescribed sex roles of our society, which do not expect boys to grow into emotionally nurturant people while girls' very sense of self is often dependent upon possessing this quality. The imbalance causes psychological damage for both sexes. "

(Eichenbaum and Orbach, 1983b, p183)

While popular myth speaks of women being dependent and men independent, a turn of the axis puts a radically different light on women's and men's dependency needs and gratifications.

Eichenbaum and Orbach (1983b) feel that a boys' dependency needs are less exposed but more successfully answered due to the continuity of a boys dependence on women, as in mother and then wife. We grow up with the idea that men must be and are independent, strong, able and competent. A man who feels himself to be lacking essential 'masculine' attributes may come to feel inadequate and uncomfortable. An independent successful woman is much less likely to have the sustenance and comfort of family life than a dependent, unsuccessful one. The reverse is true for a man. In themselves, Rubin (1983) says, these are reasons enough for a woman and a man to collude by playing up her dependency while playing down his. Since it's still as someone's daughter, wife, mother, that a woman is known and judged in the world, it's important for her, as well as for a man, to believe that he's the stronger one.

Consequently, while a woman today will speak of wanting to know more of a man's emotional life, to see more of his dependency, when she does see them, her anxieties about what it means for her own status, even for her very definition of self, may rise high enough so that she becomes greatly ambivalent. That is to say, a woman doesn't easily leave a man who provides her with an exalted sense of self. Rubin (1983) says the unfortunate result is that, when we look at both male and female we are more

likely to see stereotypes rather than the human actors who suffer conflict and confusion about their socially prescribed roles, who struggle with the stress of trying to play their parts according to the script.

" It's distressingly circular isn't it?, ideology begets behaviour which reinforces ideology, so that it soon seems like an ultimate truth. It's disabling for us and for the lives we try to build together because, despite all our attempts at conforming, we never quite make it. Indeed, the intensity with which we keep trying is itself evidence of the unnaturalness of the effort - something that would seem obvious if our vision were not so constricted by an ideology so insistently proclaimed and so well internalized. "

(Rubin, 1983, p142).

Our early developmental experiences combine with social definitions of feminine and masculine personality to permit women to be more closely in touch with both their attachment and dependency needs than men are. But to assign those needs to women alone says Rubin (1983), is to continue to participate in the mystification of both men and women, a mystification that serves them and their relations with each other negatively.

When looking deeper to the make-up of men and women, Eichenbaum and Orbach (1983a) feel that one finds emotional states that are drastically different to the surface patterns. Men, being brought up to display their independence and separateness, are in fact quite hesitant and afraid to disclose their emotional dependence. Behind the display of independence, lives a self who is vulnerable, dependent and capable of being hurt, a person who counts on a woman to be concerned about their emotional well-being.

As a boy grows up he anticipates a future in which he will always have a close relationship with a woman. His needs for emotional nurturance are addressed without him having actively to confront them. This background "provides" rules for the meaning of 'masculinity'. A boy's father, peers, teachers and the women around him introduce him to the elements of sex-role stereotyping, helping him to become a man, hide his emotions, develop confidence and project independence. This is to say that men's dependency needs are below the surface of masculinity.

These roles that men and women develop in the patriarchal system shape our sense of gender, and through that, our sense of self, in ways damaging to human relationships revealing complicated patterns of dependency needs which are hidden and distorted.

" Women collude in the perpetuation of the myth of the strong man, for if there is a strong man the woman can imagine that she is safe, that she is being cared for and looked after. " (Eichenbaum and Orbach, 1983a)

A man may feel that he must "woo" a woman with his masculinity, feeling under certain pressure to perform with confidence and assertiveness. He 'knows' that this is what women are supposed to be attracted to. But at the same time says Eichenbaum and Orbach (1983a), men are eager to have a woman with whom they can share another part of themselves, for it may only be with a woman that a man's emotional vulnerability emerges. It is taboo for men to expose that aspect of their personalities to each other for it signifies emotionality and femininity.

Women and men suffer within a patriarchal culture and from birth both sexes are restricted in many areas of expression. A boy must dissociate himself from the world of his mother and identify with his father. "Being like daddy becomes translated into a denial of the ways in which he is like mother and a denial of the fact that she is already a part of him." (Eichenbaum and Orbach, 1983a). This process of separation-individuation is discussed in the section on masculinity and femininity and will not be repeated here in great detail.

A boy must act in male ways, he must not cry, he must try to win, to succeed. His sense of himself comes to depend on his achievements. The mother, caught in patriarchal parenting perpetuates the creation of a split in her son's personality. She relates to her son with all her own unconscious beliefs and assumptions about who boys and men are and what they can be in the world.

" Unconsciously her son's gender affects the way she relates to him. She is proud to have produced a son, while she feels resentful of the life opportunities that he will have because he is a boy, that were denied her. She encourages her son to be a man in so doing she unwittingly colludes in her son's psychological negation of her. Who he is rests on his denial of what he has taken in from her, of how much he is 'like' her. "

(Eichenbaum and Orbach, 1983a, p58).

This is to say that men's psychology contains a split, firstly the part that is observed and acts appropriately in the world, and secondly, the part that is buried deep in the unconscious in the earliest infantile memories of emotional, physical and psychological merger with his mother.

In an intimate relationship with a woman, the hidden part of men's personalities are touched. In connecting closely once again with a woman, a man may let down some of his defences, these defences being a central feature of men's psychology, which he unconsciously feels he needs in order to carry on in the world, in order to continue to know himself.

Eichenbaum and Orbach (1983b) feel there to be comouflaging processes concerning men's dependency needs. (a) Internal comouflage is the denial of mother, a denial of men's original dependency on women and is aided by

psychological defences which aim to maintain the masculine sense of self. (b) External camouflage is the ideology which states that women are dependent, weak and helpless whilst men are independent, strong and autonomous. Here there is a camouflage of adult men's continued dependency on women emotionally, sexually and physically.

There are different reasons why a man may feel he needs a barrier between himself and a woman. He may feel a woman to be controlling and involvement with a woman means giving up an inner sense of freedom. Intimacy and commitment may make a man feel trapped. He must maintain his independence in order to maintain his sense of self. Many men can be in a committed relationship and enjoy intimacy and security such a relationship can provide, but must at the same time have affairs. Men may look to other women in order to maintain a sense of autonomy, a life outside the couple, a certain kind of freedom. These men, Eichenbaum and Orbach, (1983a) feel may have experienced their mothers holding onto them and needing them too much, and having broken free, see involvement with a woman as dangerous. There is also something exciting about the newness of the other women, a sense of not yet 'possessing this object', of knowing one's wife very well and feeling secure in 'having' her and so the excitement of 'getting' her is gone. This sense of going after something, conquering it, mastering it, possessing it, Eichenbaum and Orbach (1983a) feel is all part and parcel of a boy's socialization to the male role.

Growing up a boy and developing into a man in patriarchal society causes splits in men's psychology which have quite crippling effects for mature emotional exchange in adult relationships. A woman may declare that she doesn't feel happy in the relationship, that her partner doesn't give enough emotionally. He wants her to be more specific, he doesn't know what she is talking about.

The psychological catch (Eichenbaum and Orbach, 1983a), is that the woman feels that her needs are too great, and so the defences that the man has constructed against his own feelings of inadequacy in the area of emotional nurturance, and his defences against feeling his 'femininity' seem necessary because of what appears to be the woman's insatiability. The woman's psychology prepares her to collude in this fiction and to protect her man from these feelings of inadequacy. She does not want to expose his "weakness" and vulnerability because then she loses the illusion of this being the person who can love and take care of her.

" The man who is unconsciously trying to repress his 'femininity' and his early involvement with his mother cannot psychologically afford to

have his woman trying to expose that part of him. ... Psychologically the man is in a terrible bind. On the one hand he must repress this aspect of his personality (which has been stifled from early development) in order to be a man, and at the same time in loving relationships he must draw on this part of himself. "

(Eichenbaum and Orbach, 1983a, p89).

That is, in order for men to give the very things women feel are lacking, the contact that woman want, men are involved in a process that directly threatens their conception of self.

Dependency and intimacy are closely related. Showing love, exposing our need and desire for contact, touches our feelings of dependency. Emotional dependency, needing, wanting and giving love to another person is the fabric of intimate relationships. (Eichenbaum and Orbach, 1983a). Intimacy serves the strong self that remains in its individual, separate identity and as such is able to be close to somebody else without threat to his/her separateness and unique individuality. Thus, sharing takes place without compromising separate identities.

" A great number of men, particularly, may rank high in feelings of openness, intimacy, and trust, and also of tenderness, but may be severely inhibited in expressing how they feel. This is most often due to cultural pressures and confusions as to what constitutes masculinity and femininity. "

(Rubin .T, 1983, p111).

Dependency, says Peck (1978), may appear to be love because it is a force that causes people to attach themselves to one another. Dependency is defined by Peck (1978) as "The inability to experience wholeness or to function adequately without the certainty that one is being actively cared for by another. " Peck (1978), defining dependency in a negative sense, feels that dependency seeks to receive rather than to give, and feels that ultimately dependency destroys rather than builds relationships. True love for Peck (1978) implies commitment and the person who truly loves does so because of a decision to love. " The genuine lover always perceives the beloved as someone who has a totally separate identity. " (Peck, 1978). For Eichenbaum and Orbach (1983a), receiving love and feeling and giving love, whether it comes from unconscious resources, is a deep human need and activity, and as such loving relationships are a complicated mixture of dependency, intimacy, psychological yearnings and fears.

Eichenbaum and Orbach (1983b) put forward a healthy model of an adult couple.

" Each person comes to the relationship with a secure, defined and generally positive sense of self, together with the ability to receive and give

love. Because of this secure sense of self each person also brings into the relationship the ability to let the other be separate. One is not looking to the other to fill an emptiness inside. Rather, two "whole" people come together, share love and intimacy, and merge emotionally, physically and sexually without fear. What this means is, ideally again, that each person has the ability to open up, merge, and separate with out fear of loss of self or loss of the other person. "

Both people within the relationship should recognise their love and need for one another, and at the same time be able to enjoy psychological separateness and autonomy. Achieving such healthy intimate relationships, relationships in which both people are equal and interdependent has fundamental implications for the structure of the family unit. However, heterosexual relationships, the core of the family are still generally built on inequalities between men and women, manifesting itself in the oppression of women and the repression of male emotional life.

" One of the tasks in front of men at this point is for them to recognize their dependency on women, to take responsibility for it and for women to accept it openly. "

(Eichenbaum and Orbach, 1983a).

2.4 SEXUALITY.

" Sexuality constitutes the most significant area between biological givens and cultural values in human emotional life. "

(Kolberg in Llewellyn-Jones, 1981).

While the terms "sex" and "sexual" appear to be self-explanatory, they are difficult to define because sexual life in humans has so evolved that sex is not identical to the mechanism of reproduction.

" The decline of childrearing as a major preoccupation has freed sex from its bondage to procreation and made it possible for people to value erotic life for its own sake. "

(Lasch, 1979, p188).

Person (1980), defines sex as referring to four separate but interrelated physical-psychological characteristics: (1) Biological sex, defined by anatomical and physiological characteristics, (chromosomes, gonads, genitalia and hormones). (2) Gender, composed of core gender identity, (the sense of, "I am female", "I am male"), gender role identity, (the sense of, "I am feminine", "I am masculine") and gender role behaviour; (3) Sexual behaviour, overt and fantasied and (4) Reproduction. For Person (1980), the term "sexual", in everyday speech, refers almost exclusively to sexual behaviour, expressed by pleasurable genital activity and its associated fantasies or by any sensual experience that has erotic meaning for the individual.

From Person's (1980), explanation, sexuality may generally be seen as all those aspects of one's constitution and behaviour that are related to sex, encompassing all individual gender identity and role as it is individually experienced related to maleness or femaleness.

Eichenbaum and Orbach (1983a) feel that our attitudes about sex and sexuality make for a complex and contradictory network, in that so much of what we feel and think about sex is informed through prejudice of one kind or another. Eichenbaum and Orbach (1983a) say that although each person has a unique 'sexual heritage', how we feel and think about our bodies and our sexuality reflects our gender and the sex roles we have absorbed.

Sexuality, viewed by many psychoanalytic theories, as a motivational system which is derivative from the psychological record of sensual experience integrated through a series of object relations, maintains a unique position in psychic development being related to identity formation

through the mediating structure of gender. (Person, 1980).

Social attitudes about male and female sexuality, and the behavioural ideals that have accompanied them, not only shape our sexual behaviour but affect our experience of our own sexuality as well. That is to say, cultural ideologies define and limit male and female sexuality, for culture both clarifies and mystifies.

" A set of beliefs is at once a way of seeing the world more clearly while at the same time, foreclosing an alternative vision. When it comes to sex - precisely because it's such a primitive, elemental force - all societies seek some control over it, and therefore, the mystification is greater than the clarification. "

(Rubin, 1983, p100).

Sexuality conforms to a 'blueprint' which is drawn by culture, as the dictates of any society are reinforced by its institutional arrangements and mediated by the personal experience of the people who must live within them. For Tolson (1972), the analysis of sexuality in its cultural and historical aspects bring into focus its political significance, in relationships of power and conflict.

" There is a 'politics of sexuality', not only because of the use of sex-defined categories by politicians ..., but also because sexual relationships are power relationships, which work to the detriment of women. "

(Tolson, 1972, p17).

Sex-role stereotyping is nowhere clearer than within the realm of sex and the emotional connection. There are radical differences between male and female sexuality which are often expressed in such popular clichés as "men exchange intimacy for sex whereas women exchange sex for intimacy."

Rubin (1983) says that for a woman, there is no satisfactory sex without an emotional connection; for a man the two are more easily separable. For the woman, the connection generally must precede the sexual encounter, for a man, emotional closeness can be born of the sexual contact. How sex and emotion come together and the different experience of a balance between the two, for Rubin (1983) points again to the separation and individuation experience of childhood.

Without a doubt the sex act evokes complex and contradictory emotional responses for both women and men, responses that leave them each feeling at once powerful and vulnerable, albeit in different ways. Understanding how men's and women's needs for contact, nurturance and dependency intersect, Eichenbaum and Orbach (1983a) feel, reveals the paradox that men enjoy sex at the same time as feeling weary about exposing their

vulnerability and their needs.

" For a man, there's power in claiming a woman's body - a connection with his maleness that make him feel alive, masterful, strong. At the same time there's anxiety about the intense, out of control feelings that are moving inside him - feelings that leave him vulnerable again to the will and whim of a woman. "

(Rubin, 1983, p107).

Rubin (1983) says for many men the "essence of manhood" lies in their genitals and in their experience of the sexual powers, possibly an effect of their early difficulties in establishing a male identity. He fears engulfment; she fears invasion. Their emotional history combines with cultural mandates about femininity and masculinity to prepare them each for their own side, and their physiology does the rest.

" For men, the repression of their first identification and the muting of emotional attachment that goes with it fit neatly with cultural proscriptions about manliness that require them to abjure the emotional side of life in favour of the rational. "

(Rubin, 1983, p110).

Sexuality being related to identity formation through the mediating structure of gender, manifests itself negatively in the male stereotype in which the young man is conditioned to challenge and conquer in the sexual arena imposing restrictions upon his capacity for fulfilling sexual expression. Goldberg (1976) feels that men's capacity for intimacy, emotionality, sexual imperfection and vulnerability, are impeded by the modern stereotype of the "macho" man who sexually performs while avoiding the expression of love. Hodson (1984) says that it is men themselves who pay a very high price for their impenetrable masculinity, and as Goldberg (1976) terms it, "the myth of masculine privilege and power."

Goldberg (1976) feels that while woman's sexuality has been misunderstood and they've been confused and degraded by psychoanalytic interpretations, men have been seriously and negatively affected by such labels as "latent homosexuality", "fear of intimacy", and "impotence". Instead of facilitating his growth, the major impact of these concepts has been to propel males into self-consciousness, guilt and self-accusatory reactions.

The penis, seen within the masculine stereotype is taken as a symbol of power, and not as a desired object.

" ... thus in 'penis-envy' we are talking not about an anatomical organ, but about the ideas of it that people hold and live within the general culture, the order of human society. "

(Mitchell, 1974, XVI).

Goldberg (1976) feels that "impotence" being defined as "lack of power", immediately places the male on the defensive, for his self-image demands that he do anything not to seem powerless. Hodson (1984) says the state in which impotence being due to psychological anxiety of performance pressure, is paradoxical in that it is a state of disgrace as far as the manly stereotype is concerned, yet the male sex can only blame itself, for a great many men still 'hang' their entire identity from the penis.

" A male organ is used to produce real boundaries, and is then invested with the power to 'do' things to women. A man's penis becomes for him a symbol of his power and control over women, but it is also for him a crucial reassurance of his separateness and difference from his mother, and later women. The sense of masculinity rests on a notion, perhaps a buried one, of males as other, different, not like females. "

(Eichenbaum and Orbach, 1983)

As far as Hodson (1984) is concerned, "The penis is inherently unreliable as an instrument of male assertion and will always refuse to perform a ritual war dance. "

This is to say that in placing his identity onto his penis, a biological organ which in Hodson's (1984) eyes is in all men impotent at some time or another, men are threatening their self-identity.

Goldberg (1976) feels that although men in our culture live under much stress that is difficult or impossible to avoid or control, his sex life can be controlled. " For too many married men, sex in marriage becomes just another job, a duty or responsibility, he feels it is his obligation to fulfill. " And to add insult to injury he sees it as a test of his ability to perform. Goldberg (1976) says it doesn't have to be that way if men are willing to risk owning up to their identity.

" Liberating himself sexually means that he will reclaim his right to function sexually in a way that is fulfilling and genuine. "

(Goldberg, 1976, p32).

One major accusation most frequently hurled at men is that they treat women like faceless sex objects. Goldberg (1976) feels that men, however are the recipients of a different and equally virulent form of this style of relating which he terms "symbol sex".

Whereas a man may indeed have a tendency to respond to a woman on the basis of her physical appearance, the woman's attraction to a man is often based on his status, income and power. Symbol sex presents a special 'hazard' to a man in that it increases his sense of alienation and

isolation (Goldberg, 1976). Deep inside himself he knows that his attractiveness to a woman is closely linked to his continuing ability to succeed in the outside world. He knows that if he loses status, power, or money, he stands to lose sexual attractiveness and love as well.

The male thus finds himself in an impossible bind. If he continues to pursue success vigorously he has less capacity for involvement in his love relationship. If he does not pursue success vigorously he becomes less desirable. It is thus clear, that women help to perpetuate the repression of male emotional life and in turn their own oppression through supporting the successful work, status and power orientated 'macho' male.

" Women could help by not responding with admiration to the chap who smokes a man's brand, who single-handedly crushes beer cans and ropes steers. But the ball is really in men's court. Only the fit will survive marriage in the 80's and in this instance 'fit' means gentle and communicative. "

(Van Biljon, October 1987, Cosmopolitan magazine).

Contemporary sexual relations between men and women are a troubled source of domination and conflict rather than mutual affirmation and fulfillment. Sexuality being largely socially constructed can therefore be deconstructed and reconstructed in the light of a non-exploitative vision. Person (1980) says while it may be difficult to "liberate" sexuality from power contaminants, it will represent an advance when dominance is not automatically linked with male sexuality, submission with female sexuality.

" Sexual reform depends not just on attitudinal change regarding sexuality but on significant changes in child rearing and away from the stereotypic rendering of sex roles "

(Person, 1980, p632).

Only with the integration of his 'feminine' passive side will the male be able to liberate himself sexually, allowing himself to experience the totality of his feelings and freeing himself from concerns about performance and dominance.

" The macho male is an incomplete, dull heterosexual partner because he clings so heavily to his stereotypical ways of responding. "

(Goldberg, 1976, p40).

2.5 THE MALE RESPONSE TO STEREOTYPES.

" The strongest lesson I can teach my son is the same lesson I teach my daughter, how to be who he wishes to be for himself. And the best way I can do this is to be who I am, and hope that he will learn from this not how to be me, which is not possible, but how to be himself. And this means how to move to that voice from within himself, rather than to those raucous and persuasive or threatening voices from outside himself, pressuring him to be what the world wants him to be. "

(Lorde in Arcana, 1983, p263).

" Our sense of being a person can come from being drawn into a wider social unit; our sense of selfhood can arise from the little ways in which we resist the pull. Our status is backed by the solid buildings of the world, while our sense of identity often resides in the cracks. "

(Goffman in Farrell, 1974, p61).

Betty Friedan (1981), opens one of her chapters by describing men still apparently going about their normal lives, but at the same time struggling inside themselves, silently questioning the outward goals which dictate most men's lives, each wondering if this is what he really wants. There seems to be a definite quietness among men, especially when it comes to questioning the daily routine of their lives.

Ingham (1984), asks, what if men were feeling all the strains and stresses but plastering them over, covering them up in a 'classic' defensive way? In the light of this Ingham (1984) says, "you have to look behind the facade of normality in order to understand men; you have to question the way they are brought up and live their lives".

" Gentlemen, we are going to have to bend, we are going to have to learn, because fewer and fewer women (in their right minds) are going to put up with our 'helplessness'. The best women, the most independent and most admirable, won't be willing to live with the inequality we have always taken for granted. That game is just about over. ... The attitudes we absorbed as children, while powerful, are not an excuse for doing nothing to change an unfair and undesirable status quo. "

(Branden, 1982)

Men evaluate each other and are evaluated by many women largely by the degree to which they converge in the 'ideal' masculine model. The male's inherent survival instincts have been stunted by the seemingly more powerful drive to maintain his masculine image.

" The male in our culture is at a growth impasse. He won't move - not because he is protecting his cherished central place in the sun, but because he can't move. He is a cardboard Goliath precariously balanced and on the verge of toppling over if he is pushed even ever so slightly out of his well-worn path. He lacks the fluidity of the female who can readily move between the traditional definitions of male or female behaviour and roles. ... The male is rigidly caught in his masculine pose and, in many subtle and direct ways, he is severely punished when he steps out of it. "

(Goldberg, 1976, p3)

The male has become anaesthetised and robotized (Goldberg, 1976), because he has been heavily socialized to repress and deny almost the total range of his emotions and human needs in order that he may perform in the acceptable "masculine" way. Feelings become unknown, the expression of which threaten him and make him feel vulnerable. Goldberg (1976) says that by the time he is a mature adult he has undoubtedly surrounded himself with a family environment that has a heavy stake in his continuing non-feeling and in subtle ways reinforces his functioning as a "well-oiled machine". Should inner feelings be expressed in the form of powerful emotional needs, fears and conflicts, the male would be encouraged to get professional help to patch him up and help him regain control.

Because male emotion is so heavily repressed, it manifests itself indirectly and in hidden ways. Presently it is taking the form of emotional detachment, interpersonal withdrawal and passivity in relationships to women.

" Both men and women have come to approach personal relations with a heightened appreciation of their emotional risks. Determined to manipulate the emotions of others while protecting themselves against emotional injury, both sexes cultivate a protective shallowness, a cynical detachment they do not altogether feel but which soon becomes habitual and in any case embitters personal relationships merely through its repeated profession. "

(Lasch, 1979, p194).

Goldberg (1976) says that men will only work to become aware of their feelings when they realize how they are deprived of experiencing themselves and the potential pleasure of being fully alive and real. Goldberg feels that the beginning of 'feeling' will only come with the awareness of what 'not feeling' is doing to men's lives. Most men have a great investment in their ability to control feelings with concomitant fear of letting go emotionally. The male, Goldberg (1976) feels, will somehow need to relearn how to be a feeling person.

Many men have the opportunity to 'grow' through relationships, something which many men achieve in spite of the pressures of the male role and the restrictions of childhood. The 'Family man' is more likely to develop within himself than the 'man's man' who strives for ambition and outward strength. The 'woman's man' however prefers the company of women because he cannot find sustenance in the company of men (Ingham, 1984). Many men who develop more fully as human beings find themselves cut off from the men around them. Ingham (1984) says that through relationships with their children, particularly their sons, men will have the greatest chance of re-contacting the closed off side of themselves, letting down " the barriers of their defences and unfreezing their emotional centres ".

Fathers, with sons can rediscover the mutual symbolic relationship, the security in sameness of their earliest identification with their mothers. This Ingham (1984) feels can be a healing experience regrafting that lost sense of mutuality without the threat of losing their male identity in the process.

" Fathers can rediscover the small boy within themselves, but they have to go much further back in the active caring process than the train-set or the scalextric that they couldn't resist buying for him, even though he was only two. "

(Ingham, 1984, p235).

There are men who have seen something in it for them, the opportunity to exchange some of that outward power for a little more inward strength, to be less competitive and controlled, more warm and responsive.

" Some men are beginning to voice their rejection of the male stereotype, for they are outgrowing the uncomfortable 'straightjacket' of traditional masculinity, the pressure of hierarchical progression at work, the masculine preference for logical thought rather than feeling, the harsh competitive nature of their world, and the constant need to prove themselves, to do rather than to be. "

(Ford, 1985, p310).

Ford (1985) says that there are changes taking place, in that there are men who have found a new closeness to their children, and have helped them keep pace with the inevitable changes in their own lives. Some men, in encouraging their wife's careers, are trying to escape the patriarchal and dominant role that fits them all too easily. There are men who can experience and understand any emotion a woman might feel. There are men who want to make changes and do not want to conform any longer to the expected male roles. Ford (1985) feels that those men who have tried, have not lost their masculinity, they are not weaker than before, and they talk of unforeseen advantages and pleasures of new intimacies and strengths and of a sense of being in control of their lives in a way they had not experienced before.

Ingham (1984) feels that the men's movement has one large credibility problem, in that men are not visibly oppressed; they seem to have no common 'passionate' grievance to air. Tolson (1977) feels that it is important to recognize that men's consciousness-raising has not, and cannot follow a pattern identical to women's liberation. Because masculinity is the dominant form of gender identity, there can be no question of men "vicariously sharing the excitement of self-expression and discovery which women have achieved". Men remain the 'subjects' in dominance of a patriarchal culture, whereas for women 'becoming conscious' is there-

fore a political struggle, for men it is more a way of gaining some self-distance within the dominant culture.

It has become possible within the context of women's liberation, for men to de-construct their personal lives. Some men have begun to penetrate the mystification of the masculine 'presence', and to reject the 'normal' way of being a man.

Tolson (1977) says it is vital to understand the social implications of masculinity - its prejudice and limited horizons. Ingham (1984), is of the opinion that combating anti-sexism by simply trying to re-educate boys and men only treats the symptoms rather than its cause, which is rooted in the way men are forced to grow up. Being aware of prejudice doesn't make it go away.

" Concepts and theories about the way feelings have become inaccessible to men are badly needed if they are to be whole people and not 'fragmented and one sided apologies for human beings'."

(Ingham, 1984, p237).

Men must redefine masculinity in a way that acknowledges its drawbacks. Ehrenreich (1983) feels that before men can declare themselves for women's and men's liberation they will have to decide that the pleasures of being truly masculine are not worth the obligations of being the breadwinner. Masculinity itself, will have to lose status. The breadwinner role creates one of the strongest pressures on men. By linking the male to breadwinning, Farrell (1974) feels that one is saying, "The higher your achievement in that role the more masculine you are". Farrell (1974), says, "Becoming a liberated man then, is not stopping the pursuit of excellence, but rather discovering the ways excellence has become distorted into pursuing mediocrity in the name of excellence." (p59).

Curle (in Ingham, 1984) explains, that belonging is a second-class substitute for self-awareness, and it is this territorial, patriotic consciousness, this need to 'belong', which is the greatest potential destructive force among men, since it involves seeing everything in 'black and white', living on the surface, denying the inner life.

" Men who have overcome their 'psychic celibacy' in relation to one another no longer need the controlled aggressive defensive stance, nor do they need to confirm their mutuality through bonding together in groups which exclude women or depend on some external enemy to cement the bond, often with such destructive consequences. "

(Ingham, 1984, p237).

It is the "feminine" qualities of communicating, listening, responding, caring and nurturing which are urgently needed. The saddest obstacles to

intimacy between men are the cultural taboos against 'it', because, says Ingham (1984), any male advance is assumed to be sexual. We are all so accustomed to the separate, distanced relationships among men that any indication of intimate friendship signals homosexuality.

" Men spend their lives out on the edge of their personal space patrolling its boundaries, having grown up to interpret most infringement of those boundaries as a personal attack. "

(Ingham, 1984, p242).

Men have got to start questioning themselves, says Ingham (1984), admit their lack of skill in making relationships, their fear of closeness to women, to other men and in a very basic sense to themselves. They have to shatter the myth of masculinity (Goldberg, 1976), which stifles their expression of their 'real' needs. Ingham (1984) says men die earlier, not just because of the stress of their role but because they are often denied the "healing life-giving sustenance" of intimate relationships.

" They have got to be kinder to themselves and realize that the sort of strength they are encouraged to develop is a brittle shell, a wall cutting them off from a firmer foundation of strength based on mutual care and acceptance, which accepts weakness and vulnerability as human. "

(Ingham, 1984, p243).

Betty Friedan (1982) suggested that there cannot be enduring women's liberation without men's liberation, there can only be sexual warfare. It is up to men, as Goldberg (1976) puts it, " If there is to be a constructive change for the male he will have to chart his own way, develop his own style and experience his own anxieties, fear, and rage because 'this time mommy won't do it'."

Nobody wants men to become women, or even like women, men should not have to relinquish all masculine behaviour, but they should join women in trying to understand the effects of the dominant male assumptions which underlie our culture. Men are dominant but not free (Ford, 1985). For both men and women modelling themselves into a sexual stereotype, searching for a stereotyped self is escaping from freedom to develop a true self. For Farrell (1974), becoming a liberated man is, never underestimating the complexity, the joy or the pain of getting in touch with one's humanity. In the light of this, a re-evaluation of the masculine role would surely be as beneficial to some men as the feminist revolution has been to some women.

" Men need to tackle their fear of trust, closeness and open self awareness not just so they live longer. So we all live longer. "

(Ingham, 1984, p244).

3. METHODOLOGY.

3. METHODOLOGY.

3.1 METHODOLOGICAL CONSIDERATIONS.

The field of research in psychology leads us to the conception of what constitutes an adequate view of man. Is justice being done to what it means to be human by way of research, in light of the understanding that the meaning and purpose of the science of man is determined by the particular view of man one holds. This concept reveals to us a view of man as he shows himself through lived concrete experience.

Psychology conceived as a human science is not bound by the methodological criteria of the natural scientific view (Giorgi, 1965, 1966). The essential phenomenon as it is lived and experienced by man must be captured, or the research loses much of its value. The phenomenon being studied must be approached on its terms and be observed in the form of a structure¹ that emerges. We must go "back to the things themselves" (Husserl) and allow the phenomena to speak for themselves. But psychology is deeply entangled

Footnote 1.

Mental life is a functional unity which cannot be reduced to or built up theoretically out of non-functional units. The real unit of mental life is not a sensation or feeling or even an isolated intentional act with its context, but a total reaction of the whole self to a situation confronting it. Experience consists of cognitive (modes of knowing), affective (feeling), and conative (willing) factors, and the relationships between these form the structure of one's world, and the possibility of a descriptive psychology rests on the fact that this structural system is not discovered by inference or hypothesis, but is actually experience, or "given in lived experience." Structure is a basic fundamental concept in the phenomenological approach to psychology. Phenomena as they are present to us, seem to reveal themselves in different ways depending on how we look at them or "take them up", in our many, varied perspectives and life situations. The structure of a phenomenon is then the commonality running through the many diverse appearance of the phenomenon. Giorgi (1981) states "one of its values for us is that it is precisely structured, that is the reality one responds to at the phenomenal level." In other words the structure is that lived experience which is observable, in a meaningful way. Structure is made present to us as meaning, therefore the phenomenologist's task is one of disclosing the nature of structure in the form of meaning. That is, through descriptions, the prereflective life-

in the social reality. For this reason says Jacoby (1975), any study of psychology must simultaneously study the society and culture of which it is a part. We must try to remember what is perpetually lost under the pressure of society, this remembrance is made possible through the view of a critical psychology with a qualitative complement. The area of critical psychology will come under discussion later.

In employing a qualitative enquiry we open ourselves to a view of man which reveals his uniquely human dimensions, beyond the constricting limitations of the natural science approach. Natural science through the method of experimentation aims at the comprehension of only physical objects, that is, inanimate objects totally devoid of living and human qualities. The scientific investigation of all psychological phenomena has proceeded via experimental methodology, and thus human experience was eliminated from psychological methodology. The experimental psychologist's operational definition and conception of objectivity believes that human experience is not quite acceptable to any scientific psychology.

"An operational definition is a means of defining a psychological phenomena by having as little recourse as possible to human experience, and by designating that phenomenon strictly in terms of the measurable, observable, readily duplicateable operations." (Colaizzi, 1979).

If only observable, duplicateable and measurable dimensions have psychological validity, then a crucial dimension of the content of human existence, namely experience, is eliminated from the study of human psychology and this is done by means of objectivity. So to be objective, means to eliminate and deny what is really there. How can human experience be investigated objectively if objectivity has traditionally meant the elimination of human experience.

When someone is said to be objective, it means that his statements express what stands before him, to deny my experience then is to not be objective. Objectivity is then the recognition of my own experience and the experience of others and therefore experience cannot be objectively eliminated.

Footnote 1, continued.

world is brought to the level of reflective awareness where it manifests itself as psychological meaning, and that which has meaning leads to an understanding.

What method can be used to psychologically investigate human experience objectively so as to provide an understanding of lived experience, forming part synthesis to a critical analysis of the phenomenon in question. It must be a method that remains with human experience as it is experienced, one which tries to maintain contact with experience as it is given.

To understand the meaning of behavior, one must understand the functional significance, and in order to understand the functional significance of any behavior act, one must view it in the context of the whole. In analysis, the given behavioral act is conceived as the whole and then it is broken down into its basic elements. In explication,² the given behavioral act is conceived as a unitary part, and its functional relationship to the whole is established.

Footnote 2.

In qualitative research there is a very thin line between faithful explication and speculative interpretation. The researcher is engaged in an illuminating latent, half-hidden and often contradictory meaning integral to the gestalt configuration of the subjects experience, and thus an explication is never a mere description precis of that experience, rather it is an archeological exercise concerned with the thematic articulation of an experience, certain aspects of which may even be opaque to the subject him/herself. (Ivey, 1983).

The phenomenological researcher is engaged in something which cannot be precisely determined, for here he is involved in that ineffable thing known as creative insight, he must lead from what his subjects say to what they mean. This is a precarious leap, because while moving beyond the "interview" statements, the meanings he arrives at and formulates should never sever all connection with the original statements; his formulations must discover and illuminate those meanings hidden in the various contexts and horizons of the investigated phenomenon which are announced in the original interviews. (Colaizzi in Valle and King, page 59).

Since human existence and the world are inextricably involved in one another, if the one cannot exist independantly of the other, then neither can be the cause of the other. This dimension of the person-world structure is irreducible to the reality examined by the natural scientist. If one wants to know the full meaning of a particular figure, then one must consider it in the light of its given ground (Giorgi, 1967). The philosophical basis for the study of psychology is offered by the realisation of this relatedness of man and the world expressed in Heidegger's "Dasein" or "Being-in-the-world" (Todres, 1978).

The subject of an experiment is not only the source of behavior, but also a source of meaning, and the meaning that a subject gives to a situation, can never be fully controlled. One has to be fully empirical and allow the meaning of the situation for the subject to count as data just as much as his behavior does. Psychology conceived as a human science has its primary concern in doing justice to man as he exists. In order to do this it recognises that more attention has to be devoted to how man experiences his world in addition to how he behaves in it. In experimentation with human subjects, the experience of the subject should be admitted as experience and should be understood by comprehending its meaning.

Our preconceived meaning, or approach of an understanding regulates all of our involvements in it (Colaizzi, 1978). A psychological researcher can never achieve a state of absolute disinterest, and that objectivity does not mean disinterest, for without some personal interest he could never follow through in completing or even initiating a research thesis. Because the phenomenological psychologist acknowledges having presuppositions he is aware of the impossibility of an absolute stance. He continues to strive toward the ideal and is guided in his research by Husserl's call for "respect for the phenomena", by describing phenomena as they are, before formulating theory and hypotheses (Stones in Kruger, 1979).

The traditional psychologist cannot study phenomena in a meaningful way. If his aim is to predict and control behavior, then he must if necessary forego the study of behavior in order to attend to its manipulative determinants. Only if the psychologist is willing to study behavior itself, can he contact his phenomena and investigate them in meaningful ways. Identification of phenomena must become the first step in psychological research.

Human experience is an essential constituent of human psychological phenomena, and a qualitative approach proceeds along the lines of describing experience: "within the perspective of psychology conceived as a human science, the main concern is to discover the actual by means of description, in order to learn about the structure of the situation as a whole, which is done by revealing the context." (Giorgi, 1970).

In this research, one must begin by contacting the phenomenon as people experience it. The qualitative approach is characterised by the attitude of openness for whatever is significant for the proper understanding of a phenomenon.

This study working from within a qualitative paradigm will remain true to that view in being a descriptive elucidation of men's experience of the repression of their emotional lives as it is lived by the subjects, this forming the initial stage of the thesis being the hermeneutic element of a critical psychology.

It would seem as though qualitative psychology encompassing self formative freedom would suffice as an emancipatory science due to its rejection of any natural scientific framework of technocratic prediction and control to the area of intensional behaviour. This is not quite true; a qualitative approach aims to articulate subjective meanings implicit within the expressive communications, that have at their horizon a non-verbal historical situatedness bound within traditional normative structures.

Because a researcher's interpretive understanding is from within a pregiven set of values, symbols and presuppositions, that is, understanding is historically embedded within the linguistically mediated traditional self understanding of that culture, he is able to do no more than explicate the implicit psychological meanings informed by the specific cultural tradition. A qualitative enquiry tends to forget the fact that tradition embodies domination and that linguistic meanings frequently obscure this domination.

The qualitative approach's focus on subjective meaning as the ultimate interpretative appeal does not see and take into account the ideological³ framing of subjective experience because this cannot be languaged by the subject.

Footnote 3.

For our purpose here, ideology is used in the pejorative sense as referring to the historically specific forms of false consciousness that

Phenomenology's attempt to disclose latent meanings cannot reach a true understanding due to it not being informed by critical social theory which locates the systematic self-misunderstanding of persons in the objective power structures of their social relations.

Because phenomenology does not thematize power domination it cannot speak of ideology and thus cannot be truly critical. Phenomenology fails to consider the ideological framing of the individual experience which it seeks to explicate, how this experience is shaped and truncated by social-psychological forces operating outside of immediate awareness. In this way the structure and function of phenomenology determined by its practical interest in elucidating shared meaning, does not address the focus of an emancipatory interest.

Critical psychology is distinguished from both the empirical-analytic and hermeneutic sciences in that it is informed by the emancipatory cognitive interest.⁴ However, critical psychology represents a synthesis of the two diverging paradigms, in that it mediates the hermeneutic focus on subjective meaning structure and the empirical-analytic search for causal determinants. This is due to the fact that we are all potentially self-determining volitional agents, our own personalities, experiences and behavior frequently face us in a reified form of thing-like processes

Footnote 3, continued.

misrepresent social reality, disguising internal contradictions and preventing groups or individuals from gaining insight into their private social circumstances.

Footnote 4.

The notion of cognitive interests is an attempt by the critical theorist Jurgen Habermass (1968) to radicalise epistemology by seeing different knowledge forms as corresponding to certain fundamental a priori interest categories. These interests are underlying modes through which reality is constituted, disclosed and acted upon, and which have their genesis in the socio-cultural evolution of the human species. These cognitive interests which structure our experience stem from the anthropological fact that any form of social organisation presupposes that the members of any society, possessed of an intersubjective understanding through the communicative medium of shared language, work to produce their means of subsistence within a political framework of institutional norms and power relations.

which are beyond our rational control, such rigidified patterns of experience prevent authentic self-realization and stand opposed to one's conscious intentions as external causal forces. Thus an investigation into these causes by means of empirical-analytic psychology is called for at this point. However, a pre-condition for the influence of quasi-causal⁵ forces on the lives of human agents is the individuals lack of insight into the conditions that delivers volition as a slave to external compulsion. Critical psychology proceeds from the premise that once insight through critical reflection is attained, the precondition for ideology's effective operation is no longer present and its constraining hold on self-determination is broken. The nomological search for causal factors thus anticipates the moment of critical reflection when hermeneutic understanding assumes primacy over causal explanation, the moment when this insight transforms causes into meaning and compulsion into choice. That is to say, only when ideologically conjugated experience resists the attempts of hermeneutic understanding is there the need to

Footnote 4, continued

The means of social organisation are thus language, work and power. It is within these anthropologically rooted interest fields that our knowledge of the world is structured. By virtue of our shared humanity and need for social organisation we are all guided by an interest in controlling our environment, securing intersubjective understanding through spoken language and in liberating ourselves from unnecessary political constraints on our freedom to choose and act in accordance with our best individual and communal interest (Ivey, 1985).

Footnote 5.

The causal restrictions on self-determination do not take the form of the causes operant in nature, they can be dissolved by insight into their origin. For this reason they are best described as quasi-causes. These quasi-causal regularities represent "the partial replacement of manifest compulsion through open force by inner compulsion through the affective force of unconscious mechanisms." (Macintyre in Ivey, 1985).

call upon causal explanation, and then only in anticipation of the moment when causal analysis becomes superfluous.

Critical psychology exists as a mixed discourse that combines statements of force (causation) with statements of meaning. It does so because the intermediate object domain of ideologically deformed "second nature" demands an approach that refuses the untenable disjunction between causal explanation and hermeneutic understanding.

Criticism of ideology presupposes that certain ideas which are class-interest dictated have served to hide real states of affairs. Ideology is not only in conflict with actual conduct but also tries to hide what is going on. But says De Boer (1983), such a thing need not always be the condition. Not all inadequate thought is a form of deceit. Not all criticism needs to serve the task of unmasking, but may serve to open new horizons within consciousness by making clear certain points of view that have up to this time remained hidden.

Critical thinking discloses self-evident and un-noticed biases, habits of thought, customary conventions, and so forth. Often the blindness has more to do with ties to a certain tradition or with specific experiences, and not necessarily blocked by material interests.

The whole area of ideology seems to imply that there is a dark side to the individual human being. Apart from intentionality, rationality and authenticity man is also determined by social powers and interests, a false consciousness, the true awareness of which he does not know. It is this vulnerable side which is the basis of critique. Criticizability has to do with the ideological character of our thinking in that the ideological thinker is the captive of social interest. This falsified consciousness is an unhealthy consciousness in so far as it is subject to illusion in a systematic way. The fact that man is an addressable and criticizable being allows for the possibility of a critical psychology working as a synthesis of both causal and meaning in terms of an empirical analytic and a hermeneutic psychology. If the attempts of a hermeneutic understanding are resisted by ideologically constrained experience then we turn to causal explanation.

This thesis working from the framework of a critical psychology encompasses firstly a phenomenological attitude of openness for whatever is significant for the proper understanding of the phenomenon as it is experienced

and lived by the individual subjects. Secondly, it will account for the ideologically framed subjective experience based in the objective power structures of their social relations, which cannot be language by the subject due to social-psychological forces operating outside of immediate awareness. The aim of this being "The self-reflective critique of the ideological constraints on the individual and collective self-formative process in the interest of conscious self-determination." (Ivey,1985)

As a critical psychologist I must mediate within the depth of its mixed discourse, combining statements of force (causation) with statements of meaning. In so doing an appreciation of tensions, especially regarding present facts and future possibilities may be procured, thereby furthering constructive means of possible social and psychological change and mass emancipation, via the medium of education.

3.2 METHOD.

3.2.1 COLLECTION OF DATA.

In accordance with the principles of a qualitative approach to psychological research, it is maintained that the experience of the 'repression of male emotional life as a counterpart of the oppression of women, can at first be conveyed by considering the descriptive data of the male subjects themselves.

This study does not claim to be purely phenomenological, but it does make use of an adapted phenomenological method of analysis.

This research study begins with an analysis of the experiencing persons, with the general goal of obtaining general themes pertaining to subjects' experience of the repression of their emotional life as a counterpart of their oppression of women.

A pilot study was carried out to establish what question could be put forward to obtain a protocol of experience from the subjects, following the analytical method developed by Giorgi (1982), referred to as the "Duquesne descriptive method" of research in psychological experience. This study proved that it was not possible to carry out this research adequately using the protocol method.

It has therefore been decided to adopt the interview method of enquiry as described in Ashworth, Giorgi and De Koning (1986). The topics (areas) to be investigated by means of the interview are mapped out in advance, however this does not restrict the discussion, allowing for freedom in the use of whatever probing questions are relevant, and which are called for under the circumstances.

The interview is considered as a main means of access to the life world of the individual subject. From a qualitative perspective it is maintained that significant knowledge and understanding of human life is obtainable by means of a genuine human relationship, not a technical one. The interview is more accurately to be seen as an interpersonal encounter and not a technical matter with procedural rules which must be adhered to. In this regard it would seem to be more important to listen to what is revealed, without selectively testing hypotheses, so as to take a non-categorizing approach to what is taking place at the moment.

The aim is to obtain rich and detailed descriptions of each unique subject's own concerns, opinions and actions in his own words, so as to let the world of the describer reveal itself through description. From a

qualitative perspective, it is contended that a human science of psychology can be practised with rigor and discipline and yet do justice to the 'experience', without seeking its transformation into quantitative data. (Giorgi, 1970). The naive descriptions of the respondents experiences obtained from interviewing are considered as a primary importance to an understanding of the world of the subject. All data obtained is seriously considered and presented precisely as the subject described it. One is then requested to put aside all preconceptions in order to view what meanings the individual subject is conveying. Each section of the description is investigated as to the meaning in the respondents terms, and later any judgment relevant to the research interest may be made explicit.

The procedure is both descriptive and interpretive as an attitude of openness and bracketing of all prejudice are desired aspects, and not objective accuracy. Importance is not assigned on the basis of frequency of occurrence across the sample or clarity of expression, but an attempt is made to articulate the qualitative meanings of experience, not always self evident. Concerning validity, there is a concern with fidelity to the expressed data and not with experimental control. During the interview, answers may be rephrased and fed back to the respondent for verification, the aim being to obtain a clear understanding of his perspective.

As described in section 3.1 (Methodological considerations), due to the unconscious repression of male emotional life, a qualitative method of analysis cannot disclose ideologically latent meanings, and therefore a critical analysis making explicit the meanings implicit within the subjects' experience is implemented after a qualitative method has been applied in order to gain an initial understanding of the subjects' experiences.

The use of the qualitative interview method as a means of obtaining descriptions of the experiential world from each individual subject at the outset of this study proposes to be a viable method for investigating men's repression of their emotional life as a counterpart of their oppression of women.

3.2.1 (a) RESEARCH QUESTIONS.

The questions for the interview have been derived from the examination of the literature on issues which are important regarding men's repression of their emotional life as a counterpart of their oppression of women.

- (1). What do you see marriage as?
- (2). What do you see work as?
- (3). What do you want out of a job?
- (4). How do you want to be successful?
- (5). How important is it for you, that your wife/girlfriend be attractive to other people?
- (6). Describe your wife/girlfriend to me?
- (7). Have you got close women friends (that you do not have sex with), how do you relate to them?
- (8). Were any of your casual sexual relationships, you had in the past, satisfactory experiences?
- (9). What do you feel you can offer a woman?
- (10). What do you feel a woman finds attractive in you?
- (11). Do you like a woman to take the initiative/lead, say during sexual intercourse?
- (12). What does sex mean to you?
- (13). What do you do after sex?
- (14). Do you talk during lovemaking?
- (15). Do you feel that there is open communication between you and your wife/girlfriend regarding your sex life?
- (16). Describe what attracts you most in a woman?
- (17). What do you feel love is?
- (18). What do you want out of a relationship/marriage relationship?
- (19). What annoys you most about your wife/girlfriend?
- (20). How would you feel about your wife/girlfriend going to bed with another man (and with another women)?
- (21). What do you feel distinguishes male and female, besides physical structure?
- (22). What would you say is feminine about yourself?
- (23). How do you feel when you cry?
- (24). What do you do when you feel down?
- (25). What would you say are your masculine traits?
- (26). How do you feel about a woman earning more than you?

- (27). What does the word feminism conjure up in your mind?
- (28). What would liberation (freedom) as a male mean to you?
- (29). What is it like to be a man?
- (30). What do you think it is like to be a woman?

Questions asked only of single men.

- (31). Tell me about your relationship with your parents?
- (32). What comes to mind when you think about your father?
- (33). How do you feel, the type of school you went to has affected the way in which you relate to women?
- (34). How many close/steady relationships with women have you had in the last four years?
 - (a) How long did each last?
 - (b) Who initiated the break-up?
 - (c) Why did you break up?
- (35). When a relationship breaks up, what do you miss most?

A question asked only of married men.

- (36). In what way do you treat your son(s) differently to the way that you treat your daughter(s)?

3.2.1 (b) RATIONALE FOR QUESTIONS.

The chosen interview questions serve as a means of obtaining descriptions and provide an understanding of the subjects' experience of the repression of their emotional life as a counterpart of their oppression of women.

It is felt that in asking questions (2), (3) and (4), an understanding of the role and meaning that work has for men and how, if in any way, work forms part of men's identity, will be gained.

Questions (1), (18), (20) and (34), are asked so as to gain an understanding of men's experience and meaning of marriage, relationships, and the issue of commitment within relationships.

Questions (8), (12), (13), (14), (15) and (20), are asked in order to give an understanding of the sexual lives of men. To gain an understanding of the meaning of sex for men and to understand how men cope with any form of closeness/intimacy, which may be associated with sexual behaviour.

Questions (5), (6) and (9), are asked in order to obtain an understanding of how men view their wives/girlfriends, the importance men's partners have for them, the pressures men might be under in a relationship and in what way, if any, men's partners are seen to be an extension of themselves.

Questions (9), (10), (16) and (18), are asked in order to shed light on the needs of men and on men's understanding of women's needs.

Questions (17), (34) and (35), are asked, so as to gain understanding on the issue of dependency, who is dependent on whom in the heterosexual relationship, and in what way this may possibly form part of repressed male emotional life.

Questions (23) and (24), it is felt will give some understanding of the way in which men express their feelings and emotions, and the possible social pressures placed on men's expression of themselves.

Questions (5), (6) and (7), are asked in order to gain some understanding of how men view women and their friendships with women and in what way their view may form part of the oppression of women.

Questions (31), (32), (33) and (36), it is felt will lead to some understanding of how parent-child relationships effect and are effected by sex-role stereotyping of men and women.

Questions (11), (21), (22), (25), (26), (27), (28), (29) and (30), are asked so as to gain an understanding of how sex roles and male/female stereotypes are manifest in everyday lives of men and women, as men experience this, in order to understand how men's repression of their emotional lives is a counterpart of their oppression of women.

3.2.1 (c) THE SUBJECTS.

The subjects interviewed in this study, are four white South African males, between the ages of twenty and forty.

SUBJECT A. A 20 year old, third year university student.

SUBJECT B. A 23 year old, fourth year university student.

SUBJECT C. A 33 year old, married businessman.

SUBJECT D. A 40 year old, married company owner.

The subjects were not briefed on the area under study as it was felt that any insight into the area under investigation would possibly lead to bias in favour of the researcher. (Hagan in Ashworth, et al. 1986). The subjects were asked if they would participate in an interview/discussion concerning areas of their personal lives, and knew nothing about the direction of the research study.

3.2.2 ANALYSIS OF DATA.

The analysis of data will follow an adapted version of the phenomenological method (Giorgi, 1982), making use of the phenomenological method of analysis up to the transformation of the subject's description.

This study is a qualitative study, but not necessarily phenomenological because the standard phenomenological method (Giorgi, 1982), has not been used.

The method in this study consists of three steps:

(1). Obtaining a sense of the whole. It is a simple reading of the text and an understanding of the describer's language.

(2). Since no one particular phenomenon is being studied, the subject's description is not divided into meaning units as would have been the procedure if the conventional phenomenological method (Giorgi, 1982), had been followed.

Each theme of subject's experience of the repression of emotional life as a counterpart of subject's oppression of women, is extracted from wherever it occurred in subject's description, and concisely expressed in psychological language.

Each theme is not located in one particular area of the description, but appears in various parts of the description. The themes do not necessarily appear in the same sequence as they appear in the original description.

(3). General themes pertaining to subjects' repression of their emotional life as a counterpart of their oppression of women are extracted, and integrated into a description of these men's experience.

3.3 INVESTIGATOR'S VIEWPOINT.

This study is investigating the quality and meaning of men's repression of their emotional life as a counterpart of their oppression of women, as it is experienced in the 'everyday' world, but the very choice of this topic is embedded in my own project, my own life hence the possible choice to research this phenomenon. According to Ricoeur (in Titelman, 1979), the topic of research would be a phenomenon of which I already, before formal study, have a lived understanding.

Just as man already has a pre-comprehension of the meaning of being in his lived experience, prior to reflection (Heidegger in Titelman, 1979), the psychological investigator, like his subject, understands non-thematically, prior to formal investigation, the human phenomenon from his own existence or participation in the everyday world. His data is a delineated and objectified mirroring of what he has a precomprehension of, from personal experience.

" An interpretation of the meaning of a human phenomenon is all illuminating in the face of the other of what the investigator is in touch with in himself. " (Ricoeur in Titelman, 1979).

A qualitative approach, that is informed by hermeneutical thinking, reflection and interpretation, in dialogue with description is a paradigmatic mode of comprehending the experience and behaviour of the investigator and the investigated (Titelman, 1979).

From a qualitative perspective, there is no "data" or "object" independent of the investigator. There is no evidence regarding what is essential and what is inessential. Therefore the elucidation of the meaning of the data involves interpretive judgement. The investigator becomes actively and personally involved in the phenomenon he is seeking to explicate.

I am rooted in the everyday world, and therefore like other men, through critical reflection, I understand men's repression of their emotional life as a counterpart of their oppression of women, non-thematically from my own existence. Elucidating and interpreting the meaning of men's repressed emotionality and their oppression of women, is a process of illuminating in the face of the other what I as investigator understand, in a more or less clearly delineated form, from my own experience, and self-reflection.

Another investigator could write a different structure of style, but it will not be wholly different, rather it will be divergent, in that another

investigator perceives the same "data" slightly differently. Consequently the meaning comes from the researcher's context or perspective of the "data". The meaning is given by the researcher's self-reflective critique and through the subject's experiential descriptions.

4. RESULTS.

SUBJECT A.

4.1 SUBJECT'S DESCRIPTION.

SUBJECT A.

Q: Tell me about your relationship with your parents?

A: I don't feel as though my parents show sufficient interest in how I am doing, and I don't feel as though they care, the way I feel they should care. They don't show me the sort of care, the loveing that I need, that I expect to be shown to really know they are there.

Q: What comes to mind when you think about your father?

A: My father is someone who is looking after me, looking after me with respect to financial support, although I am paying for my education by myself, its just the little extras he is supporting, for instance he has lent me his car. It doesn't really stop there, I know he is there, not there the way I would like him to be there, I would like a little more of an open, close relationship, than just being my father. I feel I would like to get to know him better, than I know him at present. In conversation he would just talk about his work and not himself, and he doesn't show enough, sort of feeling to make me understand that he is as close as maybe he thinks he is, and I am not seeing it. I would like to know that if I had a particular problem, I could go to him with the problem and get understanding, and I don't know if I can do that at the present time. I asked him how he was, and I just got "oh all right". I still feel that he is not showing me, he is not giving me the answers that I would like from him, and there is a sort of communication barrier. I feel as though he is someone I know and is not really a member of the family, the way a family should be. Its possible a fault on my behalf. He does not show much emotion towards me. I do get a handshake when I go home, a greeting, we sit down and have a drink together, but its more general discussion of what's been going on, it's not what I would like it to be.

Q: What do you see marriage as?

A: Marriage, its obviously choosing someone who you know, who you are going to live with for the rest of your life. You are going to share your life with them for the rest of your life, hopefully. And not end up as one of the divorce court statistics. It's someone you can share experiences with, feelings with, and its a lot more deeper than a relationship out of marriage and you can, well I have been told that marriage is the ultimate mistake that you make in life, but you know just having seen couples together in a relationship which is a very understanding relation-

ship, a very good relationship between two, it seems to be a little bit more close of a bond than the relationship where the couple is not married. It seems to be that they can share something, life a little bit more deeply. Maybe its because of the fact that they are together a lot more, obviously because they live in the same house. But I can't see the difference, or what a relationship is, when two people are living together but not married and a relationship of two people who are married. I can't see the difference.

Q: What do you see work as?

A: Work is doing something you enjoy. Enjoy and doing it in order to support yourself and, well later on in life your family. But I stress doing something that you enjoy.

Q: How do you want to be successful?

A: I would like to see myself in the highest possible position that I can get. My aim is to get to the top, but its going to take a long time, obviously because you need experience to get to the top. But I would simply like to see myself at the top. If not in a manegerial position, which I don't know whether I can because of the field I am in. I would like to see myself as a vey very highly qualified person, not really qualified on paper, experienced and knowlegeable person in the field that I am working in at the moment. Because I would like to know more about everything in my field. And so, obviously by getting this experience and aiming for the top, I would like to be is a position where I am not exactly working for, although for somebody in the company, not, I know that I am the big boy around. Not with regards to the big boy financially. In a position where I can enjoy my job, and not suffer the usual stress, that a top executive goes through. I don't want to be one of those top executives jetting around the country. I want to be in a position where I am not the top, I don't know, its difficult to explain because of the way I see the electronics field. I want to be at the top of a small business.

Q: How important is it for you that your girlfriend be attractive to other people?

It's not really important that my girlfriend be attractive to other people. It would not worry me that some guy or some other person commented on the fact that he did not think she was very attractive. But in my

choosing of a person, a partner, I don't say "oh a lovely blond, let's go for it", I will obviously look for her character, her personality as well as her physical attributes. But other people's attitudes towards her attractiveness don't worry me. I do think that I would not like to see myself with someone who I know other people are going to comment on, say she's ugly, but then obviously not the opposite extreme, "a real stunner that one". That does not interest me, a plain person.

Q: Describe your girlfriend to me?

A: My girlfriend is older than me by eight months, to me that does not mean anything. She is someone that I can understand, she is someone that I can get to know, and is someone that understands me, she appreciates my position in life at the moment, and she knows what I want out of life. Where I want to be in "x" amount of years. She cares for what I am doing. She shows the interest that I want her to show. She's not the sort of woman who is not really interested in what I am doing, she is interested in what I am doing, she basically shows interest in what I am doing, and that's what I look for, it's not a sappy relationship. Because a sappy relationship I just don't go for. To describe her, I don't know, I have got this temptation to say she understands me, look she's not super attractive, she's intelligent, she's very knowledgeable. This is extremely difficult not that I am trying to hide anything, she's like I say physically she's not super attractive. She's older than me, as I have said. She's intelligent, I don't know, it's difficult.

Q: Have you got close women friends (that you do not have sex with), how do you relate to them?

A: I don't have close women friends. I've had a sort of fairly good friend my brother's ex-girlfriend, but I have not seen her for eight months or so. So I still don't know whether she knows that I exist really. My relationship with her was one of, I was able to talk to her openly. And it felt as though it was a pretty good relationship. The strange thing was that it was during the time when I really resented women, and did not want to know who they were. I was extremely ugly to her and I used to pick on her while she was still going out with my brother. After they broke up we were still pretty good friends. She was the only person that I could take out and talk to her the whole evening, I really enjoyed that. She gave me a lot of encouragement.

Q: How many close/steady relationships with women have you had in the past four years?

A: At present I am in my first steady relationship, the only unfortunate thing is that there is this distance between us. It worries me that I can't see her and I would like to see her. Although I am in the position now where I can say what has to be done, I've got to do my stint here, and then only can I see her. It's something I can live with. I am lucky she is understanding.

Q: Were any of your casual sexual relationships, you had in the past, satisfactory experiences?

A: I had one casual sexual relationship, sexual experience, and it was not a satisfactory experience. That was eighteen months ago. It was a mutual sort of a relationship. It was a one-off four day episode type of thing. I got into it purely by chance, and obviously at the time, being my first time, I thought, hell this is the best thing since sliced bread. But when comparing it to this relationship that I am in now, it was nothing, it was nothing that I could go back to easily. That previous sexual relationship was purely physical. It was obviously at the time the greatest thing, you walk around with your cock on your forehead for a few days. It's not fulfilling comparing it now with what my present relationship is like. With that first relationship, that first purely physical relationship with the woman who was a lot older than me, at that stage was the greatest thing on earth, but now judging, comparing it to what this relationship is all about, it certainly brings the relationship together a little bit more, it bonds it a lot more. And it's something else that you can share with your partner. I'm learning that I can expose more spheres of my life to any partner, and I don't get this feeling that I must hold this particular thing back or I feel I can be more open towards my partner.

Q: Do you like a woman to take the initiative/lead, say during sexual intercourse?

A: I don't just like a woman to take the lead in sexual intercourse or just generally, I like it to be a two way thing. There is obviously an agreement on what you are going to do, from both parties. The way I feel about it is, I won't do anything that she won't enjoy, or that is going to upset her. I like to have as much respect and manners as possible, and I don't go out of my way to be dominant, not at all.

Q: What do you do after sex?

A: I talk after sex, I always make a point of talking, even it is for twenty minutes. I certainly don't see it as you have sex, finish and go to sleep, I don't like that, and this is something which she appreciates. Her previous boyfriend is someone who just wanted self satisfaction, and if he was satisfied then that was that. Having such an open relationship she's been able to discuss this with me, and she's felt a lot closer to me because of this. I lie on the bed all night and talk. I do talk during lovemaking, I ask my girlfriend what she likes and she asks me what I like.

Q: Describe what attracts you most in a woman?

A: What attracts me most in a woman, obviously not just her body. I look for someone who's got a personality, quite a vibrant personality, she's very open, someone who is prepared to have a very open relationship. Obviously I do tend to look at someone who does have, who does have, who is physically, not totally physically attractive, but is somewhat attractive. I am obviously not going to look at someone who weighs one hundred kilograms and eats lollypops all day. And also her physical cleanliness, I've noticed some women just don't wash. That is one of the first things I look at. I can just tell whether she has washed her hair or not, that sort of thing, I look at, and intelligence.

Q: What do you feel love is?

A: Love is understanding, being able to understand and share. I think it's about the easiest way I can say what love is. Obviously not having had a relationship for a long time, I still don't know what love is, to the full. But I can see it as a thing of caring and wanting to be with someone, someone you can share experiences with, someone I can understand. And it grows as the relationship continues. It is difficult to say whether I have been in love before, because at the moment I feel my relationship is tending towards it. It's getting stronger.

Q: What do you want out of a relationship?

A: I want out of a relationship, understanding, caring, sharing, to be able to understand, and for my partner to be able to understand me and to show interest in what I am doing, and to be able to show interest in what she is doing. Enjoyment, to be able to enjoy things. Most important I

think is understanding. As far as I am concerned, without being able to understand the person you cannot know them.

Q: What annoys you most about your girlfriend?

A: Her attitude towards her previous boyfriend, that relationship went on for four years, so it annoys me because I cannot appreciate how close she is to that person, and cares for the person, although not, that relationship is not what this present relationship between her and I is all about. There is now a friendship and I cannot appreciate what she still feels towards that person. Another thing that annoys me is her attitude towards other people, she cares too much for them. People who can't help themselves, she feels that she must help them, for instance, her friends who are in a less fortunate position to what she is in, she helps them too much. If their boyfriends are giving them trouble she will try and mediate. That's about all I don't like about what she does.

Q: How would you feel about your girlfriend going to bed with another man?

A: If my girlfriend went to bed with another man I would be terribly upset. It would feel that everything that I have worked for has become null and void, and the respect for me has obviously just died, fallen away. Obviously if our relationship had stopped, I would be able to understand it. But if it was still a relationship, quite a strong relationship, then I think I would be quite upset. Because I would feel that I've been, or her respect for me no longer exists, in that she can take on someone else. Because I certainly wouldn't have, I would not want to.

Q: What do you feel distinguishes male and female, besides physical structure?

A: The difference between male and female, obviously one can see a physical difference between the two, but inside, females, their feelings towards certain sensitive things, things that are normally classified as sensitive for instance death, someone being injured, witnessing the injury their feelings are totally different to most males, in that women show more emotion. I'm sure I would show some emotion, I obviously feel something when I see someone dead, with woman now, it's, this is the way I see it, it's something terrible, something that one must show emotion for. Women seem to be, obviously physically weaker, in fact they are physically weaker than men, and through our society they have taken the backseat when

it comes to being the breadwinner. There is this slight changed trend towards women becoming the breadwinners, breadwinner of the family. They deserve equal opportunity in the business world, although I do feel because they are slightly weaker, in a managerial position, top position, a male will still prove dominant because of his hard attitude that he can have. Women on the emotional side, women show a lot more emotion towards something, like I said with death, injury, something which does tend to be at times a little moving. They can show a lot more emotion towards something.

Q: What would you say is feminine about yourself?

A: I haven't got enough hair on my chest. I don't know, I can get pretty emotional, I can show emotion. I think that's because I associate emotional expression, particularly, more with women.

Q: How do you feel when you cry?

A: When I cry I feel, obviously hurt, it takes quite a bit before I start crying, and I'll have to be quite hurt about something, upset about something before I will start crying. And I feel that I am weak, in that I go as far as showing that emotion.

Q: What do you do when you feel down?

A: When I am down, depressed, I try and get rid of that as quick as possible, when I am feeling down I feel as though I am sort of helpless and that I can't do anything about it, but I try and get out of it as quick as possible, so that it obviously does not get worse. I try and disassociate myself from that particular environment that I am in, and go out for a run or go and smash a squash ball, or do something physical to get my mind off what I am feeling depressed about. Try and change my environment. I feel as though I need someone to talk to.

Q: What would you say are your masculine traits?

A: My masculine traits, I don't feel at all physically attractive towards men, which I am obviously glad for, and I feel as though I have the correct male physical features. In certain respects I sometimes think I should have a better build, I have not exactly got a build, but I should have a good build, I often feel as though I am lacking in that full sort of masculine feeling in that I haven't got a good build, but like I say I've got most of the other necessary physical features that a male should have.

Q: How do you feel about a woman earning more than you?

A: I feel as though I should be the breadwinner, but if a woman can earn more than me, well good for her. If she's got enough go in life to get there, then good for her.

Q: What does the word feminism conjure up in your mind?

A: What I feel towards feminism, is that males should still take a role in society, that role of certain tasks that a woman is normally associated with, having to undertake, for instance cooking food, I personally love cooking food, washing dishes I don't mind. Tasks like that I don't see anything wrong with the male doing them. One can get ridiculous and start talking about a woman's job to have children. They are designed like that, it is their job, but when it comes to looking after children, obviously the wife and the husband should be involved, after all it's both of their's. If there is the feeling of resentment because the woman cannot go out and work, one would have to assess the situation. Are there little children at home, then I say no, she must not go out to work. If it was in a case of being in extreme financial difficulties and the woman had to go out to work to keep the family alive, then I would say yes. But I would obviously assess the situation and say, well my income is sufficient, you don't need a job. But if it was at the stage where her income was higher than mine, and both of us did not have to work, I would probably step down and look after the family, in fact I think it would be nice to sit there and relax for a while. Although the wife's job is not always the easiest as I've seen from the way my mother runs around the house cooking and sewing, polishing the floors and cleaning up the lounge, it's not all that easy.

Q: What would liberation(freedom) as a male mean to you?

A: Liberation would mean quite a lot, in that I would not have to answer to someone above me in work and not answer to someone when doing military service, and not having rules that you don't quite like. Obviously I feel that it would make life for me a little easier in that I would then be able to get on with what I want to get on with. I would not have these other things to worry about. I would be free from having to bow down to someone else. With regards to work I get sick and tired of someone else telling me what to do when he cannot fully understand the position I am in as I would hate to see myself in that position, telling someone else what

to do and not understanding the position.

Q: What is it like to be a man?

A: Being a man obviously feels different to being a woman, but I obviously have not been a woman so wouldn't know how it feels different. I am happy as I am. I wouldn't dream of going as far as having a sex-change or trying to become a female. I am happy as I am, I understand that I am a male so, I'm basically just happy as I am.

4.2 THEMES RELATED TO SUBJECT'S REPRESSION OF EMOTIONAL LIFE AS A COUNTERPART OF SUBJECT'S OPPRESSION OF WOMEN.

(1). Subject in trying to show the love he thinks he should give his parents, feels they do not show the interest, care and love that he needs in order to know that they are there. Subject's father does not show much emotion towards subject who would like understanding and more of a close relationship with his father than mere financial support.

(2). Subject wants understanding, to relate to and share a close relationship with someone who is caring for him. Subject wants to be able to care for and show interest in a woman and feels that without being able to understand a person, one cannot know them.

(3). For subject work is something one enjoys, in order to support oneself and later on in life one's family. Subject wants success in being highly qualified and would like to be in the highest possible position, as at the top of a small business, but wants to enjoy his job while not suffering the usual stress that executives go through.

(4). Subject feels, woman have taken the backseat in the role of the breadwinner, but woman deserve equal opportunity in the business world, although feels in a top position, a male would still prove dominant because of his hard attitude. Subject feels that he should be the breadwinner, but if a woman has enough go in life to earn more than him then good for her.

(5). For subject marriage is choosing someone who you are going to share experiences and hopefully live with for the rest of your life. It is a relationship in which one can share something deeply. The difference between marriage and living together eludes subject.

(6). For subject it is not really important that his girlfriend be attractive to others, but would not like to see himself with someone who, he knows people are going to comment on, and tends to look to someone who is physically attractive and clean. In choosing a partner he will look for an intelligent plain person with a vibrant personality who is prepared to have an open relationship.

(7). That subject's girlfriend is older than him doesn't worry him as they can understand each other and she knows and appreciates what he wants out of life. She cares for and shows the interest he wants her to show. Subject, having difficulty describing his girlfriend, says she is intelligent, not super attractive and understands him.

(8). Subject is annoyed by his girlfriend when she talks to her previous boyfriend, as he cannot appreciate how close she is and what she may still feel towards that person, and feels that she cares too much for other people who can't help themselves.

(9). Subject has no close women friends, although had a good relationship with his brother's girlfriend.

(10). Subject sees his past casual sexual experience as having been physically satisfactory but was unfulfilling compared to his present relationship. For subject the physical bonds the relationship and is another area to share with his partner, allowing him to be more open towards her.

(11). Subject doesn't mind a woman taking the initiative generally and during sex does not go out of his way to be dominant, liking decisions to be a two way thing.

(12). Subject always talks after sex and his girlfriend appreciating this, feels closer to him. During lovemaking they talk about what they like. If subject's girlfriend slept with another man, he would be terribly upset and would feel that everything he has worked for and all respect for him would have become null and void.

(13). For subject love is being able to understand and share. Subject not knowing what love is, sees it as caring and wanting to be with someone he can share and understand. Love grows as the relationship develops.

(14). For subject the difference between male and female is physical, woman are physically weaker than men, and female feelings towards sensitive things are totally different in that woman can show a lot more emotion.

(15). Subject says he would have to be quite upset and hurt to start crying, and feels he is weak in showing this emotion. When subject is depressed he feels both helpless and in need of someone to talk to, but tries to rid himself of that feeling in doing something physical.

(16). Subject sees himself as feminine, in not having enough hair on his chest and being able to express emotion which he associates more with women. Subject feels masculine in not being physically attracted to men, for which he is glad, and although he has the correct male physical features, sometimes feels as though he should have a better build, which he associates with a full masculine feeling.

(17). For subject liberation would mean an easier life, and freedom from having to answer to someone above him in work and military service, when they cannot fully understand his position, as he would hate to tell others what to do, not understanding their position.

(18). Subject feels, there is nothing wrong with men doing the domestic tasks normally associated with woman. It is a woman's job biologically to have children, but both parents should be involved in child care. Subject says one would have to assess the situation regarding financial support of the family in terms of income difference between husband and wife and who looks after the children, as he wouldn't mind relaxing while looking after the children, although he says a wife's job is not always the easiest as he observed in his mother. Subject says he understands that he is a male and is happy as he is.

SUBJECT B.

4.1 SUBJECT'S DESCRIPTION.

SUBJECT B.

Q: What comes to mind when you think about your father?

A: I think I am fairly close to my father, I don't feel bound to him, but I do feel close to him. For example, when I lost my virginity, a couple of months after that, my father and I sat up over three bottles of wine. I mentioned it as, essentially in a sort of open conversation. We had a difference of opinion regarding the physical side of it, the actual sexual part of it was mentioned to a minor extent, it was basically the emotional part, sort of what motivations do you have for losing your virginity or for sex in general. There was a sort of, certain nervousness, that I remember but it was basically a fairly relaxed adult to adult situation, a conversation that moved in that general direction.

Q: Tell me about your relationship with your parents?

A: I'm too much a part of that little systems to be able to say whether my parents treated me differently from my sisters. I suppose inevitably yes, the very nature of being the oldest in the family and being male as against being female, there must have been something different. I suppose I was taught to have respect for my sisters.

Q: How do you feel, the type of school you went to has affected the way in which you relate to woman?

A: I think going to a co-ed school, it moderated my views of women versus men, in that it seemed to reduce the idea that women were different, like an entirely different kind of species, interaction was more frequently possible, you could speak to women at where-ever, break, as against my cousin who saw women at socials, at weekends, a separate part of existence they were not part of his working day, or school day. The home environment is probably more important.

Q: Describe your girlfriend to me?

A: In describing my girlfriend I would say, she is very intelligent, she has interests which are not directly similar, but in many ways they overlap, and they are definitely complimentary to mine, her interests also follow mine in many respects. In other ways they differ. It is a definite similarity of interests. Of all the girlfriends I have had, I think she is the most loving, it's not quite the longest relationship I've

ever had, but its definitely the most stable, we largely don't argue, we more often have arguments about intellectual issues, like whether thought determines language or language determines thought or whatever, than whatever they call domestic arguments, I don't know what domestic arguments are. I think she is very beautiful. I feel very comfortable to be around her, thats very important. It's difficult to describe exactly why I feel very comfortable around her. We have done a lot of different things as well, and I think we can be fairly spontaneous.

Q: Have you got close women friends (that you do not have sex with), how do you relate to them?

A: I have women friends that I do not have sex with. One or two ex-girl friends, some form or another that I've had some sort of relationship with. Even those that I have had sex with, I speak to them, its pretty much the same way I relate to other women who I have not had sex with. Espacially a certain amount of time after the event, I think I relate pretty much the same way I relate to men, perhaps not exactly, but I can't off-hand think of any way I relate differently to men and women.

Q: How many close/steady relationships with woman have you had in the past four years?

A: I've had four close/steady relationships in the last four years, three previous to my present girlfriend.

Ann, a sexual relationship lasting three months, an on-and-off relationship, expanding over a period of about a year. My relationship with Bronwin, I wanted to have a relationship with her, but she wasn't ever keen and she wouldn't say so, which made it very confusing. Eventually we sort-of, well we didn't break up, there was nothing to break up, but a situation was established as friends, however under that situation again, we had sex a couple of times as well. In my relationship with Ann, she initiated the breakup for reasons that I still don't understand, she didn't feel happy with the relationship, were her words, I never knew why, that was extremely complicated.

Maureen, entirely nonsexual relationship for seven months, all those barriers around her after seven months, I couldn't take it any more, I had been completely drained, I had been putting stuff into the relationship and getting nothing out of it. I would visit her on average every day and speak to her, she would keep making it known that she felt more about me than just friends, however, we were never going out. I would go round to

visit her, it was at that sort of level, eventually I felt exhausted, sort of mentally, spiritually exhausted and felt I couldn't continue the relationship, I broke it off there. The only physical experience I had with her was that I kissed her twice, in fact more particularly she kissed me, it was fairly mutual, but she initiated it. Again, I was not in fact pushing. A couple of months later over Christmas we had a fling of two weeks, she seemed entirely changed, that was a sexual relationship of two weeks, after that, I've seen her again a couple of times, on the last occasion that I saw her, she was very strange, very withdrawn, slightly aloof, made love once, she was cross with me for essentially being, for showing concern for her, and she generally gave me uphill, and I have not spoken to her since. I wasn't rude to her, I didn't say anything and have not contacted her, neither has she.

Q: Were any of your casual sexual relationships in the past satisfactory experiences?

A: None of my sexual experiences have been casual, and all my sexual relationships have been satisfactory experiences sexually. At some point in each relationship there was tension. Bronwin, generally inbetween the times that we were actually sleeping together, but it was never quite certain what was going on, and again towards the end I sort of started asking what was going on, the last time I slept with her, which was essentially before I started having a relationship with my present girlfriend, was basically as friends. Ann was marvellous, that was directly after Maureen. Ann said she wanted to break up, and she doesn't feel the same way I did.

Q: When a relationship breaks up what do you miss most?

A: When a relationship breaks up what I miss most, its two interrelated factors that act in a circle, the one is, when someone is there, there is someone you can be with if anything is going wrong, what you miss after a relationship breaks up, is the fact that the relationship is not there is the thing that's gone wrong and there's no one that you can actually say "this is going wrong". There is no cause and effect, its a simultaneous thing, that's what I miss about it. Its understanding more than anything else. On the physical level its, sort of a need for a hug.

Q: Do you like a woman to take the initiative/lead, say during sexual intercourse?

A: I do like a woman to take the initiative as during sex, or like in what we are going to do or whatever. Restricting myself to people I have had serious relationships with, Maureen had me around her little finger, and still does to a certain extent. There is a very strange connection with myself and Maureen, I don't really understand, I think part of it was just that she was never very open, there's a lot about her which is in fact sort of secret, I have not been able to work it out. It's not as if people are puzzles, but I've never been quite certain how to relate to her. I'm attracted to her secretness and that uncertainty. I think Ann often took the initiative, I arrived at the party, I started talking to her, I was drunk at the time, she to a large extent, took the initiative, although she had a fair reason to do that, she was trying to get out of a relationship. Her engagement was fucked up, and she took the initiative in breaking up.

That's one thing I have never said, "Oh no lets not break up, lets try again", if I'm having whatever relationship and somebody says, lets break up, I've said "Ok, why, Ok".

I've never done the breaking up, except in that instant with Maureen, we were not actually going out, it was not a serious relationship in that sense, in my personal view I think it was possibly a serious relationship, but it was a very strange relationship, it was sort of half developed. It wasn't sort of an emotional breakup, I sort of said I met somebody else and I've really been feeling unhappy about this and whatever kind of relationship we have I don't want to continue of I don't feel I can continue. There was a mutual understanding that there was some kind of relationship going on, but never quite certain what it is, to a large extent, she refused to allow herself to get involved in it.

So Ann often took the initiative. Bronwin also, was always coming up with good ideas to do this or that, and largely decided when she wanted to see me.

During sex, I felt fine if the woman took the lead. Ann asked me to make love to her, the first time we did. But on occasion in fact all my sexual relationships, women I've been having a relationship with, have taken the initiative at certain times. I don't know exactly what the balance is, I think possibly, I took the initiative more often. I feel pretty relaxed when a woman takes the initiative.

Q: What do you do after sex?

A: After sex I generally hug of some kind of another, remain in physical contact, often talk, depending on sort of how late it is, or how awake we are. We might after a time, say half an hour later, we might get up and go out, do something else, depending on sort of how late it is, what time of day it is.

Q: Do you talk during lovemaking?

A: Sometimes you can't talk during lovemaking, depends how passionate it is. Talk during lovemaking, not all that often, no not much. Sometimes I comment, say things its not important to remain silent, and all serious, I make jokes sometimes, not often. I think lovemaking should be enjoyable. . Sometimes it's appropriate to talk, sometimes it's not. Lovemaking and breathing in silence is just as nice. All depends on the mood though, if say, bouncing after the beach mood or if its a romantic evening mood it would be entirely different.

Lovemaking can vary from being fun in sort of a funny analogy, but in a sort of beach ball sense, sort of fun filled with laughter or it can be sensual, when it is sensual it tends to be very slow, or it can be entirely lustful, ravenous. When I was away, I didn't see my girlfriend for weeks, come back here, I would arrive back, lock the door, rip our clothes off and dive into bed. That was very exciting, so there are definitely, entirely different moods, also depending on where.

Q: What annoys you most about your girlfriend?

A: Not much annoys me about my girlfriend, she hasn't done this for a while, she tends to knock things over, but I tell you what most annoys me, she, this happened on a handful of occasions, she would obviously be upset about something or cross about something, she won't make a scene, or she'd like walk away, it would be fairly clear just by her actions or non-actions and I'd say, "whats wrong", no its nothing, that sort of business, even if its something very minor, which more often than not it is. It would take ages before she says "Ok, its this". Now I don't see the point, when she's obviously annoyed about something, and not saying what it is, that's what most annoys me.

Q: Do you feel that there is open communication between you and your girlfriend regarding your sex life?

A: My girlfriend and I find it easy to talk about sex. That's another thing we tend to do after sex, that's talk about sex.

Q: What do you feel distinguishes male and female, besides physical structure?

A: There are certain basic biological properties in that women bear children, which obviously has some psychological effect, it is a certain role which she fulfills in the nature of human beings, which is going to effect the roles which people play. The actual differences between male and female, I think the innate differences are fairly small. The differences from person to person, are very large and I think I could probably find as many differences between myself and any male as between myself and any female. It's not significantly greater or smaller, in terms of a classification of differences that there is a certain group of differences that women are different to me as against men are different to me, I think they are as a result of social pressures, social influences. It's not predictable, I don't see that the differences between men and women are all that great. They are blown out of proportion because people not only accept their sex roles but they don't feel that they can in fact move out of, they feel restricted by them. It does not help to live in South Africa either.

Q: What do you feel love is?

A: Love, let me give you a natural scientific viewpoint, innate recognition of a compatible genetic pattern, recognised from physical features, which to an extent makes one feel attracted to a certain type of woman, certain physical type of woman. That's not universally true, I think that sort of thing changes from time to time and that's one thing. The nineteen seventies idea of "it's the chemistry" I think is bullshit, a naive view of it. To an extent it is, pheromones do interact and you pick up the pheromones that are, again compatible, love to an extent I see those things as influences, love is that sort of thing plus. In any sort of relationship it's basically, I would imagine a recognition of desirable, comfortable characteristics of personality in that person that you feel comfortable with, you can live with, sometimes they are comfortable, they don't cause problems, other times they do cause problems, however they may still be desirable. We tend to classify female-male relationships as love and the other as homosexual love, is a different kind of beast, I don't think it is, I tend to think it may be a different form, it may tend

to be more aggressive, again perhaps say, social pressure, whereas proper love, is supposed to be with male-female, that's bullshit. In terms of proper love its the same sort of thing, the recognition of desirable personality characteristics in another person, more specific, more important to myself.

I want to be comfortable with that person, to be able to talk to, whatever and not feel at all that I can't say that or I'd better not say that. I mean one does that when one is careful around certain issues, but it should be on a permanent basis. You take account of the persons feelings, mental and physical wellbeing at the time whatever you are saying, you adapt yourself to the circumstances, but otherwise I think love is being able to be with that person, feel comfortable with that person most of the time, all or most of the time.

Q: How would you feel about your girlfriend going to bed with another man?

A: I would be distressed if my girlfriend went to bed with another man, I wouldn't feel happy, it would depend on who it was. It would be easier if it was someone I didn't know. It also depends on her reaction to it afterwards, if she sort of says, just a one-night stand, I'm really sorry, but that was that, I think I could handle it. If it was someone I knew, like quite closely I think, it could be most distressing. After Ann broke up with me she had a relationship with my best friend, I later discovered that they did have sex, I was too concerned with my friendship with my best friend.

It's a breach of trust, feelings of security, the security thing is I think perhaps cemented by it, when that sort of thing happens, security is dropped, it's destroyed for a while, its got to be rebuilt. It needn't take long, but it could just be a matter of the doors have been opened, you can close the doors, or you may have to reconstruct a whole wall. Depends very much on the circumstances. That I think basically, is the point, its the security of the relationship that is broken.

My girlfriends previous sexual relationships don't really bug me. The less I know the person, the less it worries me. It's a type of jealousy. The person is more visible, you know more about the person, and I think to an extent its a threat, it remains as a threat.

Q: How do you feel when you cry?

A: Maureen taught me to cry, hav'nt cried for ages. But it's a catharsis, its an expression of one-self into the world, sometimes just to oneself,

sometimes to just one other person. It's not easy to cry. For the first time since childhood, I was put into a position where I felt I could cry, as an outlet of emotion, since then on various occasions I've cried. That's one of the prejudices against men in this society, men are not allowed to cry, its not easy. If I get to a certain point if I feel I want to cry, I will cry, however I dont see it as an imediate response, and I dont think its the best way to respond imediately. If I am upset about something, my first response is going to be to talk to somebody I feel I can talk to, a friend, or a girlfriend, if something happens to disturb me. It's only infact when there is nothing else I can do that I will cry. Crying for sorrow, in terms of crying for joy, that's an entirely different matter, it's like completely uncontrolled. I dont feel inhibited by crying. I dont think I would be likely to burst into tears, while just walking down the road. When Ann broke up with me I cried with my mother, when I was with Maureen, I cried with her for sorrow and for joy in about a space of half an hour. sometimes I want to cry and I ca'nt, if its not an intense enough emotion. I feel I can cry with my mother if I want to. As a child I could cry with my father, I tend now to go to my mother.

Q: What does the word feminism conjure up in your mind?

A: Feminism for me conjures up two ideas, the one is your radical feminist idea, which is sort of standard archetype, burning bra's type of rubbish, there are in fact very few of those type of feminists around. I support the general idea, I think, I feel I tend to practice what I preach in terms of that respect, but I dont ignore the fact that there are certain definate differences between male and female. I wont say that, woman are more emotional, yes they tend to be, however that is not a necessary cause, it doesnt have to be like that, a lot of feminist arguments are not very well thought out and they tend to be a little bit confused. Its a general problem of over revolution. I'm not less emotional than a woman. I think its unfair to say that women are more emotional than men, and making a vast form of categorization, fifty percent of the human race is more emotional than the other fifty percent, is crap. I mean statistically it doesnt make any sense. Some men are most unemotional and some women are very emotional, equally the opposite is true. Perhaps there is a tendency, I believe it largely a sociallogical reason, because people have got used to working that way, because men have established themselves in the controlling position in society and social evolution hasnt followed our technological evolution.

Q: What does sex mean to you?

A: I see making love as an emotional commitment, there is a definite difference between making love and having sex, there is a scale of connotative meanings. It relates to a certain extent to what sense, you are having sex, whether it's romantic, whether it's exciting, whether it's passionate, whatever, its a vast number of responses. It's an emotional thing, its an expression of love, its an expression of physical attraction.

I've never had a one-night stand, I can't say whether I could just fuck a woman, I can't really speak in terms of how I would relate to a non-relationship, a non-relationship sex. Even with Bronwin, whom I slept with two or three days after we met, I sort of had an understanding that we were going to be having some sort of relationship which we did. A very strange one. While I was having my relationship with Bronwin, I would sleep with her, she would stay here for about a week, then I wouldn't see her for about two weeks, and then she would come back, "oh she had met this person and she would have this relationship, she slept with him and she felt so depressed", and this kind of thing. She had these one night stands and short term relationships all along and then come and see me all the time, which put a certain amount of strain on the relationship. I never knew who the people were which practically, entirely negated the fact that we were effectively having a relationship didn't matter. The irregularity put pressure on me, but not the other men, it was the uncertainty of how I stood.

Q: What do you want out of a relationship?

A: In a relationship, I want to be able to talk to a person, about almost anything, the person must be able to respond on the same sort of intellectual level, the person must be interested in me. Be caring, be interested in what I am doing.

Q: What would you say is feminine about yourself?

A: To an extent, the way I express emotion, is feminine about me, this is in the South African context. Many of my interests are more feminine than masculine, in terms of sort of vague definition. I don't think its fare to make generalizations about, which make it very difficult to compare, but, to an extent perhaps in sex, I'm perhaps more feminine than masculine, in most of these, let's rather not say feminine or masculine,

there are feminine elements, expression of emotion, in sex, and in certain interests.

Q: What would you say are your masculine traits?

A: My masculine traits, again, other interests, mostly which are socialized, in both respects, for example, technology is traditionally a masculine thing, nothing much else that is specifically masculine in me. I think that one thing is masculine and the other feminine, has important symbolic significance, but I don't think that it is important, I think it's a very good idea that people should be a mixture of the two.

Q: How do you feel about a woman earning more than you?

A: It doesn't bug me that a woman can earn more than me, it probably will, but it doesn't bug me at the moment.

Q: What do you see work as?

A: I will re-define work, this is how I believe work should be seen. Work is seen in our present society largely as, you go to work in the morning, you go to a building, it's a different place, other than your home and you do something there which you get paid for, you have a lunch break which is sort of part of your work, but it's an escape from it, and then you come home. To an extent these ideas are valid, however I think, it's a bit stupid because, there are people for example, a writer who works at home, the whole business of learning and work, have become separate, life has become fractured into work and other things. Most people I think should not be working, they should be spending their time on more valuable things, like learning, just for the expansion of your own mind, to generate whatever new ideas for whatever purpose, whether artistic, scientific or whatever. Work shouldn't be broken down into things that are useful to the economy of the society. Those sort of barriers are useless and are dangerous, because they restrict you in a society, and they are outdated, and we are still vastly hooked onto this protestant work ethic, that work is good for you, you must purify your soul. We have been living on this planet for who knows how many years and still have not freed ourselves from work. The more we are ruled by our needs the less freedom will we have. We have tried to create less work and more time for ourselves. To an extent we have been unsuccessful, because they have created less work for ourselves but then they accepted more work to try and create less work and it's been an ongoing process.

Q: How do you want to be successful?

A: To be successful, I would like to do as little work as possible, in terms of the public view of work, I would like to work at home, I would like to write books and get some recognition for my books. I would enjoy a certain amount of fame, however I don't regard it as a necessity. If I can live in some place that I consider my own, with someone that I consider I'm comfortable with, and I can write and have a large amount of free time to myself, I would accept time in favour of money, most of the time. I would be happy, and happiness is related to success primarily and I don't relate it to money or wealth.

Q: What would liberation (freedom) as a male mean to you?

A: Male liberation would mean, essentially, or it should mean the same thing as female liberation. In that if one goes the other must automatically go, there is a direct connection between them, but if females are liberated, women are liberated from the sexual stereotypes, men must be too, which is possibly another thing wrong with feminism, in that they tend to lose sight of that and seem to think that women have to be liberated from something. It's not women that have to be liberated from men or men that have to be liberated from women. These various people in this society have got to be liberated from the prevalent ideas which are current in that society and divide them into two distinct groups. So first of all it's the same idea, in terms of me as a male from these stereotypes which are enforced from above. It would mean I would not have to go to the army, because I couldn't see them calling up the entire workforce of the country, and if they did, I think we may find that there would be considerably more resistance against it. It would mean there would be a greater freedom of emotion, there would also be a greater freedom of expression both between men and women, and men and men, and women and women. There would be generally greater freedom of contact, expression, and emotion between everybody, it would improve communication no end.

Q: What do you see marriage as?

A: Marriage, I once saw it as an outdated institution. I think marriage is a, it's a useful kind of social relationship. It sets a social structure to a relationship. It's also, in terms of that relationship, it's a particular definition of it, and more serious form of commitment and there is more hassle, you can't just break up. In the same way if you are

living together, there are certain possessions which are shared out, in terms of marriage it starts becoming more complex, but its a commitment to live together, definately in modern times especially in South Africa, the highest divorce rate in the world, its by no means permanent, I dont think you can speak of honest commitment, it doesnt symbolise much, but it is a serious commitment. At the moment I consider that my girlfriend offers me all that I can think of at the moment, she offers me those things, however I wouldnt say, lets get married tomorrow, because I dont feel I want to get married now, I dont feel I want that sort of commitment, its a bit corney, but to a large extent that's true, I dont feel that I can in fact say, thats what I want now, I dont want that now, there are other things before I want that, and maybe I dont want that at all, but I probably do. I do want my freedom now, at the moment I am committed to a relationship, we have not signed any papers or anything, but I am committed to a relationship, especially with two years of army coming up, I dont know whether I'm going to have a relationship with my present girlfriend in two years time. They are going to do their best to try and change my mind, how the hell can I promise that, its insane for many people to get married before they go into the army, its very dangerous.

Q: What is it like to be a man?

A: To be a man in South Africa is a pain, because next year I'm going to have to spend the following two years plus assorted camps and all the rest wasting my time which I can do considerably better things with, its a pain. Being a male, its the identity I've grown up with so I am used to it, a body that I am in, and in terms of attractions to women are built into that idea, though also to an extent I feel happy in that I dont think I conform to the traditional idea of what a man is, I feel much happier, having aspects of being both male and female.

4.2 THEMES RELATED TO SUBJECT'S REPRESSION OF EMOTIONAL LIFE AS A COUNTERPART OF SUBJECT'S OPPRESSION OF WOMEN.

(1). Subject feeling farely close to his father does not feel bound to him, and is able to have relaxed adult to adult conversation concerning personal issues with his father.

(2). Subject being too much a part of the family system, supposes inevi-

tably that his parents treated him differently from his sisters through the very nature of being the oldest and in being male as against being female. Subject was taught to have respect for his sisters.

(3). Subject's views of women versus men were moderated by going to a co-ed school, as it reduced the idea that women were an entirely different kind of species. Interaction was more frequently possible as one could speak to women anytime as they were part of one's school day. Subject feels that the home environment is probably more important.

(4). Subject regards his girlfriend as very intelligent and beautiful, her interests not being directly similar are complimentary and follow his in many respects. Subject feels she is the most loving, stable relationship of all, one in which having done a lot together, they largely don't argue and can be fairly spontaneous.

(5). What most annoys subject about his girlfriend is her unwillingness to inform him and denial of something which is obviously bothering her.

(6). Subject would be distressed if his girlfriend slept with another man although would find it easier to cope with, if it was with someone he did not know, and on her apologising for it being a mere one-night stand.

(7). Subject's girlfriend's previous sexual relationships really don't worry him the less he knows the person, but it is a type of jealousy, being a threat the more he knows the person.

Although some of subject's sexual relationships were on and off having slept with a woman as a friend and soon after their meeting, he considers none to have been casual and all were sexually satisfying. At some point in each relationship there was tension and at times uncertainty of how he stood, and the irregularity put a certain amount of strain on the relationship and pressure on subject.

(8). Subject likes a woman to share in taking the initiative during sex or in general and during sex subject felt relaxed if a woman took the lead and in his sexual relationships, woman, some more than others, have taken the initiative at certain times, although subject took the initiative more often.

(9). Subject sees making love as an emotional commitment, it's an expression of love and physical attraction, and varies from fun filled laughter

to being sensual and passionate, tending to be very slow or entirely lustful. Lovemaking should be enjoyable and whether one talks during lovemaking depends on the mood, creating a distinction between having sex and making love.

(10). After sex, subject generally hugs and remains in physical contact, talking among many things about sex, depending on how awake they are, and depending on the time, they might go out.

(11). As a breach of trust, feelings of security are cemented by the physical side of a relationship, and if subject's girlfriend slept with another man, he would be distressed and the security having been destroyed would have to be rebuilt.

(12). Subject sees love to an extent influenced by pheromones, but imagines in any sort of relationship there is the recognition of desirable personality and physical characteristics that one feels comfortable all or most of the time.

(13). Subject feels that work can be done from home and would like to do as little work as possible in terms of the public view of work by trying to write books and gain some recognition for this, as he feels work should be a learning process in which one expands one's mind and should not be broken down into things useful to the economy of the society, for this is restricting, as the more we are ruled by our needs the less freedom we will have. Subject not relating success to monetary wealth, would accept time in favour of money. Subject says that it does not worry him that a woman can earn more than him but it probably will.

(14). Subject having had a number of steady relationships has never done the breaking up and never protested when a woman broke off with him. What subject misses most when a relationship breaks up is not having somebody close to listen and understand as when one is in close relationship, and on the physical side it's a need for a hug.

(15). In a relationship subject wants to feel comfortable and to be able to talk about almost everything, one's partner being able to respond on the same intellectual level and must be caring and interested in what he is doing.

(16). For subject marriage is a social relationship, setting a useful

structure to the relationship. Its a more serious form of commitment to live together, in which one can't just break up but may by no means be permanent as one cannot speak of honest commitment. Subject feels although his girlfriend offers him all he wants, he does not feel ready for marriage commitment, and wants his freedom, although he is committed to a relationship at this stage does not know whether it will be the same after the army and feels it to be insane for marriage before the army.

(17). For subject, crying is an expression of oneself, but being a prejudice against men, it is not easy to cry, and men are not allowed to cry. If subject is upset he would talk to somebody close but will cry if there is nothing else he can do. Subject doesn't feel inhibited by crying and has cried with his mother and girlfriend.

(18). Subject feels to an extent in sex and the way he expresses emotion is more feminine than masculine. Most of his interests are feminine, his masculine traits are again other interests most of which are socialized. Subject doesn't think it is fair to make generalizations and feels it is a good idea that people should be both masculine and feminine.

(19). For subject bearing children is biologically a woman's role in the nature of human beings which influences the roles people play. For subject the innate differences between male and female are no more than those between two men, these differences being as a result of social pressures restricting people to accept their sex roles. Subject can't think of any way he relates differently to men and women, although it's not exactly the same.

(20). Although Subject supports the feminist idea, he does not ignore the differences between male and female. Although women tend to be more emotional, it does not mean that they are more emotional. Subject is not less emotional than a woman, and it's unfair to say that women are more emotional than men. Subject feels that a lot of feminist arguments are not very well thought out, and feels that men and women don't have to be liberated from each other, but people in society have to be liberated from the prevalent ideas which are current in that society which divides them into two distinct groups. For subject, liberation would mean freedom from the stereotypes enforced, which would mean greater freedom of contact, expression and emotion, between everybody, improving communication. For subject, to be a male in South Africa is a pain and liberation would mean not having to waste two years and more, doing military service. Being a

male is the identity that subject has grown up with and is used to, and the body he is in with built-in attractions to women. Subject feels happy having aspects of both male and female and not conforming to the traditional idea of what a man is.

SUBJECT C.

4.1 SUBJECT'S DESCRIPTION.

SUBJECT C.

Q: What do you see marriage as?

A:

Marriage is two people working together, sharing a relationship. As far as the kids are going, I believe you have got to have a mother and a father, as far as children are concerned, from both sides. A sharing and just enjoying being with each other, doing things together. I don't often do it but I enjoy it when we do.

Q: What do you see work as?

A:

Work for me personally is a means to an end, its that I have got enough money to do the things that I want to do. That I can earn the money that we don't have to worry, like at the end of the month, like paying for accounts. If we want to go out and do something we don't have to worry about it, I can afford to do what I want to do. I work actually for my pleasure, if I can put it that way. Thats what I want out of a job, I just want sufficient to live on so that I don't have financial problems and I can live life the way I want to live it, that's why I work, thats what I work for.

Q: How do you want to be successful?

A:

I set myself goals, mostly they are financial. Success for me myself is that I can do what I want to do, with the family we can go and do what we want to do, without a problem. I mean I don't want to make a million dollars, as long as I have got sufficient money, that's what I want out of my job and what I want to do, I don't want to put money in the bank or anything like that.

Q: How important is it for you, that your wife be attractive to other people?

A:

I think its very important to my wife to be attractive to others. It is very important to me that she looks good, because its quite an ego trip thing, do like the person that you are with to look good, well I do, I have as ego trip type of thing, but that's what it is.

Q: Describe your wife to me?

A:

My wife is short, a well built girl, I think she is very pretty, very attractive, she's very sensitive, she takes offence at things where I wouldn't take offence to things, and she's very definite in what ever she does, if its a thing with the children, moneywise or socialwise, she's very definite about everything. With her it's black and white, there's no inbetween, its either right or wrong, whatever anybody does its either right or wrong. With the kids she is fantastic, I think she is the best mother that there could ever be. She can be too strict with them but that's also good in a way, but as far as looking after them and their education or their cleanliness, their clothes, all that type of stuff, she's fantastic, she's a great mother. She's too tidy for me, I would like her to be more relaxed, she's too uptight, otherwise she's magic.

Q: Have you got close women friends (that you do not have sex with), how do you relate to them?

A:

I do have close woman friends, quite a few. I actually relate very well with ladies in a personal friendly kind of basis, very much so yes. That sometimes causes hassles too, unnecessary, but it does cause problems for me between my wife and I. So I often get very close to them, in a non-sexual situation, as a friend, I get very close to them and sometimes that does cause a problem.

Q: Were any of your casual sexual relationships, you had in the past, satisfactory experiences?

A:

My past sexual experiences were not really satisfactory experiences, because its like always hanging up in the air, those kind of relationships I have only had since I have been married, never before I was married, so its been a case of where I would have liked to in one or two of the instances, liked to have carried through to a more, if I can put it, like a fuller relationship with that person, I have never done that because of my wife and family, so I have never done that, so its been, its actually a bit frustrating. They could have been satisfactory if I had not, if I wasn't already married, in two of the cases it could have been, but definitely not because of me being married.

Q: What do you feel you can offer a woman?

A:

As far as my wife is concerned I can offer her security, financial security, you know moneywise and I would like to think emotional-wise, but she doesn't agree, like she says to me she loves me but she doesn't trust me, that kind of attitude, I would say a relaxed relationship I could offer a woman, because I am not uptight about anything. The money side becomes important, once you are talking about family, the woman's got to have the security I think of money available for the kids clothes and whatever, so as far as I can offer a woman, I would say more of a relaxed happy kind of relationship.

Q: What do you feel a woman finds attractive in you?

A:

Women tell me I have got a good personality, I get on easily with people, I find that women talk to me a lot, if they have hassles, other women I am not just talking about my wife, other women will talk to me about problems maybe I am receptive, I can listen to their problems.

Q: How do you treat your sons?

A:

I try to do as much as I can with my sons as I can with them, I'm talking about physical activities, I go to all their rugby and cricket matches, might take them fishing, take them paddleskiing, I like them to be me when we go out on the weekend. I am always with them, I spend all my time with them. As far as school stuff is concerned, my wife does that, I come back after they have done homework, as far as their recreational side I would say, I am fully involved with them as far as that's concerned. Problems, they only tend to come to me if, they go to my wife with their problems, but if they are having problems with her they will come to me, obviously because you know it's like the other parent kind of story, sort of fobbing off problems onto me that they can't get through to her. I actually think I have a very good relationship with them, I read with them I build things with them, well I do as much with them as I can, after work hours I do as much with them as I can, and weekends and that sort of stuff.

Q: Do you like a woman to take the initiative/lead, say during sexual intercourse?

A: Sometimes I like a woman to take the lead during sex, because it makes a nice change, because it can get boring, yes very much so and not just in sex, in other things as well and I feel very relaxed with that.

Q: What does sex mean to you?

A:

Physically sex is very gratifying, for me its more of a challenge, I am not talking about with my wife that's a different story, I enjoy it with her, I enjoy sex with her, its actually part of the whole relationship for me, I enjoy that, but as far as outside sex is concerned, its actually a challenge for me, infact the sex part is not as gratifying for me as getting to the sex part, if I can put it that way, the intercourse part of it is almost a let-down, the whole part of it before that is for me the whole thing, from the time I would , say if you meet a lady over a drink or something like that and from there right up until you get into bed, for me is the most gratifying part of it, thereafter it doesn't really interest me, I know its a chauvinistic attitude but I am like that, I see it as a challenge, and also its very satisfying from an egotistical point of view, its very satisfying to find that you can do that, for me it is anyway.

Q: What do you do after sex?

A:

After sex, just lie and chat for a while, depends where it is, at home we will lie and chat for a while, then my wife will go to sleep, once she has gone to sleep I have a smoke or walk round outside. Because my wife does not like smoking I dont smoke until she has gone to sleep, but with a casual sexual partner, I would light a smoke and then chat, and then just chat for a while and then I dont know what would happen, depends on various situations, where you are.

Q: Do you talk during lovemaking?

A:

Talking during lovemaking, in the beginning stages, foreplay I talk a lot, we do talk a lot, not really when we are actually when we are making love, not that much, I mean we chat, you express feelings you tell her that you love her and all that stuff.

Q: Do you feel that there is open communication between you and your wife regarding you sex life?

A:

No there is not open communication between us about our sex life, to a certain extent yes, but no I wouldnt say so, not totally open, at times, this is what actually drives me mad sometimes because we would go for a period of about say three or four months where its totally open its magic,

really good then it comes into a phase like for some unknown reason, still unknown to me even after being married for I don't know how many years, like now, I'm going through a stage now where its not really enjoyable because there is no communication and its kind of a chore, if I can put it that way. For some reason for my wife it goes through stages. A friend of mine that got divorced, it was very open all the time because I could relate to her, she's very much more like me than my wife is like me in that kind of respect. With my wife it goes up and down, total communication and then total lack of communication and that's totally frustrating it drives me mad, like now at the moment. I feel I can be open all the time and she shuts out, and she can be very complex, little things will shut her down, sometimes it might be that I am out partying and she thinks that I have been drinking too much, say over a weekend, I can be shut down for about two or three weeks on communication and that drives me mad, I can't handle that, then we fight, but otherwise no problem.

Q: Describe what attracts you most in a woman?

A:

What attracts me most in a woman, at the beginning, at first it starts for me with physical looks, but then I have got to be able to chat to the person as well, I have got to be able to talk to them. It also depends on what sort of situation I am looking at, if you are away for one night or if its a friendship relationship you are looking at, because its very different for me, if its a one-night stand kind of outfit then its just about ninety percent physical and a little bit of chat but otherwise its physical, but if its a friendship kind of thing then the physical side is not that important to me because its not an ego thing, you are not going to hit on a bird that is rotten, unless you have to, if I can put it that way, but if its like for a friendship thing with friends of ours, the physical side is not really there, because the relationship comes from, its not a direct relationship, its through friends of mine, so that kind of friendship is more through a friend of mine that is married or involved with that person, then I become friends with them and then it becomes a talking friendship more than a physical friendship, I am not saying it would never become a physical friendship, but it always starts off as just a talking friendship. A lot of them feel that they can talk to me about things, maybe because I am always relaxed, I'm very lucky it takes a lot for me to get uptight, and I think people can feel that, so they talk, men and women, and I am quite open as well. Often I would find in a group of people a bird thats attractive but not fantastic, but

she like bubbles and that I can relate to. As soon as I feel somebody coming out to me I can relate straight away to that person and there I could become a good friend with her or him whoever it may be. But I could never get friends with somebody that could never open up to me, maybe its because I'm like that, totally open to people that I relate to or that I am friends with, and if they open up to me I will easily become friends and could have a relationship with somebody like that quite easily as long as they are poen to me, I can relate to somebody if they are the same as me and talk, then I can relate to that person, and if they are relaxed, if someone's uptight and doesnt want to talk, then I cant and I dont particularly worry about it and I dont even take the trouble, but if it is somebody friendly to me then I can very easily be friendly. This is why I have difficulty with my wife when she shuts down, but when she is open then we dont ever have a problem, but when she shuts down then I get frustrated myself, and I actually get cross inside, I dont let it out and I get bitter and twisted inside.

Q: What do you want out of a marriage relationship?

A:

Out of marriage I want friendship more than anything else and companionship, thats what I want, I like, it doesnt often happen though unfortunately, I would love my wife to come with me to a lot more things, to do things with me, I actually really enjoy that, even the other night when we took the kids fishing and she said that she was going to come, I was actually quite stoked about it, I was really happy that she was just going to come and sit on the rocks with us where as normally she would say ok you take the kids, I'll stay at home and read or something like that, but when she actually comes then I am very happy, thats what I enjoy about it, thats when I had this show with this other bird, because she is quite happy to go and do anything, go anywhere and do anything. It comes back to shutting out, sometimes my wife would come with me and then its lovely , but then sometimes she says she would rather take the kids and go home, and then I feel well bugger that, and then I would go, but then I still get cross, inside I am cross about it, I dont say so but I am cross about it. I get resentful, I do and then I react, I maybe go to the club and come home late, not consciously, because I dont like to do that sort of thing, but it does happen, and then I think, well its eight ó clock I should be getting home, and then I think, well stuff that, why must I go home, you know because I am just going to go, and not going to talk about it or anything, so I would rather just stay her and chat to my buddies, which is why I often come home late,

is because I am relating to friends at the club or wherever, because I am in an atmosphere that I enjoy, I am happy because I am talking to people and relaxed and I am happy, but it's when I get home, there is an uptight atmosphere and I cannot take that, then I would rather bugger off and come back later by myself.

Q: What annoys you most about your wife?

A:

What annoys me most about my wife is when she does not want to relate to me, when she won't talk to me, when she has got a hassle, she says nothing don't worry about it, and I can see there is a problem and she will say no it doesn't matter, or she was going to tell me something and then she says no don't worry about it, that frustrates me, that drives me mad. When she won't talk about things and another thing as well, she doesn't like going out, she doesn't like socializing and I do, it's just one of those things. We want to go somewhere, and she would come up with a story about her hair not looking good or her clothes not looking good, she really doesn't want to go, she doesn't like socializing, but I do and that frustrates me, drives me mad.

Q: What would you feel if your wife went to bed with another man? (and with another woman?).

A:

I would not like my wife to go to bed with another man. I have actually thought about that a lot recently for some or other reason, I don't know why, and sometimes I think if I knew about it I wouldn't like it at all, it's purely an ego thing for me, I just wouldn't like it because it's not on for me, but I feel quite happy to do it myself, but I would be totally upset about it, if I knew about it, it obviously would not matter if you did not know about it, but I would get upset about it, I don't know for how long or how seriously but I think probably quite seriously. Maybe because I believe that a sexual relationship for a woman is far more serious than it is for a man. And for me it doesn't really matter, it can be a one night off and that's no problem and it wouldn't hassle me, I think it's also an ego thing and a male thing, and you would like your wife to not go to bed with someone else, you would like to think that she would not want to go to bed with somebody else, it's a pride thing I suppose. But I would get upset if I knew that my wife had gone to bed with somebody else. I personally think that sex means more to a woman than to a man, and that's just from the way that I know my wife,

I know that sex is much more important to her than it is to me. On a small scale like flirting, for me I don't mind if guys flirt with my wife, it doesn't worry me at all but she gets upset if I do it if she is there, and it just makes me think that its far more important to her than it would be to me, outside sex I am talking about, sex with somebody else, I think it would be far more important to her than it is to me. I can have a sexual relationship, it doesn't really matter, its like having a drink, there is no emotion in it, but for my wife it would have to be an emotional thing before she would have sex. If my wife went to bed with another woman, my reaction would not be as strong, it would only worry me from the point of view that I would think she is different than what I thought she was, infact it wouldnt worry me, as far as the threat to me is concerned, it wouldnt worry me at all. It would not be a threat to me as it would be if it was another guy.

Q: What do you feel distinguishes male and female, besides physical structure?

A:

For me the difference between male and female is mostly just the physical, because I deal with woman who are above me or on a par with me, below me in business, manageresses, buyers or whatever, I would think its more emotion, where they are different from men. Otherwise they tend to worry about different things that guys worry about, I am talking now about the business relationship, or for me anyway, they think differently from me, as far as buying something is concerned or selling something, they have got a softer attitude, or most of the woman I have come into contact with, they doht tend to try and take charge all the time, but thats the only difference I can see, more emotion than anything else, it doesnt hassle me that a woman is in a superior position to me. If I have got to show respect to her or to him that doesnt make any difference to me as long as she knows what she is talking about, its not a problem, its more an emotional thing. I think sometimes, business-wise, you can get away with more with a woman than you could witha guy, although it doesnt always happen that way, but most of the time it does happen that way. I can speak much more easily with a woman than I can with a man. It would not bother me if my wife earned more than me, infact when we were first married she was earning more than what I was earning and that did not worry me at all, actually made me happy, I could relax a bit.

Q: What would you say is feminine about yourself?

A:

I don't think anything is feminine about myself, if I were to say anything it would be my softness towards people, I don't know why I would say that is feminine but that is the only thing I could say, that I am soft towards people, I don't like to hassle with people, I wouldn't say that's feminine though it's just me, I don't really know, I don't think there is anything I could say is feminine about me.

Q: How do you feel when you cry?

A:

When I cry I feel relieved, because I don't often cry, something has got to be very important to me or really have upset me for me to cry, like the normal story you just don't cry, you are expected not to cry, and when I do cry it's a relief, I feel relief.

Q: What do you do when you feel down?

I am actually very lucky, I don't often feel down or depressed, that's something my wife said as well, but when I do I normally speak to her about it and I sort it out that way or I do a physical sport, I play squash or I go out and windsurf, or something like that, but I very seldom feel like that I don't often feel depressed ever. If something expected, didn't happen, then I would feel down about it, then I usually go and burn it out, that's the way I deal with it, if it's a serious thing that's affecting me, and I am actually in a depressed state which is very seldom then I speak to my wife about it and then we sort it out, and it's only just recently this new change of job of mine that I was down, the first time really that I can say consciously down about something, wondering if I had done the right thing. In fact my wife actually got it out of me, because she noticed that I was different, because I never really get depressed, and then we just chatted about it and then it was fine and it was no problem after that and I haven't had it since then. For me it's work related and the only time I can think of me being depressed was two months ago over this job change.

Q: What would you say are your masculine traits?

A:

Masculine about myself, most of the things I do are very physical, I like to be with the guys, I like to play a lot of sport, I like to do that type of thing, I like talking with the guys, that I really enjoy. Mainly I would say from my sport side, it's mostly to do with sport things, outdoor

things, I feel that I am strong personally and physically strong, personally wise I feel that I am strong, I know what's happening, I would not say I am dominating, but I like to be in charge with what I deal with, I like to be in charge of what I am doing. I like cars, I like outdoor rough things, I really enjoy that, inside things I am not really that keen on, I like to be outside, I feel that's masculine. I would like to be a good lover, but I don't feel that I am, it would make me feel masculine if I felt that way about myself, but I don't.

Q: What does the work feminism conjure up in your mind?

Feminism makes me think of woman going for woman's lib and that kind of thing. I don't agree with what they are doing, I am quite happy to let them carry on and say what they are like, but I just think they get carried a bit far. I don't think woman need to do that, I don't think they need to try and, well feminism for me is a woman trying to become a male, and I don't think it's necessary, they don't need to shout about having to be made into me, if I can put it that way, because it's not necessary. They could do as well in any situation as what I could do, I'm quite happy with that, but I don't think that they need to be told that this is what they must do and they must become a male kind of image, I mean I don't believe in that, you know a woman to me is still a woman, they are softer kind of people, even in business situations they can be hard but they still a woman to me. My image of feminism is a woman trying to be a man.

Q: What would liberation (freedom) as a male mean to you?

A:

As being a married male I would like to be unmarried, I am restricted in what I can do, so far as time is concerned I am restricted to a certain extent, I wouldn't say rigidly, but to a certain extent you don't feel you should do things you would like to do being married. I would feel liberated if I were in charge of myself totally, where I would have no responsibilities to go home to, I wouldn't have to worry about my wife or my children or my house or whatever, if I was totally by myself, I could only worry about myself then I would feel liberated, because I feel restricted in that I can't go and do what I want to do when I want to. It's always related to my family, I would feel liberated if I were living by myself with nobody worrying me about I must be home at this time or I must not drink too much or you spend too much time at the club or you play too much sport, that type of thing and if I was by myself I would have nobody worrying me about that, I could spend all day at the beach if

I had nobody worrying me about it, I could spend all night out if I had nobody worrying me about it, I could spend all night out if I wanted to, nobody would say where were you, that kind of thing.

Q: What do you feel love is?

A:

Love, as far as my children are concerned, I will do anything for them, I like to be close to them, I like them to be able to chat to me, I feel love is they can come to me with a problem or they just want to jump and put their arms around my neck, thats my love with them, I relate very well with my kids. As far as my wife is concerned, its quite difficult, love starts off as a kind of, love is completely different before you get married and all that sort of stuff to after you get married and after you have got children, it changes, the whole relationship changes from I think more of a physical one to more of a friendship kind of love, if I can put it that way, for me it changed from being very physical slowly into being friendship or into companionship. I can say anything to her, I can tell her about any hassles which I would not say to anyone else. Its very difficult to define love, because there is physical love, but thats not really, thats just a physical act to me anyway, its not love, its a follow-on from companionship, friendly side, because for my wife and I to make love we could not have had like a fight, its got to have been like a quiet day, a relaxed day together where you sort of sharing things together, then its very nice and making love is good, but otherwise if its not like that then its a purely physical thing. For me its more like friends, even being friends with my kids. I think maybe ther is a strong physical attraction before, I am always talking about physical attraction but for me thats important, for me it starts off as a physical and there is no like fall in love just like that, as you read in books, I think it develops as you find that you get on with your partner or your friend in things you do together, if you want to do things together, if you dont want to do things together then I dont think you will ever fall in love and develop that love thing because its a kind of companionship thing that builds up, I believe it builds up, its not just like a flash in the pan kind of where it happens and thats it, thats like fairy tale stuff to me, and its still hard to say exactly what it is. Its a relaxed kind of feeling too, like when you feel relaxed with that person, and you are relaxed about it and its not a case of you are worried about offending somebody by saying something to them, as long as you can relate together, so I think that's love.

Q: What is it like to be a man?

A:

For me its very good being a man, I wouldnt like to be a woman in the world that it is now. I am actually happy to be a man, you still have got far more freedom of movement, far more ability to cantact, to relate with people, I believe that I can do a lot more as being a man than if I were a woman in a married situation. Sometimes there is a lot more stress and strain as far as responsibilities of family are concerned, but generally its good to be a man. I wouldnt change.

Q: What do you think it is like to be a woman?

A:

To be a woman, I think that must be quite a strain, especially a married woman with children. A single woman has got basically the freedom I would have had if I were a single man, but a married woman I would not like to be. Even if they are a working woman they are still tied, the whole family responsibility almost is theirs, the responsibility of children is theirs, ninety percent I would say is their responsibility for children, in my wife's case she handles the whole house finances. And these woman just dont have the kind of freedom that a man would have, I wouldnt like to be a woman.

4.2 THEMES RELATED TO SUBJECT'S REPRESSION OF EMOTIONAL LIFE AS A COUNTERPART OF SUBJECT'S OPPRESSION OF WOMEN.

(1). Marriage is a working together of two people in a sharing relationship doing things and enjoying being with each other. Marriage is a mother and father for the children. More than anything else subject want's friendship and companionship out of marriage and would like his wife to do more things with him which doesn't often happen, hence subject's turning to other women.

(2). Subject feels his wife to be very attractive, this being important to subject giving him an ego trip. Subject's wife is very definate about everything and sensitive taking offence where he would not. Subject feels as regards looking after the children, his wife is a fantastic mother, although would like to see her more relaxed.

(3). Subject can offer his wife the needed financial security for the

children and would like to think, much to his wife's disagreement, emotional security. Subject can offer women a relaxed happy relationship.

(4). What annoys subject most about his wife, frustrating him, is her unwillingness to relate to him when there is obviously something bothering her. Subject is frustrated by the fact that his wife doesn't like socializing, and her unwillingness to do things with him leading to feelings of anger and resentment, and lack of communication in an uptight atmosphere, in which subject reacts by turning to other women or going out with friends, returning home late.

(5). Subject working for pleasure, setting himself financial goals, sees success as having sufficient money in order to live life the way he wants to, doing things without having financial problems. It would not bother subject if his wife earned more than him, as he was happy and felt he could relax, she for three years his wife earned more than him.

(6). Subject's other sexual experiences, having had them only since marriage, were not really satisfactory as they were always up in the air, but in some instances they could have been, and subject would have liked to have developed a fuller relationship, but found it frustrating as he was already married.

(7). Physically sex is very gratifying and subject enjoys sex with his wife it following on from companionship and being part of the whole relationship. Subject sees outside sex as more of a challenge and knowing that he can get a woman into bed is far more gratifying and satisfactory from an egotistical point of view than the actual sex act which tends to be a let-down.

(8). Subject feels relaxed when a woman takes the lead and during sex likes it because it makes a nice change as it can get boring.

(9). In foreplay of lovemaking subject and his wife talk a lot, but not much during lovemaking. Subject says they express feelings for one-another and he tells her that he loves her.

(10). After sex subject and his wife lie and chat for a while and as his wife doesn't like smoking, once she is asleep he will smoke or take a walk. With a casual sexual partner subject will smoke and chat.

(11). The communication between subject and his wife regarding their sex life fluctuates from open communication to times for some unknown reason or some apparent reasons, where subject's wife shuts down communication with him, and sex becomes a chore as it is not enjoyable, this frustrating subject as he is always open. Subject has very open communication with one of his casual sexual partners as she is very much more like subject than his wife is.

(12). Subject would be totally upset if his wife went to bed with another man, as it is purely an ego thing for subject, feeling quite happy to do it himself he believes knowing his own wife, that a sexual relationship for a woman is far more serious emotionally than it is for a man and it wouldnt bother him to have a one-night stand. Subject feels it to be ego related in that a man would like to think that his wife would not want to go to bed with somebody else. If subject's wife went to bed with another woman it wouldnt bother him as it would not be a threat to him as it would be if it was another man.

(13). Subject has quite a few close women friends as he relates very well to women on a close personal friendly basis, sometimes causing unnecessary problems between subject and his wife.

(14). What attracts subject most in a woman is physical looks and open communication. This depending on the situation, in a one-night stand its ninety percent physical but in a friendship with woman whose husbands subject knows the physical side isnt important as its not ego related being a non-physical friendship. Subject being a relaxed and open person is attracted to a woman that is open to him in communication and full of life, hence the difficulty and frustration when subject's wife shuts down communication.

(15). For subject love is being able to relate together in friendship and companionship with one's wife and children. Love grows as you get on with your partner in things that you do and share together. Its a relaxed feeling, being with somebody, doing anything with and saying anything to that person that, you would never tell anyone else.

(16). Subject feels he has a very good relationship with his sons and does with them as much as he can, usually physical activities, his wife dealing with their schoolwork. For subject love for his sons is being able to talk to them about their problems and on a physical level being

able to hug them.

(17). Something has to be very important or to really have upset subject for him to cry, as one is normally expected not to cry, but feels relieved when he does. Subject feels he is lucky in that he doesn't often feel down or depressed, but when he has, it's been work related and he normally talks to his wife about it or does physical exercise to sort it out.

(18). For subject the difference between male and female is mostly physical. In business relationships, emotionally women are different in that they tend to worry about different things, having a softer attitude, not trying to take charge all the time. It doesn't worry subject that a woman is in a superior position to him and as long as she knows what she is talking about, subject will show her respect, him being able to talk more easily with a woman than a man.

(19). Subject doesn't think anyone is feminine about himself, but if he were to say anything, his softness towards people, although wouldn't say that's feminine. Subject feels he is masculine in that he is strong both physically and personality wise. Subject likes to be in charge of what he is doing, preferring outdoor physical activities and sports. Subject likes to be with the guys and enjoys motorcars, and says he would feel more masculine if he saw himself as a good lover.

(20). Feminism for subject is a woman trying to become a male. Subject doesn't agree and does not think it necessary as women could do as well in any situation as what he could do. For subject women are a softer kind of people and although in business situations they can be just as hard, they are still women. As being a married male subject would like to be unmarried as he feels restricted to a certain extent in that he can't do what he wants to do when he wants to. Subject would feel liberated if he were in charge of himself totally, where he would have no family responsibilities to go home to and nobody would be worried about him, questioning where he was and what he does.

(21). To be a woman, especially a married woman with children, subject thinks must be quite a strain, even if she is a working woman, they are still tied as most of the family responsibility is hers. Subject feels men have far more freedom, far more ability to contact, to relate with people and feels a man can do a lot more than a woman in a married situ-

ation. Although there is a lot more stress and strain as far as responsibilities of family are concerned, generally its good to be a man, and subject would not like to be a woman in the world tht it is now.

SUBJECT D.

4.1 SUBJECT'S DESCRIPTION.

SUBJECT D.

Q: What do you see marriage as?

A:

Marriage is, obviously a tie between two friends, two friends who have a strong sexual desire towards each other. I think a lot of it evolves around the sexual appeal, in your partner, I think it plays a big part.

Q: What do you see work as?

A:

I myself see work as a challenge, and probably my own choice, I suppose because I've been fairly successful at it, but its something that occupies the mind and body, and as I say its a challenge, an enjoyable challenge.

Q: What do you want out of a job?

A:

I want decent immuneration and to a certain extent job satisfaction. I think it makes for a happier person if you are happy in your job.

Q: How do you want to be successful?

A:

I think today success is measured in monetary terms, at the end of the day if you have got a bit of boodle in your pocket that you can spend and do as you like, I think thats how you measure success today. I dont want to be admired by anyone, I know myself, that I have done the job well and I've been rewarded financially for it.

Q: How important is it for you, that your wife be attractive to other people?

A:

I should imagine looking at someone, eyeing your mommy up, looking at her brooks, must make you feel a little bit important, makes you feel that you have got a decent bird, so I should imagine its quite important to you, to have someone else admire your wife.

Q: Describe your wife to me?

A:

Its difficult to describe my wife, Ok, firstly I regard her as my best friend, which I think is a very good relationship to have, we get on tremendously as friends and we have got a very good sexual relationship, and I keep stressing it, I think its very important in a marriage no to

have to go looking round the corner for a piece of knippy if you've got a decent one at home. As I say we are friends, I regard her as my best friend. I tell her things that I never tell anyone else.

Q: Have you got close women friends (that you do not have sex with), how do you relate to them?

A:

I havnt really got women friends, I've got people that are friends only because I am friendly with their husbands I suppose, but I dont go out of my way to be over friendly to other women, because I think, I dont know, I dont consciously think it, but I think it could lead to shit if you had to go out looking for women friends, and really I'm satisfied, I'm happy with my lott in life, so why go and look for crap, so I'm happy to carry on as I am. No I have not got women friends as such, I've got women acquaintences and hello friends and that's it. Casual friends whose husbands I know.

Q: Were any of your casual sexual relationships, you had in the past, satisfactory experiences?

A:

My casual sexual experiences that I have had in the past were satisfactory the physical satisfaction obviously, they were satisfactory and fulfilling in that, its a sexual desire that you have overcome, but I cant relate it to love, because I still dont know what the word love means, I honestly cant say, I'm head over heels with my wife because to me it didnt fall on me like a ton of shit, it might be something that grows on you, you learn to know a person better I suppose, but yes I think so, there were some women I went out with for quite a long time and I obviously enjoyed them otherwise I would not have stayed around, so they were satisfactory.

Q: What do you feel you can offer a woman?

A:

I think I am a reasonable guy, I can offer women understanding, offer them security, and I know I'm not a difficult guy, I am as easy go, happy go, lucky guy, you would like to think that you would be liked by most people because you happened to be that way, you are not a difficult bugger. Security, happiness, laughs, I suppose the material things count a lot in life as well, I have got a lot of material things, so if a woman enjoys that type of thing I have got it, which I dont think is important, but it is important to a lot of people.

Q: What do you feel a woman finds attractive in you?

A:

I don't know what a woman finds attractive in me, I suppose the material things that I have got, you know a lot of people are very conscious of material things and I have got a lot of material things. I think I might be classed as a likable type of guy because I am not difficult, I am always the same, I like to think anyway. How can women be attracted to anything other than my material things when they don't actually know me.

Q: In what way do you treat your son differently to the way that you treat your daughters?

A:

I don't see a difference in the way I treat my son to the way I treat my daughters, because he is the oldest I might expect him to be a little bit better behaved than the rest of them, but it does not happen. But the treatment that I give them in terms of discipline and in terms of gifts and time spent with them is I reckon equally divided. With him I play boys games, and with the girls I do what little girls want to do.

Q: Do you like a woman to take the initiative/lead, say during sexual intercourse?

A:

I would not like a woman to take the lead but I would like her to respond and if it's a sexual partner it's not a one timer, I think they must discuss what they like and what they don't like, because I don't suppose we all like the same things, no I don't like them to take the initiative, I think it's the man's prerogative to take the initiative, but they must respond.

Q: What does sex mean to you?

A:

Sex means lust, really I think that's mainly what it is, it's pleasant, I think if there was something else as a substitute that was just as pleasant we could do without it, it's enjoyable, I think it does bond two people together, I'm certain it does, if you are getting the satisfaction that you should out of it.

Q: What do you do after sex?

A:

We are not people who have sex, it's not a routine, night time procedure, we have sex when we feel like it, honestly. So sometimes I scream back to work, other times I go and jump in the pool, as I say ours is definite-

ly not one of those lights out, into bed type of thing, thats bullshit, its not restricted at all.

Q: Do you talk during lovemaking?

A:

Yes we do talk during lovemaking, not much, sometimes you never talk, sometimes if something new happens, you say that's nice or carry on, or go for it. I suppose we do talk during lovemaking. There is very open communication between the two of us regarding our sex life, we can say anything to each other.

Q: Describe what attracts you most in a woman?

A:

What attracts me most in a woman, there again a lot of its physical, most of it is physical I would say, you know a good looking bird, you think shit, I would like to get into her brooks, its physical, you think a woman looks nice and she appeals to you sexually, I think thats when they appeal to you. I think it flashes through everyone's mind, you might know the woman, she might be a friends wife, if she walks past, you think shit I wouldnt mind giving her one, so I think its all physical.

Q: What do you feel love is?

A:

Love is just learning to live with someone, I've got no bloody fancy ideas about love, that there is only one person in the world that you can be in love with and shit like that, really, I reckon there are at least ten other women I could live with and probably be just as happy after a period of time, so I honestly think its just learning to live with someone that you've shackled up with and you are making the best of it.

Understanding what they like and what they dislike, and trying no to stir the boat by causing shit with the things they dislike, its not a big bloody cloud that surrounds you and you see stars and stripes all the time, really its being able to live with somebody. Main clause, and being able to enjoy living with that person. You know I think a lot of people live with each other because they have to live with each other, it burns their arses.

I think its sharing with that person, I love buying my wife gifts, because she appreciates this, and she's my best mate, I like giving things away. Who more important to give to than your wife if she appreciates it. My description of love is friendship, strong friendship. By the same token I can say I love one of my mates, because they are great guys, its

not physical attraction, its not sexual attraction, they are good people, and thats how I see it, its not one of those romantic things that you see in the movies or read about where the oke pisses off from you, you have to die sort of thing, you can always substitute.

Q: What do you want out of a marriage relationship?

A:

What I want out of a marriage, I want my wife to appreciate, I try my best, not just to rock the bloody boat, I consider her all the time, and I want her to understand that I consider her, not because I get home late I'm doing it on purpose, she must understand that I am a normal human being and I try my best to give my family a decent living, upbringing. I want understanding, I want them to realise that what I am doing, sort of if I overstep the mark in any way its not because I am trying to spite someone, I am doing it because there is a bloody good reason for me doing it.

Q: What annoys you most about your wife?

A:

What annoys me most about my wife, very few things, one thing that, she seems to be growing out of it, is that she used to be very stubborn at one stage, if she had made up her mind that, that was red and it was black, she wouldnt change her mind, really thats being stupid as well, that one thing that comes to mind that used to make me cross, but she's changed. There is very little else that I find, you know she doesn't waste, she doesn't give me a hard time, so, she is a very understanding woman, you know we have got a good thing going. She has changed to accomodate me as well, because I said to her, look I hate sulking, and you know if you want to stay friends with me, change your ways, I never sulk, I dont say I never do wrong, if I do wrong I say I am sorry, and I mean I am sorry.

Q: How would you feel about your wife going to bed with another man (and with another woman)?

A:

If my wife slept with anybody else, I would kick her arse right out of this place, really because I honestly say I dont go looking for skelim. I suppose I travel a lot and if it offers itself on a plate and you dont take it there is something wrong with you, because I think it does boost your ego a little bit, keep your mind right, but what I am saying is not fare because to have women doing that, you know for me to have a bit of skelim you have to have women to do that, but my wife must not be one of

those, you know I am talking shit but really, but thats the way I feel about it, if my wife had to, if I found out that my wife slept with someone else or slept with another woman she would get kicked out, she would get twenty-four hours to fuck off and never come back again and I would never relent on that, she'd fuck off. I am very possessive, I am not jealous, I am very possessive when it comes to that because since I've been married my record is farely clean, and by the same token if she ever had to find out about me fucking around I would expect her to kick me out as well, I am not saying I can do it and she caht, it works both ways. If she had to find me arse-creeping someone she must kick me out as well, because its not on.

Q: What do you feel distinguishes male and female, besides physical structure?

A:

Its difficult to say what the difference is between male and female today, because the woman has progressed a shit of a lot in the last few years, they are virtually on a par job-wise, money-wise and ability-wise today, so there is very little besides the physical features. Women are even fucking aggressive today, they are not the quiet loving type that we sort of picture our grandmothers used to be, today they get up and go for it, you take their parking and they tell you to fuck off, there are very few features really besides the physical.

Q: What would you say is feminine about yourself?

A:

Feminine about myself, I am meticulous about personal hygiene, I'm not a cowboy who doesn't wash for weeks, I am very meticulous about clean nails and clean hair, so I suppose thats one thing I can think of, the only thing quite honestly.

Q: How do you feel when you cry?

A:

I don't cry, when I say I don't cry, I very seldom cry, but I am sure it must get all the shit off your chest, because I think you cry from frustration more than anything, adults don't cry from pain, you cry from frustration, so I think it must help you to cry, although I very seldom find myself in a situation where I am flusted because I have a good thing going, a good business going well, got a good thing going at home, so I try not get into a situation where I get my balls in a knot. When I think of it now when you see one of your kids achieving at a gala or

something you get a tear in your eye, you think shit its nice, so yes I suppose yes, joy, pride, I hadnt thought of it that way.

Q: What do you do when you feel down?

A:

I very seldom get into the situation in which I would feel down, because I have got a lot of things occupying my mind and I try and throw what's hassling me to the back of my mind unless its important and carry on with the things that are going properly and I'm achieving so I don't often get down, I am not that type of person, I certainly don't sulk and get grumpy and take it out on people, I just lie awake at night and try and sort it out, which is not always the best of time to try and sort a problem out because it always seems ten times worse that what it really is.

Q: What would you say are your masculine traits?

A:

Masculine about myself, I am farely sports orientated, I like sport which I associate with the male species more than the female. I think that I am a good lover, I have had lots of different women and they have all said or shown that they enjoyed it so I think that can be classed as being masculine. Woman can be good lovers but I take the initiative and I think this is what they like, and I think its all important that a man does take the initiative, I think a woman looks up at you for doing that, I might be completely wrong but just the experiences that I have had I think that's the right way to do it, and it seems to have worked. Being a good lover is being very masculine.

Q: How do you feel about a woman earning more than you?

A:

I couldnt care a stuff about a woman earning more than me, if she deserves it she must, if she is worthy of it they must pay her, I am a great believer in that and I have got women on my staff that are earning a lot more than men for the ratio of time worked. So it would not bother me if my wife earned more than me.

Q: What does the word feminism conjure up in your mind?

A:

Feminism for me is, female arrogance, female chauvinism because that's what it is today, bit of liberation of the female species. I don't associate it with the softer part of the female. The "ism" I associate with

the drive that women have got today.

Q: What would liberation (freedom) as a male mean to you?

A:

I think I have freedom because I feel that I do what I want to do, I obviously don't do it to spite people, I do what I want to do in all logic and common sense, and I make a decision, so I am free that's for sure, If I say I am going to Joburg tomorrow, I piss off and I go. Because we have this great understanding, that I am doing it because there is a reason to do it. By the same token if I say I am going poking tonight there would be shit, but I have got my freedom because I don't do ridiculous things. I am free.

Q: What is it like to be a man?

A:

I think its bloody nice to be a man quite honestly, because we still do take the lead I reckon, we still demand and command a little bit of respect from the female species, not savagely or brutally, they look up to us still, and I think our kids even look up to the father with, not fear and trepidation, with more respect than they do to their mothers, they look to their mother for love, but they actually respect the male more, I feel. Put it this way I am glad I am a male and not a female.

Q: What do you think its like to be a woman?

A:

I think women put up with their fare amount of shit, being a housewife or even a working mommy cant be too pleasant because they work long hours and its thankless really because they always say they have never got enough money to run the house and we just take them for granted. I wouldnt like to be a woman.

4.2 THEMES RELATED TO SUBJECT'S REPRESSION OF EMOTIONAL LIFE AS A COUNTERPART OF SUBJECT'S OPPRESSION OF WOMEN.

(1). Subject's marriage evolves around the tie between two best friends who have a sexual desire towards each other. They have a good relationship, revealing to his wife things he never tells anyone else. They have a good sexual relationship, this being important in a marriage not

having to look for sex elsewhere if one has decent sex at home.

(2). Subject wants his wife to appreciate that he considers her all the time and to understand that he tries his best to give his family a decent living and upbringing. Subject feels free in making decisions and doing what he wants to do in all logic and common sense through the understanding with his wife, that he does things for a good reason. Subject loves buying his wife gifts, for who more important to give to if she appreciates it.

(3). The only thing annoying subject about his wife is her stubbornness, hence her changing to accomodate him after informing her to change he ways if she wanted to remain friends.

(4). Subject sees work, based on his rewarded financial success as a self inspired enjoyable challenge occupying the mind and body, out of which he wants decent immuneration and to a certain extent happiness due to job satisfaction.

(5). Subject would not be bothered if his wife, being worthy of it, earned more than him, as he himself pays his staff on a non-sexist basis.

(6). Subject's casual sexual experiences in the past were physically satisfactory and fulfilling in overcoming a sexual desire. For subject sex is mainly lust, its pleasant and enjoyable, there is no substitute, and it does bond two people together if they are getting the satisfaction that one should get out of it.

(7). Subject would not like a woman to take the lead, it being a man's prerogative to take the initiative but a woman must respond, if being a sexual partner, not a one-timer, they must discuss what they like and dis like. Subject feels he is a good lover, based on experience with many woman liking him and looking up to him for taking the initiative.

(8). Subject and his wife have sex when they feel like it, and are not restricted to any routine night-time sex. There is very open communication between subject and his wife reagarding sex and they do sometimes talk during lovemaking, especially if something new happens.

(9). If subject's wife slept with anybody else he would kick her out and never take her back again, because he does not go looking for sex else-

where. He is very possessive, not jealous, because since he's been married his record is fairly clean and by the same token he expects his wife to kick him out if she ever found out that he was having sex elsewhere. Subject travels a lot and supposes if sex was offered to him and he did not take it, there would be something wrong with him, because it does boost one's ego and keep one's mind right. Although women do this, his wife must not be that type.

(10). Subject feels it is important to have someone else sexually admire his wife, implying her to be a decent woman, giving him a sense of importance. What attracts subject to a woman is mostly physical, she may be a friend's wife, if she looks nice she appeals to him sexually and he wouldn't mind having sex with her.

(11). Subject has only woman acquaintances whose husbands he knows, he is not over-friendly to other women because looking for woman friends could lead to trouble, and subject feels satisfied with his lot in life and does not want trouble.

(12). Subject feels he is reasonable, easygoing and not difficult and enjoys to think he is liked by most people for that. Subject feels he can offer women understanding, security, happiness and laughs. The material things of which he has a lot of, are important to many people, but not to him and if a woman enjoys that type of thing, he can offer it, which may attract women to him, for how can anything other than his material things attract women when they do not actually know him.

(13). Subject cannot relate sex to love, as he doesn't know the meaning of the word love, he can't say he was head over heels with his wife because love is learning to know and enjoy living with someone making the best of it, hence love is something that grows on you. There are at least ten other women subject could live with and probably be just as happy after a period of time, for there is always a substitute if his partner deserts him. Love is sharing with and understanding women taking into account what they like and dislike. Love is strong friendship, and by the same token subject loves one of his male friends, not due to sexual attraction but because they are good people.

(14). One's children look up to the father with more respect than they do to their mother whom they look to for love. Subject feels there is no

difference in the way he treats his son and daughters, although expects his son being the oldest to be a little better behaved. Treatment in terms of dicipline, gifts and time spent with them is equally divided, and with his son he plays boys games, and with his daughters does what little girls want to do.

(15). Subject very seldom cries, but is sure it must get a lot off one's chest because adults cry from frustration more than anything else, and because he is achieving, very seldom finds himself in a depressing situation, for he has a lot on his mind and tends to forget troubles unless its important in which case he does not take it out on others but tries to sort the problem out by himself. Subject does get a tear in his eye through joy and pride over his children, but had not thought of it as crying.

(16). For subject its difficult to say what the difference is between male and female besides the physical, because women have progressed a lot in the last few years, them being virtually on a par job-wise, money-wise, ability-wise, and they are even aggressive today not the quiet loving type our grandmothers used to be.

(17). Feminism is the drive women have today, it is a bit of liberation of the female species, female arrogance, female chauvinism, not associated with the softer part of the female.

(18). Subject feels masculine in terms of being a good lover and being farely sports orientated which he associates with the male more than the female. Subject feels the only feminine quality about himself is his being meticulous about personal hygiene.

(19). Subject would not like to be a woman, for they put up with a fare amount of unpleasantness, being a housewife or a working mother, we take them for granted, working long thankless hours, never getting enough money to run the home. Its nice to be a man, for men still take the lead, demanding and commanding a little bit of respect from the female species.

4.3 GENERAL THEMES PERTAINING TO SUBJECTS' REPRESSION OF THEIR EMOTIONAL LIFE AS A COUNTERPART OF THEIR OPPRESSION OF WOMEN.

- (1). Men not really knowing the meaning of love, see love as a relaxed feeling, being comfortable in a strong friendship of sharing, caring and understanding. Love grows as the relationship develops and you learn to live together. (A, B, C, D.)
- (2). Men are able to have adult conversation with their fathers, but fathers tend not to show much emotion towards their sons, who would like understanding and closeness with their fathers rather than mere financial support. A father's love for his children is being able to talk about their problems. Men feel that there is no difference in the way they bring up their sons and daughters, and treatment in terms of discipline, gifts and time spent with them is equally divided. With sons a father plays little boys games, usually physical activities, and with his daughters does what little girls want to do. The oldest son expected to be more behaved, is treated differently from his sisters whom he was taught to have respect for. Children show more respect to their fathers and look to their mother for love. (A, B, C, D.)
- (3). The view of women versus men is affected by early socialization, this being moderated through frequent interaction at a co-ed school, as it reduced the idea that women were an entirely different kind of species. (A, B.)
- (4). Men want understanding and to feel comfortable with a partner, doing things together in a sharing relationship with mutual caring and interest, being able to reveal and talk about things to one's partner never told to others. Men want companionship out of marriage, it being a committed tie between two best friends having a sexual desire towards each other. (A, B, C, D.)
- (5). Marriage as a serious form of commitment is a relationship in which two people hopefully live with each other for the rest of their lives, but may by no means be permanent for one cannot talk of honest commitment. (A, B.)
- (6). Work is an enjoyable challenge based on financial success out of which men want to earn sufficient money in order to live a financially stable life so as to support oneself and to provide one's family with a decent living and upbringing. (A, B, C, D.)
- (7). Success for men is generally seen to be in terms of financial prosperity. (A, C, D.)
- (8). Men would not be bothered if their wives (women) being worthy of it

- and determined enough, earned more than them. (A, B, C, D.)
- (9). Men feel it to be important that their partners be physically attractive to others, for it gives them a sense of supremacy. (A, C, D.)
- (10). Men are attracted mostly to women's physical attributes and secondly their ability to have open communication in a caring way. (A, C, D.)
- (11). In describing their partner/wife, men see them as being attractive, intelligent and sensitive, but generally they describe them in terms of men's interests, as in the feeling of being understood by their partners, being a good mother, and in terms of how they relate to each other. (A, B, C, D.)
- (12). What most annoys men about their partner/wife is her unwillingness to relate and communicate with him when there is obviously something bothering her. (B, C, D.)
- (13). Men, especially married men, generally do not have close women friends as this may and does sometimes lead to unnecessary problems between a man and his wife whether or not they have a secure relationship. (A, C, D.)
- (14). For men, casual sexual experiences are physically satisfactory and fulfilling in terms of overcoming a sexual desire, boosting one's ego through the challenge. But relative to close relationships, casual sex is unfulfilling and disappointing under strained conditions. (A, B, C, D.)
- (15). Men, although taking the initiative more often, feel relaxed when women take the initiative generally, and during sex it makes a nice change as it can get boring. (A, B, C.). This opinion varies, as some men do not like a woman to take the lead, it being a man's prerogative, but feel that women must respond. Men feel that by taking the initiative they are looked to as being good lovers. (D.)
- (16). Generally men talk during sexual foreplay and sometimes, depending on the mood during lovemaking, especially if something new happens. Men, sometimes staying in physical contact, talk after sex and communication between partners regarding their sex life tends to fluctuate concerning the amount of openness. (A, B, C, D.)
- (17). Men see making love with one's partner as an emotional commitment, its an expression of love and physical attraction varying from enjoyable fun to being sensual and passionate, tending to be very slow or entirely lustful. A good sexual relationship is important, bonding two people together when getting the satisfaction they should get out of it. (A, B, C, D.)

- (18). Men would be terribly upset and distressed if their partner/wife slept with someone else, feeling that all security, respect and everything he had worked for having been destroyed would have to be rebuilt. Men feel that a sexual relationship is far more serious emotionally for a woman, for men it being ego related in that they would like to think that their wife would not want to sleep with somebody else, although men feel quite happy to do it themselves. (A,B,C,D.)
- (19). Men can offer women the needed financial security, understanding, happiness and would like to think, much to woman's disagreement, emotional security, in a relaxed relationship. Men feel that they can offer women material things, for how can women be attracted by anything other than material things when they do not even know them. (C,D.)
- (20). Men have to be really upset and frustrated for them to cry, for it is not easy to cry, as men are normally expected not to cry, and although feeling weak in showing this emotion, feel relieved when they do cry as it gets a lot off one's chest. (A,B,C,D.)
- (21). When men are depressed or upset they usually talk to someone close or try to rid themselves of the feeling by doing some sort of physical exercise. (A,B,C,D.)
- (22). The difference between male and female being mostly physical is characterised by the belief that emotionally women are different, tending to have a softer attitude, not trying to take charge all the time, and being able to show emotion. Although women have over the years come into a certain amount of aggressive equality with men, biologically childbearing influences the roles that both male and female play. (A,B,C,D.)
- (23). Men feel they are feminine in terms of their softness towards people and in being able to express emotion. Men see themselves as being masculine in terms of body build and physical strength and their interest in outdoor physical activities and sports. (A,B,C,D)
- (24). Liberation for men would mean an easier life being free from having to answer to others and being able to be in charge of oneself having no limiting family responsibilities to worry about. Liberation from stereotypes would mean greater freedom of contact, expression of emotion, improving communication between people. (A,B,C,D.)
- (25). For men, feminism is the drive women have today in trying to become male. Men feel that many of the feminist arguments are not very well thought out and men don't feel it necessary, as women

could do as well in any situation as what a man could do, even if they are considered a softer kind of people. There is a need for both male and female to be liberated from the prevalent ideas in the society which divides them into two distinct groups. (A,B,C,D.)

- (26). Men would not like to be women, especially married women, as they feel it must be unpleasant and quite a strain being tied to most of the family responsibilities. Men feel that they have far more freedom to contact and relate with people and can do a lot more than a married woman. Men feel that although there is a lot more stress and strain as far as responsibilities of the family are concerned, they are generally happy and glad to be men in the world as it is today, as they still take the lead, demanding and commanding a certain amount of respect from women. (A,B,C,D.)
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4.4 GENERAL DESCRIPTION OF SUBJECTS' REPRESSION OF THEIR EMOTIONAL LIFE AS A COUNTERPART OF THEIR OPPRESSION OF WOMEN.

Men being able to have adult conversation with their fathers, would like understanding and closeness with them, rather than mere financial support, but feel that fathers tend not to show much emotion towards their sons. A father's love for his children is being able to talk about their problems. Men feel that there is no difference in the way they bring up their sons and daughters, and treatment in terms of discipline, gifts and time spent with them is equally divided. With his sons a father plays little boys games, usually physical activities, and with his daughters, does what little girls want to do. The oldest son who is expected to be better behaved, is treated differently from his sisters whom he is taught to have respect for. Men feel that children show more respect to their fathers and look to their mother for love. The view of women versus men is affected by early socialization, this being moderated through frequent interaction at a co-ed school, as it reduces the idea that women are an entirely different kind of species.

Men see love as a relaxed feeling, being comfortable in a strong friendship of sharing, caring and understanding. Love grows as the relationship develops and couples learn to live together. Men want understanding and to feel comfortable with a partner, doing things together in a sharing relationship with mutual caring and interest, being able to reveal and talk about things to one's partner never told to others. Men want companionship out of marriage, it being a committed tie between two best friends having a sexual desire towards each other. Marriage as a serious form of commitment, is a relationship in which two people hopefully live with each other for the rest of their lives, but may by no means be permanent for men feel that there is no honest commitment.

Work is an enjoyable challenge based on financial success out of which men want to earn sufficient money in order to live a financially stable life, so as to support oneself and to provide one's family with a decent living and upbringing. Success for men is generally seen to be in terms of financial prosperity. Men would not be bothered if their wives (women) being worthy of it and determined enough, earned more than them.

Men feel it to be important that their partners be physically attractive to others, giving them a sense of supremacy. Men are attracted mostly to womens' physical attributes and their ability to have open communication in a caring way. In describing their partner/wife, men see them as being

attractive, intelligent and sensitive, but generally they describe them in terms of men's interests, as in the feeling of being understood by their partners, being a good mother, and in terms of how they relate to each other. What annoys men most about their partner/wife is her unwillingness to relate and communicate with him when there is obviously something bothering her.

Generally, men, especially married men, do not have close women friends as this may and does sometimes lead to unnecessary problems between a man and his wife whether or not they have a secure relationship. For men, casual sexual experiences are physically satisfactory and fulfilling in terms of overcoming a sexual desire, boosting one's ego through the challenge. But relative to close relationships, casual sex is unfulfilling and disappointing under strained conditions. Men, although taking the initiative more often, feel relaxed when women take the initiative generally, and during sex it makes a nice change as it can get boring. This opinion varies, as some men do not like a woman to take the lead, seeing this as being a man's prerogative, but feel that women must respond. Men feel that by taking the initiative they are looked to as being good lovers. Generally men talk during sexual foreplay and sometimes, depending on the mood, during lovemaking, especially if something new happens. Men, sometimes remaining in physical contact, talk after sex and communication between partners regarding their sex life tends to fluctuate concerning the amount of openness. Men see making love with one's partner as an emotional commitment, it's an expression of love and physical attraction varying from enjoyable fun to being sensual and passionate, tending to be very slow or entirely lustful. A good sexual relationship is important, bonding two people together when getting the satisfaction they should get out of it. Men would be terribly upset and distressed if their partner slept with someone else, feeling that all security, respect and everything they had worked for would then be destroyed, and would have to be rebuilt. Men feel that a sexual relationship is far more serious emotionally for a woman. They see such a relationship as being ego related in that they would like to think that their wife would not want to sleep with somebody else, although they feel quite happy to do it themselves.

Men feel that they can offer women the needed financial security, understanding, happiness and would like to think, much to women's disagreement, emotional security in a relaxed relationship. Men feel that they can offer women material things, which attract women, for how can anything other than a man's material things attract a woman when she does not know him personally.

Men have to really be upset and frustrated for them to cry, for it is not easy to cry, as men are normally expected not to cry, and although feeling weak in showing this emotion, feel relieved when they do cry as it gets a lot off their chests. When men are depressed or upset they usually talk to someone close or try to rid themselves of the feeling by doing some sort of physical exercise.

The difference between male and female being mostly physical is characterised by men's belief that, emotionally women are different, tending to have a softer attitude, not trying to take charge all the time, and being able to show emotion. Men feel that although women have over the years come into a certain amount of aggressive equality with men, biologically, childbearing influences the roles that both male and female play. Men feel they, themselves are feminine in terms of their softness towards people and in being able to express emotion. Men see themselves as being masculine in terms of body build and physical strength and their interest in outdoor physical activities and sports.

Liberation for men would mean an easier life, being free from having to answer to others and being able to be in charge of oneself having no limiting family responsibilities to worry about. Liberation from stereotypes would mean greater freedom of contact, expression of emotion, improving communication between people. Men feel that feminism is the drive women have today in trying to become male. Men feel that many of the feminist arguments are not very well thought out and men don't feel it necessary, as women could do as well in any situation as what a man could do, even if they are considered a softer kind of people. Some men feel there is a need for both male and female to be liberated from the prevalent ideas in the society which divides them into two distinct groups, other men feel that they are free to do whatever they want to do.

Men would not like to be women, especially married women, as they feel it must be unpleasant and quite a strain being tied to most of the family responsibilities. Men feel that they have far more freedom to contact and relate with people and can do a lot more than a married woman. Men feel that although there is a lot more stress and strain as far as responsibilities of the family are concerned, they are generally happy and glad to be men in the world as it is today, as they feel men still take the lead, demanding a little bit of respect from women.

5. DISCUSSION.

5. DISCUSSION.

5.1 STEREOTYPING.

This study has clearly highlighted the distinction between what is generally accepted as being masculine and feminine, and has brought to the surface the often confusing associations of maleness and femaleness with masculinity and femininity.

The socioeconomic relations within the South African context, being exploitative in nature, having been obscured and mystified by masculine and feminine forms of false consciousness, justify the prevalent social circumstances by portraying them as natural or inevitable, thus serving to hide the real state of affairs, this being that both men and women consist of masculine and feminine characteristics. As such, masculinity and femininity are taken for granted as being a natural part of everyday existence forming acceptable images of what it means to be a man and a woman, creating a sense of gender identity.

In distinguishing the sexes there is a tendency to perceive maleness and femaleness as being synonymous with masculinity and femininity. For the subjects (men) in this study, the difference between male and female being mostly physical is characterised by the belief that, emotionally women are different, tending to have a softer attitude, not trying to take charge all the time, and being able to show emotion.

Subject A: " Obviously one can see a physical difference between the two, but inside ... women show a lot more emotion towards something ... they can show a lot more emotion towards something. "

The use of the word 'can' in subject A's description hints at a restriction of men's emotional expression, in that women are allowed to express more emotion than the male subject is. This difference between men and women is by no means a 'natural' distinction between male and female, but rather a distinction, and even a discrimination between the masculine and feminine images socially created over and above the natural differences between male and female.

Subjects (A,B,C,D) describe their association of emotionality with femininity in describing their own femininity within themselves. Men feel that they are feminine in terms of their softness towards people and in being able to express emotion. (Subjects A,B,C).

Men's repression of their emotional life, partially takes the form of a focus away from their 'feminine' characteristics (in terms of feminine stereotype). Subject A, in describing what is feminine about himself,

says; " I have not got enough hair on my chest. "

In defining his femininity in terms of how he feels about his lack of masculinity, Subject A, tries to deny the feminine within him through focusing on a masculine trait. He defines his femininity through his concern with what is not masculine "enough" about himself, and not in terms of his feminine characteristics. In other words, Subject A defines his femininity in terms of not being masculine. In defining his masculine traits, Subject A, says he does not "feel at all physically attractive towards men ", thus defining his masculinity in terms of not being female. A feeling of being under a certain amount of pressure to be masculine is revealed through Subject A's wish to have a good build, feeling this to be important in terms of being masculine.

Men defining their masculinity in terms of not being female, has been emphasised by Chodorow (1978), in that men begin to define themselves as not female, stemming from the boys rejection of identification with his mother, which is associated to identifying with a female. The boy is forced to disown a part of himself, in rejection of his primary identification relationship, and has to grasp beyond himself and develop an artificial support structure around himself, hence his 'obsession' with the masculine image and its characteristic ways of being.

Men describe what it's like to be a man in terms of not being feminine, however, men's description of being a man is also derived in terms of being in relation to women.

Subject A, says "They are physically weaker than men, and through our society they have taken the backseat when it comes to being the breadwinner."

Subject B, says "Being a male, its the identity I've grown up with so I am used to it, a body that I am in, and in terms of attractions to women are built into that idea."

Subject C, says "They have got a softer attitude ... they dont tend to try and take charge all the time."

Subject D, says "its nice to be a man, "because we still do take the lead I reckon, we still demand and command a little bit of respect from the female species ... they look up to us still."

In describing what it means to be a man, the Subjects define men in re-

lation to women, the definition of what it is like to be a man is tied up in what women are. This is to say that women forming part of men's identity are necessary in the mainstay of the masculine image.

Biologically, childbearing influences the roles that both male and female play. Subject B, says "There are certain basic biological properties in that women bear children, it is a certain role which she fulfills in the nature of human beings." And Subject A says, "It is a woman's job biologically to have children".

The distinction between male and female, not between masculine and feminine, being a biological one, is clear with regards to the biological differences involved in childbearing, as only women can bear children. This natural biological role is however extended psycho-socially to include childrearing abilities being focused on the female. Generally men feel that it is a woman's natural 'role' to bear children, but this is extended to include a masculine belief that women are responsible for childrearing. Chodorow (1978) believes that relational abilities and preoccupations have been extended in women and curtailed in men, and this difference prepares men and women for their adult gender roles and the situation of women as primary within the sphere of reproduction. Women's mothering reproduces the sexual and familiar division of labour.

This division is clearly emphasised by Subjects C and D, in their description of what it must be like being a woman.

Subject C says, "To be a woman, I think must be quite a strain, especially a married woman with children ... even if they are a working woman they are still tied, the whole family responsibility almost is theirs, the responsibility of children is theirs, ninety percent I would say is their responsibility for children."

Subject D says, "Being a housewife or even a working mommy can't be too pleasant because they work long hours and its thankless really."

Men would not like to be women, especially married women, as they feel it must be unpleasant and quite a strain being tied to most of the family responsibilities. Subject A, feels that both parents, however should be involved in child care. Chodorow (1978) says a solution for the abolition of the sexual division of labour in which women mother should be based on the separation of childbearing from childrearing, and a sharing of primary parenting between men and women.

Men not wanting to be in a woman's position feel that they as men,

have far more freedom to contact and relate with people and can do a lot more than a married woman. Yet men do not see themselves as participating in the creation of the subordinated position that women are in. This is to say that the role which women play is seen by men to be a 'natural' role instead of a social-psychologically created role. Men (Subjects A,B,C,D), say that there is no real difference besides biological between male and female, however they (Subjects A,C,D), seem to accept without question the different roles that men and women 'act' out, over and above biological childbearing. From childbearing seems to stem the idea that childrearing and family responsibility is associated within the realm of a woman's role in life.

A boy's father, peers, teachers and the women around him introduce him to the elements of sex-role stereotyping, helping him to become a man, hide his emotions, develop confidence and project independence.

It is felt that the sexes react differently to being brought up almost exclusively by women, possibly to the detriment of the male. (Rutter,1972) Biller (1974) says that the father is a vital influence in his son's early sex role identification and development. It is however evident that single men are not entirely happy in their relationship with their fathers.

Single men being able to have adult conversation with their fathers, would like understanding and closeness with them, rather than mere financial support, and feel that fathers tend not to show much emotion towards their sons.

Subject A says, "my father is someone who is looking after me ... with respect to financial support, ... I know he is there but not there the way I would like him to be there, I would like a little more of an open, close relationship, than just being my father."

A boy's relationship with his father is usually inadequate (Chodorow,1978) and in the absence of a close relationship with their fathers, boys need to reject that which is feminine in order to reinforce the fact of being not female, in being unsure of what it is to be male. Most boys come to adopt a stereotype of what it means to be a male (Ingham, 1984), rather than learn their maleness through a relationship with a man who is primarily a person, with characteristics which may not be stereotypically male.

Subject B says, being too much a part of the family system, supposes inevitably that his parents treated him differently from his sisters through the very nature of being male as against being female.

Even though Subject D, feels that there is no difference in the way he brings up his son and daughters, he says with his sons he plays little boy's games, and with his daughters, does what little girls want to do. In actuality Subject D, is treating his son and daughters according to the two categories of masculine and feminine, and without being aware of this is teaching his children to become what they must in this society become, that is socially acceptable stereotypical persons.

The same can be said for the way that Subject C, brings up his sons, in that he feels he has a very good relationship with them and does with them as much as he can, "usually physical activities", his wife dealing with their school work. Thus Subject C, promotes the development of the masculine stereotype in leading them to associate physical activities with what it means to be a man. Married men feel that children show more respect to their fathers and look to their mother for love. Through this there is the continual perpetuation of the masculine and feminine stereotype, love comes to be associated with the mother (women), and a feminine quality.

Ingham (1984) is of the opinion that through relationships with their children, particularly their sons, men will have the chance of re-contacting their repressed emotional life, letting down "the barriers of their defences and unfreezing their emotional centres", without threatening their male identity in the process.

Eichenbaum and Orbach (1983b) argue for the equal involvement of both parents in the raising of children and for the presence of both sexes in the early life of children. It is felt that with fathers involved in the raising of children, the psychology of the father himself will alter. Men will have to change and develop areas of themselves that are being repressed. Being raised by both parents, the male child will be able to develop a sense of gender identifying with his father. This is to say that the possibility of girls and boys being raised by both parents will have a profound impact on the psychological profiles of femininity and masculinity. There will not be a need for boys to base their identity on the external values of the masculine image.

Women and men suffer within a patriarchal culture and from birth both sexes are restricted in many areas of expression and development. Men are not entirely to blame for the image they portray or strive to live up to; mothers perpetuate the development of their son's personality, she relates to her son with all her own unconscious beliefs and assumptions about who boys and men are, and what they must become in the world. This is to say, women teach their little boys, and bring them up to

be exactly what they dislike in their husbands, the masculine stereotype.

Ideology provides a preformed set of values and beliefs, in this case in the form of masculine and feminine stereotypes, that inform, through the process of socialization, the individuals understanding of self and others, thus providing a prereflective interpretation of social reality. The masculine and feminine stereotypes characteristic of the patriarchal society place restrictions on both men and women, restrictions being portrayed as 'natural' (through nature), whereas in actuality the general differences between the sexes are fewer and far less dramatic than most people are led to believe, while the masculine and feminine distinction is upheld so as to preserve the status quo.

5.2 WORK AND IDENTITY.

The "Breadwinner" role creates one of the strongest pressures on men, and by linking the male to breadwinning it is felt (Farrell, 1974), that the higher your achievement in that role the more masculine you are. As individuals, men are brought up to value work as an end in itself, and to fix their identities around particular occupations, as in "who is he? Oh, he's a doctor or a farmer or whatever". This is to say you are what you do. The roots of identity (Ingham, 1984), are interfused with expectations of achievement, becoming something through work.

Subject A, wants success in being highly qualified and would like to be in the highest possible position, as at the top of a small business, but wants to enjoy his job while not suffering the usual stress that executives go through.

Is that possible? For it is felt (Tolson, 1977), that masculinity is a 'cultural bribe', in that a boy's social commitment is gained at the loss of his independence.

Subject C working for pleasure, setting himself financial goals, sees success as having sufficient money in order to live life the way he wants to, doing things without having financial problems.

Thus it is evident that beyond the routine of everyday life, institutionalization implies a certain social regulation and exploitation of gender-identity. In order to enjoy one's life one needs to have the financial standing, which is only obtainable at the expense of sensitivity and feeling, within the self-sustaining syndrome. There is a "forced" drive to acquire monetary wealth through the constant need for social recognition and there is no escape from (in Tolson's words, 1977), the

"hypnotic imposition". Life's goal and purpose of living becomes one of becoming financially wealthy, so much so that even making the best of a bad job does not lead to a questioning of the "real" purpose of life, and as such is always to accept the Status Quo. Money and wealth as reflected in status and power becomes an obsession, for without it, an individual, especially a man is not seen with much respect. The way individuals perceive each other and their attractions for each other becomes largely influenced through the aimless quest for monetary wealth.

Within himself a man knows that his attractiveness to a woman is closely linked to his continuing ability to succeed in the outside world.

Subject D, feels that how can anything other than his material things attract women when they do not actually know him. A man knows that if he loses status, power or money, he stands to lose 'sexual' attractiveness and love as well.

Subject D's concern with making money is reflected in his description of what he wants out of marriage; "I want my wife to appreciate, I try my best, ... I consider her all the time, ... not because I get home late I'm doing it on purpose, she must understand that I am a normal human being and I try my best to give my family a decent upbringing."

A man, as expressed by Subject D, believing it to be normal, finds himself under continuous pressure to pursue success otherwise he becomes less desirable. Subject D, demonstrates clearly the situation in which sensitivity and feeling within a happy relationship are sacrificed at the constant show of competence. The situation is seen to be "normal" as it has become through ideology (false consciousness), at an unconscious level a condition which is believed to be a 'natural' state of affairs.

It has become evident that women help to perpetuate the repression of male emotional life and in turn their own oppression, through the very support that they give to the successful work, status and power oriented 'macho' male. Thus life becomes a bargaining within relationships, 'love' is bought and sold to the highest bidder, for a man has come to be measured by his wealth and status, which in turn supports the particular Status Quo. There are those men who see success in life as a form of happiness and would accept time in favour of money, (Subject B), as for them success is not measured in monetary wealth or financial status, for they realize that there is more to life than being placed under the stress of being competitive for financial wealth.

The individual is however still associated with what he does, the job becomes one's identity and without it, in the words of a four year

old boy, " you are not a man if you have not got a job".

5.3 EMOTIONAL EXPRESSION.

"'He was crying', said Lucy-Ann, in sheer amazement that a boy of fourteen could do such a thing. "

(Enid Blyton in Hodson, 1984, p17)

Emotion sets the tone of our experiences and gives life its vitality. Without the ability to feel rage and grief, joy and love, we would hardly recognize ourselves as human.

The male has been dominantly socialized to repress and deny almost the total range of his human emotions and human needs, in order that he may perform in the acceptable 'masculine' way. Feelings become unknown and make him feel vulnerable.

Men (Subjects, A,B,C,D), have to really be upset and frustrated for them to cry, for they feel it is not easy to cry, as men are normally expected not to cry, and although feeling weak in showing this emotion, feel relieved when they do cry as it gets a lot off one's chest.

Because men generally do not express emotion due to the pressures of the values of a patriarchal society which promotes the development of the masculine and feminine stereotype, it does not mean that men are emotionless, emotional life is part of being human, thus male emotion must have an outlet taking some form or another.

When men (Subjects A,B,C,D), are depressed or upset they usually talk to someone close (usually a female partner) or they try to rid themselves of the feeling by doing some sort of physical exercise.

Subject B says that although women tend to be more emotional, it does not mean that they are more emotional, and subject B, feels that he is not less emotional than a woman, feeling it to be unfair to say that women are more emotional than men.

What if men were feeling all the strains and stresses (Ingham, 1984), but covering them up in some form or another?

Subject D, says he very seldom cries, but he is sure that it must get a lot off one's chest, because he feels that adults cry from frustration more than anything else. Subject D, says because he is achieving, he says that he very seldom finds himself in a depressing situation, for he has a lot on his mind and tends to forget troubles unless its important in which case he tries to sort the problem out by himself, not taking it out on other people. Subject D's emotions (problems) in the form of covering them over through his concern with his job, are repressed and as such

does not express what he is feeling, electing to try and solve them on his own, thus giving the impression of being emotionless.

The fact that men do have an emotional life is evident, but men come to be associated with being unemotional and to be in constant control of themselves all the time. One of the pressures of the masculine role is for men to be unemotional, "cowboys don't cry". Emotions and the expression thereof are associated with women in terms of a feminine characteristic, hence in the process of being masculine, men are brought up not to cry, but to grit their teeth and hide their tears. Self control becomes of paramount importance, so that love and affection, pleasure, enthusiasm and joy become equally hard to demonstrate. One of the conditions, men will gain from breaking down sex roles is not only the freedom to cry, but ultimately a change in the environment which will encourage men to cry when they feel the need.

5.4 INTIMATE RELATIONSHIPS.

Showing love, in exposing needs and desire for contact, touches feelings of dependency. Dependency and intimacy are closely linked. It is felt (Eichenbaum and Orbach, 1983a), that emotional dependency, needing, wanting and giving love to another person is the fabric of intimate relationships.

Men (Subjects A,B,C,D), want understanding and to feel comfortable with a partner, doing things together in a sharing relationship with mutual caring and interest, being able to reveal and talk about things to one's partner never told to others.

Men express that they want understanding, sharing, caring, interest and being able to talk to a partner, however is this 'want' by men not more likely to be seen as a need. 'Want' speaks of independence, in that men can do without what they want. A need would hint of dependence. Social definition insists that independence is a central feature of masculinity, and as such men can not be seen to be dependent, hence their needs come to be termed 'wants'.

Partly the idea of the dependent woman and the independent man is sustained through the social arrangements of patriarchal society. Men being brought up to display their independence and separateness, are quite hesitant and afraid to disclose their emotional dependence. Behind men's independence, is a self who is just as vulnerable, dependent and capable of being hurt, as a woman, a person in need of a woman to be concerned

about their emotional well-being. Men's dependency needs, being 'forced', are below the surface of masculinity. The roles that men and women develop in the patriarchal system shape our sense of gender and sense of self, in damaging ways to human relationships revealing complicated patterns of dependency needs being hidden and distorted.

This is to say that ideology is thus socially constituted self-misunderstanding that denies the individual recognition, appropriation and realization of his/her real needs and possibilities. However, in an intimate relationship with a woman, the hidden part of men's personality is touched. In connecting closely (once again) with a woman, a man may let down some of his defences, the defences that are vital to his psychology in order to survive in the world which expects him to be masculine, much to the protest of women.

Men (Subjects A,B,C,D), want companionship out of marriage, it being a committed tie between two best friends having a sexual desire towards each other. For single men (Subjects A,B), marriage is a serious form of commitment, is a relationship in which two people hopefully live with each other for the rest of their lives, but they feel it may by no means be permanent, for they feel that one cannot talk of honest commitment.

In the light of the descriptions of marriage by single men, there seems to be a definite awareness of the lack of commitment shown through the high divorce rate in South Africa, and for single men, lack of commitment has almost become a natural way of life, something which is to be accepted and not to be questioned. The growing incidence of divorce, together with the ever present possibility that any marriage will end in collapse, does not give much hope to single men, and as such may lead to shallow sexual relationships with the avoidance of any form of emotional commitment.

Intimacy and commitment may make a man feel trapped. Subject B, says, "At the moment I consider that my girlfriend offers me all that I can think of at the moment, she offers me all those things, however I wouldn't say, lets get married tomorrow, because I don't feel I want to get married now, I don't feel I want that sort of commitment"

Intimacy may be a threat to a man's independence, so he must maintain his sense of self. Many men can be in a committed relationship and enjoy intimacy and security such a relationship can provide, but must at the same time have affairs. This is clearly observable in Subject C, his turning to other women having sexual relationships outside of his marriage looking to other women in order to maintain a sense of autonomy. Both Subjects C and D see extramarital sexual relationships as being ego related. This sense of going after something, conquering it, mastering it, possessing it, it is felt (Eichenbaum and Orbach, 1983a), is all part

of a boy's socialization to the male role.

Women collude in the perpetuation of the strong independent man in supporting the image of the strong protector. A man may feel under certain pressure to perform with confidence and assertiveness. He 'knows' that this is what women are supposed to be attracted to, but at the same time, as expressed by Subjects (A,B,C,D), men need to have a woman with whom they can share another part of themselves, for it may only be with a woman that a man's emotional vulnerability emerges.

It is felt (Eichenbaum and Orbach, 1983a), that a woman's psychology prepares her to protect her man from feeling inadequate in satisfying her in the area of emotional nurturance, by not wanting to expose his "weakness" and vulnerability because then she loses the illusion of this being the person who can love and take care of her.

Men (Subjects A,B,C,D), not really knowing the meaning of love, see love as a relaxed feeling, being comfortable in a strong friendship of sharing, caring and understanding. Men feel that love grows as the relationship develops and you learn to live together.

" If love is a capacity of the mature, productive character, it follows that the capacity to love in an individual living in any given culture depends on the influence this culture has on the character of the average person. "

(Fromm, 1957, p72)

Subject B, feels that love changes over the years depending on the particular trend of the years, such as the nineteen seventies idea of "its the chemistry". This seems to point to the idea that our conception of love does change to suit the trend, if not the particular requirements of the Status Quo.

Dependency may appear to be love because it is a force causing people to attach themselves to one another. It is felt (Peck, 1978), that 'true' love implies commitment and the person who truly loves does so because of a decision to love. But definitions of love encompass dependency. Branden (1983), defines Romantic love as "A passionate spiritual-emotional sexual attachment between two people that reflects a high regard for the value of each other's person." (p5). All love involves dependency to some degree, for one depends on another for that love no matter what form that love takes. Men (Subjects A,B,C,D), felt that love grows as the relationship develops, one learns to live with a partner, this is to say that one does not fall in love but rather two people grow in love. Subject D, feels that there is not only one person in the world that you can be in love with, he says that there are at least ten other women besides his wife that he could live with and probably be

just as happy after a period of time. Subject D believes that it's just learning to live with someone, making the best of it. There seems to be a lacking of the 'romantic' within love relationships today.

In describing what love means to men, they seem not to show any form of romantic feelings within themselves, has love lost its romantic being, or are men just not willing to admit to feeling any romantic passion for others? The possibility that love has become a severe form of dependence in our modern times is not that unreal, for there seems to be a lack of commitment, yet a need for intimate sexual relationships for through this one gains one's identity forming an accepted pair of, in the South African context, male and female individuals.

In living up to the masculine image, men deny their dependence, this in turn restricts male expression of feelings and needs. Men need women, for through women the masculine image is promoted giving men a sense of identity, however men also need women in order that they may express to them their emotional needs which generally they are forced to otherwise repress.

Marriage is a social relationship, setting a useful structure to the relationship. (Subject B). The family is the mediator between the economic structure of the order and its ideological superstructure. It is through the values of the family that the development of what is masculine and what is feminine occurs, due to the social positions of the mother and father. The marriage relationship with its resulting family, no matter how much commitment within the relationship is important to the survival of capitalism.

"The thing that makes an economic system like ours work is to maintain control over people and make them do jobs they hate. To do this, you fill their heads with biblical nonsense about fornication of every variety. Make sure they marry young, make sure they have a wife and children very early. Once a man has a wife and two young children, he will do what you tell him to. He will obey you. And that is the aim of the entire masculine role. "

(Vidal in Ehrenreich, 1983, p29)

Due to cultural pressures and confusions as to what constitutes masculinity and femininity a great number of men are severely restricted and inhibited in expressing how they feel, having negative consequences for the development of intimate relationships.

Men should begin to take note through self-reflection, of the pressures that are placed on their emotional expression, which provide their whole way of relating within intimate relations with others. The masculine image or role destroys the honest commitment and intimacy which seems to be lacking in modern capitalist male-female relationships, destroying the very nature of living as an authentic human being.

5.5 ATTRACTION AND THE MEANING OF SEX.

Social attitudes about male and female sexuality not only shape our sexual behaviour but affect how we experience our own sexuality as well. Thus, cultural ideologies define and limit male and female sexuality by way of mystification. Sexuality conforms to a 'blueprint' which is drawn by culture, as the dictates of any society are reinforced by its institutional arrangements (masculinity and femininity) and mediated by the personal experience of the people who must live within them.

Sexuality is most often associated with physical sex, thus incorporating a focus on the physical attraction of sexual beings. For one to be associated with a physically attractive being seems to be of importance for men. Subjects A,C, and D, feel it to be important that their partners be physically attractive to others, for it gives them a sense of supremacy. The importance of being associated with attractiveness (sexually appealing) is also described by men (Subjects A,C,D), in saying that they are attracted mostly to women's physical attributes and secondly to their ability to have open communication in a caring way.

Subject D says, "eyeing your mommy up, looking at her brooks, must make you feel a little bit important, makes you feel that you have got a decent bird, so I should imagine its quite important to you, to have someone else admire your wife."

Subject C says, "It is very important to me that she looks good, because its quite an ego trip thing,you like the person that you are with to look good, well I do, I have an ego trip type of thing, but that's what it is."

Subject A says, "I do think I would not like to see myself with someone who I know other people are going to comment on, say, she's ugly"

Being with a woman who is considered to be attractive promotes a man's image masculinity, of being a real man. Men seem to need this boost, "ego trip", in order to feel good about themselves, and to feel socially admired by other men in being able to "have" such an attractive woman at his side.

In describing their partner/wife, men (Subjects A,B,C,D), see them as being attractive, intelligent and sensitive, but generally they describe them in terms of "men's interests", as in the feeling of being understood by their partners, being a good mother, and in terms of how they relate to each other. Men do not describe their partners/wives, for who they are, but what their partners do for them, thus men tend to define their partners in terms of themselves (men), and as such express how much they

need women as part of their identity, almost as if women are an extension into the world of men themselves.

In terms of attraction men are attracted to women's physical looks and sex appeal, however as described by men, women are attracted to other aspects of men, ignoring physical attractiveness. Men (Subjects C,D), can offer women the needed financial security, understanding, happiness and would like to think, much to woman's disagreement, emotional security, in a relaxed relationship.

The fact that men are attracted to women's looks and women attracted to other aspects of men is evident in the manner in which women in modern society are obsessed with their weight and beauty, whereas men are not generally all concerned about being overweight. In this manner a large majority of women use their good looks to attract men that they know will look after them and support them, for they know that men want to be seen with a woman with sexual appeal and good looks. Through this trading of attractive features, women actually support the masculine role by means of responding to the image that men portray and thus perpetuate the repression of male emotional life and in turn their own oppression.

Men, especially married men, generally do not have close women friends as this may and does sometimes lead to unnecessary problems between a man and his wife whether or not they have a secure relationship. What becomes evident here is that men do not seem to have non-sexual relationships with women. This is to say that men being moulded into the masculine stereotype which dictates that men are to conquer, master and possess, creates a situation in which men cannot share closely with women without sexual conquest or sexual involvement. It is felt (Rubin, 1983), that for men the "essence of manhood" lies in their genitals, in their experience of their sexual powers, there is power in claiming a woman's body, possibly an effect of their early difficulties in establishing male identity.

Subject D says, "I havn't really got women friends, I've got people that are friends only because I am friendly with their husbands I suppose, but I don't go out of my way to be over friendly to other women, because ... I think it could lead to shit if you had to go out looking for women friends."

Subject D, says that he is happy with his lot in life, and feels he does not need to look for trouble. So the fact that he does not have women friends is blamed on the idea of being happy with his own situation and not wanting to cause trouble, knowing full well that having close women friends will lead to trouble in that he will become sexually invol-

ved with them. Subject C, on the other hand, has close women friends, but says that this does cause problems between him and his wife, this is to say that within our society one should be paired off with one person emotionally and sexually and not be allowed to "be close" to any other individual. This situation will therefore always be plagued by problems due to the fact that one cannot depend on one other person to satisfy all one's needs.

For men (Subjects A,B,C,D), casual sexual experiences are physically satisfactory and fulfilling in terms of overcoming a sexual desire, boosting one's ego through the challenge. But relative to close relationships, casual sex is unfulfilling and disappointing under strained conditions.

Subject C says, "My past casual sexual experiences were not really satisfactory experiences, because it's like always hanging up in the air, those kind of relationships I have only had since I have been married, never before I was married, so it's been a case of where I would have liked to in one or two of the instances, liked to have carried through to a more ... fuller relationship with that person, I have never done that because of my wife and family ... they could have been satisfactory if I wasn't already married."

Why the need to have casual sexual relationships while in a marriage relationship?

Subject C says, "Physically sex is very gratifying, for me it's more of a challenge, I am not talking about sex with my wife, that's different ... it's actually a challenge for me, infact the sex part is not as gratifying for me as getting to the sex part ... the intercourse part of it is almost a let-down ... and also it's very satisfying from an egotistical point of view, it's very satisfying to find that you can do that."

Subject D says, "I suppose I travel a lot and if it offers itself on a plate and you don't take it there is something wrong with you, because I think it does keep your mind right."

Sexuality being related to identity formation through the mediating structure of gender, manifests itself negatively in the male stereotype in which the young man is conditioned to challenge and conquer in the sexual arena, imposing (as indicated in Subject C's description), restrictions upon his capacity for fulfilling sexual expression. Men may look to other women in order to maintain a sense of autonomy, a life outside the couple, a certain kind of freedom, this being part and parcel of a boy's socialization to the male role. (Eichenbaum and Orbach, 1983a). This is to say that men have 'shallow' sexual affairs outside

of marriage in trying to live up to the image of what it means to be masculine, but it must not be forgotten that men are not alone in the development of this image, as women living up to what it means to be feminine are just as much a part of sex-role development.

Men (Subjects A,B,C,D), see making love with one's partner as an emotional commitment, its an expression of love and physical attraction varying from enjoyable fun to being sensual and passionate, tending to be very slow or entirely lustful. Men feel that a good sexual relationship is important, bonding two people together when getting the satisfaction they should get out of it.

Sex-role stereotyping is nowhere clearer than within the realm of sex and the emotional connection. There are radical differences between male and female sexuality, but are the biological sexual responses which are different, not extended to include the socially constructed differences stereotypically created. It is felt (Rubin, 1983) that for a woman, there is no satisfactory sex without the emotional connection. This is, however, according to the evidence within this study also true for men. For women the connection generally must precede the sexual encounter, and says Rubin (1983), for a man emotional closeness can be born of the sexual contact.

In questioning men on how they would feel about their wives/partners having sex with another man, men make it clear that they believe a sexual relationship for a woman is far more serious emotionally. Men (Subjects A B,C,D), would be terribly upset and distressed if their partner slept with someone else, feeling that all security, respect and everything they had worked for having been destroyed would have to be rebuilt. Men feel that a sexual relationship is far more serious emotionally for a woman, for men it being ego related in that they would like to think that their wife would not want to sleep with somebody else, although men feel quite happy to do it themselves.

How sex and emotion come together and the experience of the balance between the two, Rubin (1983) feels, points to the separation and individuation experience of childhood of which Chodorow (1978) spoke. Thus the particular way in which men and women experience and behave sexually is largely a result of the psychosocial development of masculinity in men and femininity in women, which "forces ideologically" men to be sexually dominant, hence the oppression of women and through that the repression of their own emotionality.

The sex act evokes complex and contradictory emotional responses for both women and men, responses that leave them each feeling a mixture in

different ways of power and vulnerability. Men (Subjects A,B,C), although taking the initiative more often, feel relaxed when women take the initiative generally, and during sex feel that it makes a nice change as it can get boring. For too many men, especially married men (Goldberg, 1976), sex in marriage becomes just another job, a duty or responsibility, it being an obligation to fulfill and to add insult to injury, the male sees it as a test of his ability to perform. Some men (Subject D), do not like a woman to take the lead, seeing this as being a man's prerogative, but feel that a woman must respond. These men feel that by taking the initiative they are looked to as being good lovers. Subject C feels that he would feel more masculine if he considered himself as a good lover. This goes hand in hand with what is felt by Eichenbaum and Orbach (1983a), in that a man's penis becomes for him a symbol of his power and control over women, thus placing his identity on the biological organ; and as such his masculinity is expressed through his sexual ability to perform well. Hence the devastation men feel when they experience impotence as it symbolises a loss of power.

In this sense there would be a concern with being a good lover and not with actual loving. A focus on the physical satisfaction of women so as to prove one's manhood which has become associated with the ability to please women. Hence the modern stereotype of the "macho" man who sexually performs while avoiding the expression of love.

Of vital importance in the expression of emotion and feelings both sexually and lovingly is the area of communication. This being possibly one of the largest problems in modern day relationships - the ability to have open communication.

Generally men (Subjects A,B,C,D), talk during sexual foreplay and sometimes, depending on the mood, during lovemaking, especially if something new happens. Men, sometimes staying in physical contact, talk after sex and communication between partners regarding their sex life tends to fluctuate concerning the amount of openness and the particular frame of mind that individuals are in.

Sexual pressures remove the spontaneity of emotional expression in such a way that men sometimes feel it is their duty to say certain things to a woman in such a way that almost complies with the popular clichè that "men exchange intimacy for sex whereas women exchange sex for intimacy." This is expressed by subject C, in saying "when we are making love ... you express feelings, you tell her that you love her and all that stuff." This is to say that (Subject C), a man may feel under pressure to say things to his wife/partner because it should be said at

that particular time and therefore the spontaneous expression of emotion is curtailed by the pressures of the modern "macho" stereotype, which dictate the little male emotional expression that there is.

Men need open communication with women, it being an important factor within their relationships. This need for communication by men is clearly described in men's response to what annoys them most about their wife/partner. What most annoys men (Subject B,C,D), about their partner/wife is her unwillingness to relate and communicate with him when there is obviously something bothering her. However men do not seem to be aware of the fact that they themselves often do not express what they are feeling and can't understand their partner's anger at men's lack of expression of feelings.

Contemporary sexual relations between men and women are a troubled source of domination and conflict rather than mutual affirmation and fulfillment. Only with the integration of his 'feminine' passive side will the male be able to liberate himself sexually, allowing himself to experience the totality of his feelings and freeing himself from concerns about performance and dominance.

5.6 LIBERATION - A NEED FOR CHANGE.

Feminism, for men, is the drive that women have today in trying to become male.

Subject C says, "Feminism makes me think of women going for women's lib and that kind of thing ... I think they get carried a bit far ... well feminism for me is a woman trying to become a male, and I don't think it's necessary ... they could do as well in any situation as what I could do ... I don't think that they must become a male kind of image."

Subject D says, "Feminism for me is female arrogance, female chauvinism because that's what it is today, bit of liberation of the female species. ... the drive that women have got today."

Subject B says, "I support the general idea, but I don't ignore the fact that there are differences between male and female. ... a lot of feminist arguments are not very well thought out and they tend to be a little bit confused ... It's a general problem of over revolution."

Men do not entirely agree, from the understanding that they have, with feminism, and don't feel that women should try and be men for there are certain differences between male and female which cannot be changed. It

does however seem evident that these men do not see that women are not trying to become men, women are only trying to gain equality with men and as such see there to be a need to get rid of the subordination of women. Subject C, says that women could do just as well in any situation as what he can do. Yet subject C, feels that the family responsibility is the woman's. So how can she, being tied through subordination to the child-rearing role, do just as well in any situation as what he can do, when she is not "free" to try and do in the first place. Men seem not to notice the domination that they have over their own wives and as such do not see themselves as placing restrictions upon them.

The fact that feminism has yet to develop a single strategy, was experienced by Subject B, in saying that "a lot of the feminist arguments are not very well thought out and tend to be a little confused". However it must be noted at this point to what Rowbotham (in Evans, 1982) feels, in that assuming a rigid and fixed model of male oppression of women would ignore much of the consensus, and even co-operation that can exist between the sexes.

If women through feminism were 'fighting' for total equality (to be like a man) in every sphere, then would women not be in a worse position than what they already find themselves to be in. For if women became like men, they would only succumb to the same pressures that are placed upon men in trying to fulfill the masculine role, (which this study has shown is not a very healthy situation), and as such end up in the situation of which Jacoby (1975) speaks of;

"... an economism-turned-feminism is promoted as if the blind endorsement of what every worker did or thought is improved when it is as blindly applied to women." (p117).

Feminism, even if it is the drive that women have today, has explored the social and historical roots of women's oppression, and has made clear, that one of their demands has been for men to do the same, issuing a powerful challenge to men, explicitly inviting men themselves to change, to discover new forms of masculine identity. Feminism through the expression of their opinions, have made clear to a certain extent the pressures, the ideological forces, that constrain both men and women behind the facade of masculinity and femininity.

It has been made clear by the 'liberated' women that in order to overcome the ideological domination, both men and women have to strive for a new way of being, a discovery of new possibilities. In order for there to be enduring women's liberation there is a need for men's liberation, without it there can only be sexual warfare. Men have to join women in

freeing the sexes from the constraints of the prevalent ideals and values of the cultural system in which we live and help construct through the way we live. Subject B, stresses that, "there is a need for both male and female to be liberated from the prevalent ideas in the society which divides them into two distinct groups".

Men are aware of women's position in life, as was expressed by the subjects of this study in describing what it must be like being a woman, but perhaps men are not all that aware of how they form part of the dominated position in which women find themselves. Men need to be liberated to a larger degree than women, for women have acknowledged the pressures placed upon them, yet men still have to fully realize, acknowledge and rebel against the distress and stifling aspects of many of the roles they play and the associated pressures.

There are men who feel that they are free from restraint, but are not really aware of the constraints placed upon them because they succumb to these pressures for they are rewarded (financially), as can be seen in the case of Subject D, who expresses his position as; "I think I have freedom because I feel that I do what I want to do ... I make a decision, so I am free that's for sure, ... if I say I am going to Joburg tomorrow ... I go because we have this great understanding, that I am doing it because there is a reason to do it."

Subject D, feels that he is free, a freedom from his wife (through their understanding), in that he is doing what he does for a purpose, in this case it is one of earning money. Yet his dedication to work speaks of captivity of which he is not all that aware of. He is free to do what he wants to do within limits, for he is only free to do what society dictates to him, thus his freedom is defined by the values of society. This demonstrates clearly what Tolson (1977) has described as masculinity being a form of cultural bribe, in which the notion of being a man is internally paradoxical offering a dream of fulfillment in terms of work, a condition that he submits to authority and convention.

However there are those men who are aware of a need for liberation of men, as they feel the pressures placed upon them are restricting the realization of their 'real' needs and possibilities. For men (Subjects A,B,C), liberation would mean an easier life being free from having to answer to others and being able to be in charge of oneself having no limiting responsibilities. One could almost say a freedom from having to answer to capitalism in the form of having to succumb to its economic goal. Liberation for young single men (Subjects A and B)encompasses a need to be freed from the constraints of being a South African male, in which they

find themselves having to do military service, something which they do not relish doing, as this to them is a form of severe constraint. Liberation from stereotypes would mean greater freedom of contact, expression of emotion, improving communication between people, which is a vital part of being human, that is being in relation to others through communication.

Men have got to start questioning themselves, admit to their fear of closeness and expression of emotion, they have to destroy the mystification of masculinity which stifles their expression of their 'real' repressed needs. Through the recognition of the pressures of the masculine role, men will no longer see cause to oppress women and through that there will no longer be a need to repress their own emotional life.

6. CONCLUSION.

This study has tried to disclose the quality of the experience of men's repression of their emotional life as a counterpart of their oppression of women.

In the process of disclosure through description and reflection, it has outlined the way in which individuality and human social relationships are restricted by the constraints of masculine and feminine stereotypes, but has by no means been all-encompassing, for the area is vast.

The social relations have become obscured and mystified by particular forms of "false" consciousness that provide preformed values and beliefs that inform through the process of psycho-socialization, the individuals understanding of self and others, portraying masculinity and femininity as natural and unchangeable relations between them.

In conforming to the sexual stereotype of what it means to be masculine and feminine, men's repression of their emotional life forms a counterpart of their oppression of women, for the repression of men's emotional life as a process manifests itself through the oppression of women.

This study has highlighted the need for self-reflection in those individuals and groups restricted by the constraints of masculinity and femininity for the realization of new possibilities of enlightened social action and individuality.

The aim of research is to generate firstly, an understanding of what one is researching, and secondly, further investigation by opening up new avenues of knowledge. Thus subsequent research can be generated in an attempt to explore more deeply, some of the insights derived from this study.

One of the aims of this study has been to try to initiate self-reflection in those individuals whose self forming capacity and freedom is severely restricted by the constraints of masculine and feminine stereotypes through ideological forms of consciousness, for it is through this way that subjectivity and authenticity may come to be realised.

HONESTY.

If you search for tenderness
It isn't hard to find
You can have the love you need to live
But if you look for truthfulness
You might just as well be blind
It always seems to be so hard to give

Honesty is such a lonely word
Everyone is so untrue
Honesty is hardly ever heard
And mostly what I need from you

I can always find someone
To say they sympathize
If I wear my heart out on my sleeve
But I don't want some pretty face
To tell me pretty lies
All I want is someone to believe

Honesty is such a lonely word
Everyone is so untrue
Honesty is hardly ever heard
And mostly what I need from you

I can find a lover
I can find a friend
I can have security
Until the bitter end
Anyone can comfort me
With promises again
I know, I know

When I'm deep inside of me
Don't be too concerned
I won't ask for nothin' while I'm gone
But when I want sincerity
Tell me where else can I turn
Because you're the one that I depend upon

Honesty is such a lonely word
Everyone is so untrue
Honesty is hardly ever heard
And mostly what I need from you

BILLY JOEL
(Songwriter)

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