

one female being *divine* deviants and therefore "normal". Men "come out of" (cf. folk-etymology of "Eve") women even more than the ancients observed (i.e., parturition), for the male fetus is nothing but a further development from the female fetus. Since the development is an actual continuum, some women are born to lead and some men to sustain, each function being, depending on situation, superior to the other. [The notion that "the leader" is superior is sexist.]

This thinksheet is an endocrinal defense of the Bible against God-hating, man-hating feminism.

1. Not all feminism is both God-hating and man-hating. Some is only man-hating, and uses God to ratify its opinions. Further, most of feminism throughout history has been neither, but rather only a just struggle against inhuman treatment of females by males and against antifemale processes and structures in society--which is to say, for the treatment of human beings as human, each one with powers, weaknesses, and impotencies, each one with specific potential to fulfil in service to God and the world and in joy-praise. In this extra-contextual vision, and in the promise of "shalom" as fulfilment of the human potential of each human, the Bible does not waver.

2. Contextually, however, the Bible is real and realistic in the sociodynamics of the world of its birth. It provides a heavily patriarchal corrective to Israel's tendency to slip into the hyperfeminism of Canaan's Mother-Earth culture (Ishtar-Astarte-Asheroth-Isis, called "Baalism" only because the baalim-farmers were priest-guardians of the Great Mother-Earth, with the Heaven-Father providing only rain and sun [Dyaus-Pitra]). To the extent that our culture does not need that corrective, we should "make a correction" (to use a navigational term picked up in astronomy and other sciences) for the correction. But look sharp! Has not our American civilization become increasingly baalistic-materialistic? I loved the Mother Earth Catalogs, and have no doubt that our souls-bodies-earth were becoming terminally polluted with hypermasculinism, the double macho of Enlightenment and Industrialism, Scientism + Technologism. But do-your-thing unregulated, undisciplined hedonism is only the opposite sickness from do-your-thing unregulated, undiscipline laissez faire individualistic [personal and corporate] capital accumulation-control: extreme claims for the feminine are no cure for extreme powers achieved by the masculine.

3. Now, the Bible is through only three chapters when it has managed to balance the extracontextual vision of paragraph #1 (Gen.1) with the reversal-corrective of paragraph #2 (Gen.2f). In Gen.1, God is the Source Androgyn-Hermaphrodite, the Model for both male and female. The story itself, coming about four centuries after Gen.2f, acts as a corrective of possible misunderstandings from the latter--especially sexism, the male-superiority mindset. Because I grew up with five powerful women of three generations, the only young male among them, I know--as well as all the little-and-big-boy tricks--the little-and-big-girl tricks. I am often misunderstood by both men and women when I treat women as human beings; and I take the consequences of the success of their little-girl tricks and their big-girl tricks against me as I seek to honor the God of Gen.1. [Some even appear to think that my 19 thinksheets on sexism amount to an attack on women!]

4. What remains is the question of biblical patriarchy in the third, the cosmic-contextual, mode. Paragraph #1 is static-philosophical; #2 is dynamic-historical; now how about the cosmic-genetic, i.e. the hormonal factor? Not much has been done on the neural-hormonal, and therefore little could have been done on the hormonal-theological. My learned speculation is that yin/yang, which in China got frozen into lower-class Taoism and upper-class Mandarinism, points toward estrogens as sustaining, nurturing, therapeutic, and testosterone as guiding, ruling, explorative. Thus, "the testosterone factor" is the relative amount of testosterone a woman or man has as gift from God, and this gift is to be honored: a high-testosterone woman should be allowed leadership ("patriarchy" being the traditional term, most males being higher-testosterone than most females, the high-estrogen male and the high-testoster-

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tween 70 and 80 members, still made up of traveling bands, but much more closely knit than before. Members who were not completely committed have left the group. The rest are waiting patiently for the spaceships.

—Jack Horn

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Personality

982.2

Hormones Taken During Pregnancy Affect the Child's Personality

Synthetic hormones taken by a woman during pregnancy to avert miscarriage can affect her child's personality and behavior. Psychologist June Reinisch located 34 families in which at least one pregnancy was treated with progestin (similar chemically to androgen, a male sex hormone) and/or estrogen (a female sex hormone), and at least one pregnancy was not treated with any drugs. The families had 42 children exposed to hormones (15 boys and 27 girls) and 42 unexposed siblings (18 boys, 24 girls), ranging in age from five to 18.

Reinisch found striking differences among the children in how they performed on standard personality and intelligence tests. The ones who had been exposed to progestin were consistently more independent, individualistic, and self-assured than those exposed to estrogen, who were more group-oriented and dependent. The same differences—

the progestin children more individualistic and self-sufficient, the estrogen children more dependent on the group—showed up when both groups were compared with their brothers and sisters who hadn't been exposed to either drug.

Reinisch says that birth order did not affect her findings. While she did not find any significant differences among the children's IQ scores, all of them scored about 20 points higher than the norm, probably reflecting "the socioeconomic status of these families who undertook this expensive and time-consuming treatment to support at-risk pregnancy."

Reinisch believes that her study reinforces the theory that the fetal environment influences a child's behavior. No one has done long-term studies on children exposed to hormones, says Reinisch, but "the wealth of data related to early hormone influences on behavior in animals strongly suggests... that ex-

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~~Paradigms, Biblical~~