

Clarification and lecture on patriarchy, which tries to destroy the female fire

from Danielle H. Jolissaint, at the Moulin, 28.9. – 2.10.2016

Summary Essay:

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1. Intruduction

The basis of this essay is built on a true incident. Out of this, Danielle H. Jolissaint initiated deep insight processes which will significantly lead to reconciliation of the genders, if people implement these insights accordingly.

The socialization of the child begins with birth, and, as today's research shows, already prenatal. The child learns from the adults, observes the respective roles and role patterns, and the dynamics between woman and man; above all, the child observes the relationship between mother and father. First strong impressions about relationship arise, that is, the dealing between the genders. The strongest imprints are experienced by the child between the ages of zero and seven years. The patriarchal imprint between men and women, which prevailed for the last two thousand years and is still predominant, influenced children from the very beginning since their birth, and thereby, the gender struggle between men and women was engendered in earliest childhood. The effects of this patriarchal imprint, which is not based on respect and appreciation for both genders, were and are still distinct in the transition from child to adult, during puberty. The following essay deals with the phase of puberty and the phase of adolescence, the patriarchal imprint and its negative effects due to the negative detachment of the boy from the mother. In this context, adolescence, early sexual imprints, the transition from boy to adult male, and the etiology of male resistance are highlighted and presented in a new and holistic perspective, based on the teachings of Danielle H. Jolissaint. This text presents an alternative view of the challenging processes between sons and mothers during the detachment phase. A perspective from the point of view of equal rights and reconciliation of the genders, with the key question: How can young people learn the most from aware parents, and what creates most peace among the people in this world?

In many developmental psychological and pedagogical theories about puberty, adolescence and the detachment from home, an outdated model is conveyed, which should be re-viewed. The reason for this review is that the old model has unilaterally and patriarchally shaped the perspective of observation and has grown out of old role-models. This outdated point of view

no longer reflects the new era, where gender reconciliation is urgently needed so that all beings on this earth feel good and can prosper.

2. Introductory story on the topic

At the Moulin in France, there is a large fire pit, where mainly harmful plants are burned. In a ritualistic manner, Danielle H. Jolissaint kindles the fire and it is obvious that she knows best how to handle the fire. From an evolutionary point of view, the woman is the expert for the fire, as men were on the lookout for food and women looked after the community and the fire and the fire pit. So, men can learn from women, and in this case from Danielle H. Jolissaint, how she makes fire. She is always able to ignite a fire, which after a while burns brightly, even under adverse circumstances and always without additional fuel. She does this by first lighting very small dry branches with a match, then using this small fire to ignite slightly larger branches, thus with patience bringing a solid flame to life from the small wood to the larger wood. Danielle H. Jolissaint framed the fire pit with a stone circle in order that the fire cannot pass over to the surrounding meadow. For a large fire, she would like this stone circle to be wetted with little water. This is how the barrier between the fire and the meadow is maintained. It is important for her, that only the stones and the meadow are wetted with the water, in no case may the fire pit come into contact with the water, otherwise it forms a swamp of ashes and water, which makes it harder igniting a fire again the next day. It should also be mentioned at this point, that so far always the women have supported Danielle H. Jolissaint to clean the fire pit from the ashes and coal by disposing the remains of the fire in arduous work. To do this, they removed the ashes from the fire pit with a shovel and wheelbarrow and scattered it on the land. The better the fire is managed; the less material has to be disposed. When Danielle H. Jolissaint lit the fire to its full extent that day, two men wanted to look after the fire, while the others went about their work. Since it was already evening it would have been logical, that the fire was supported to burn down as fast as possible. But in the short-sightedness of the two men, they had not done so. They only looked after themselves, enjoyed the sunset and the atmosphere by the fire and therein forgot to look after the whole. The consequence of this was, that the fire became too big, which showed the lack of foresight. Danielle H. Jolissaint mentions again and again that equal

attention should be given to everything. The men did not succeed at this moment and they fell out of the relationship with Danielle H. Jolissaint and from the timeline. Above all, they had focused their attention on their own momentary well-being and lost track of things. Danielle H. Jolissaint had to bring the big fire under control with much effort as a result of this short-sightedness, since it was already evening and became dark. Only like this it was possible to have the fire burned down within a reasonable time, so that safety was guaranteed. Only then was it possible to leave the fire pit and to go back to the house. When the fire had finally burned down, Danielle H. Jolissaint asked to wet the stones one last time with «little» water before leaving the place. At this point, the men came back into action. Three men each took a bucket of water and poured the water over the stones, the surrounding meadow and the fire pit in a very negligent manner. The consequence of this was, that a pool of water formed inside the fire pit. This happened despite the fact, that Danielle H. Jolissaint had pointed out that the fire pit had to remain dry at all costs, so that the next day it would have been easier to rekindle fire. It became obvious that the men had not listened to Danielle H. Jolissaint, and by their behaviour, had ignored the order from her, the woman. This behaviour of the men revealed a pattern and a fundamental problem of patriarchy: **Men do not listen to women, even if it concerns areas where the woman clearly has better knowledge and ability.** Danielle H. Jolissaint stimulated an intensive debate on this topic and so a process came about, which revealed very important and fundamental problems and set in motion a transformation process. That is, an intensive learning process, led by Danielle H. Jolissaint, grew from the negative action of the men. Out of this learning process many profitable insights could grow for the people involved, which will be explained below.

3. Why do men not listen to women most of the time?

Why do men not listen to women most of the time? Danielle H. Jolissaint began the insight-journey with us back to the stage of puberty, where the young man is in a stage of transition, on the way to the adult man. It is common theory in psychoanalysis and neurosis studies that it would be normal for the boy to rebel against the mother during puberty. Only then it would be possible, that the detachment from the first big female love (the mother) could happen. Danielle H. Jolissaint asked us if this was really natural law and pointed out that this could be

a reality-construction of patriarchy. The basic theory is a psychoanalytic one, and just like Danielle H. Jolissaint, among others also Verena Kast criticizes in her book «Vater-Töchter Mutter Söhne» the following theory:

«The father allows the child in early childhood to resist total mother dependence. [...] The father gives support in the fight against regression, support in the dragon fight. In the puberty of a man, the love for the mother is rekindled. That means, the mother complex, with anima-elements, is re-constellated, but this awakens again the fear of the primary dependence on the mother. But: So, one would need, like back then as a toddler, the father for support with the progressive tendencies in life» (Kast, 1994, p. 18).

(D.H. Jolissaint, criticizes, like V. Kast in her book, that psychoanalysis is a patriarchal science in a patriarchal world. The role of the woman was marginal and her role would not be awarded to her!). Although the quotation described is an «old» psychoanalytic theory, it unfortunately reflects the still present patriarchal value attitude of our world: the child, supported by the father, must rebel against the mother. Danielle H. Jolissaint explained to us, that the consequence of this wrong imprint and value attitude is, that the boy learns early already, not to obey the female under any circumstances. Boys in puberty do partly nothing, or the opposite of what the mother suggests. In this phase, many emotional injuries happen between the son and the mother and the gender struggle gets already solidified in this phase of life. This unresolved conflict between the son and the mother is transferred with all its expectations and problems to the future girlfriend and partner. The gender struggle goes to the next generation. Danielle H. Jolissaint asked us if this was really natural law, or even just a further construct of patriarchy. The patriarchy, which had oppressed women for millennia. The book *Fleurs de Jolissaint* describes the following: «We (women, author's note) got conditioned to adapt wrongly to men, suppress us and hold us back. *If we have not done so, violence was used against us, up to the point of annihilation» (Jolissaint, 2015, p. 389).* Danielle H. Jolissaint further stated, that women had passed on these conditioning to their children. Therefore, mothers play an important part in contributing that the patriarchal value attitude is passed on and thus, is being maintained. The explanations of Danielle H. Jolissaint showed clearly, that the detachment of the boy does not have to be like this at all. Merely the patriarchal social order dictates this. Thus, pubescent sons, who like to be together with

their mother, are called mummy's boys or the respective mothers are labeled as overprotective or regressive. But actually, it seems only logical, according to Danielle H. Jolissaint, that children can honor and love their mother for a lifetime and learn from her, be it daughters or be it sons. But the situation, where the boys get into pubescent quarrels with their mother and eventually leave the motherhouse conflictually to start a new family with a new wife, is unsatisfactory. The sons behave superior towards their mother, even though the mother has more knowledge and experience in life than they do. Danielle H. Jolissaint further explains, that the sons behave superior towards the mother, although they could learn all about women from her, which would be beneficial for later couple-relationships. In the crucial phase of puberty, when boys begin to discover sexuality, they no longer approach their mothers with their questions, contrary to the young women. Mothers could inform their sons about the qualities an adorable and good man should have for a woman, because mothers were young women once too. From whom can boys learn better and more about women than from their mothers? And where in fact do the sons learn, how to deal with women these days? On the internet, in videos, in porn, in magazines and from male friends. 50% of 6,500 adolescents between the ages of 16 and 19 consume pornography once a week, 20% even daily, and 25% of all searches on the Internet refer to pornographic content, 72% of users are male (Spitzer, 2015). Young men learn from men and from information sources made by men, how to behave towards girls. There they learn many untruths about dealing with women, which were spread by the patriarchate. Adolescent young men mistakenly learn there, instead of learning from their mother and benefiting from her ancient knowledge. Young men learn from older men in our society. This is a paradox, because how can a man know and explain, what is beautiful and good for a girl? Fact is, a man is located in a male body and not in a woman's body. A man should not assume the right to explain to adolescent men, what will make women happy while living together with her. In this area women are the ones, who can provide information about women, just as men can provide information about men to their daughters.

Danielle H. Jolissaint showed us how this imprinting process continues: In the end, what is left for adolescent men is only resistance towards women, because fathers and male friends had given wrong advice to the young men. This resistance builds up as follows: The sons move away and start their own family, where they represent the patriarchal head

of the family. Due to the unfinished detachment from the mother a deficit arose in development, especially in the area of emotional and social intelligence and compassion. Men have not learned everything from their mothers and are therefore unable to build a family with compassion and love. They are not able to look after the general welfare. Daughters are better prepared to build a family, because they were able to learn and benefit from mothers for much longer and did not have to distance themselves emotionally. Unfortunately, this does not help daughters, as men do not listen to them. So, the gender struggle continues as a cycle. Unlike daughters, men received too little maternal love, caused by themselves with their pubescent withdrawal, leading to an abrupt interruption of loving energy supply by the mother. Thereby, the man has become the weaker sex, because he tries to compensate for his love deficit in women, in order to be whole. Although he could have had the love from his mother, he now has to seek love from his partner. By doing so, he tries to compensate for the missing maternal love because he had missed it with his mother and thus, this had not lead to emotional saturation. Because of the patriarchal structure of our history, it is often portrayed differently than it is. It is suggested to a man's mind, that he is the head of the family and that he is better in all areas, although the woman, because of her preconditions and because of her experiences with the mother, is better able in most cases to care for a family, to nurse, to treasure and look after it and in this sense, to lead it. In order to be able to suppress this fact, the only thing that is left to the man is resistance towards the woman. This resistance of the man shows in the original form as a threat of violence due to physical superiority. The muscle mass of the man raises against the loving energy of the woman. It is self-explanatory, with which characteristic a family can be led better. The man's resistance towards the woman is a product of a patriarchal socialization, which is solidified in puberty. The resistance of the ignorant, who wants to maintain power. In the civilized man, resistance does not necessarily manifest itself in physical violence. However, it shows up in virtually all men, as men do not listen to women.

4. Conclusion

It is important for men to recognise that, because of their too early withdrawal from their mother, they lack a high level of love and emotional affection, leading to diminished

emotional and social intelligence. It is important for men to recognize and resolve the patterns of resistance towards women, because only then a post-maturing can occur. It is extremely important that men of today's generation explain to their pubescent sons, that a lot of emotional and social intelligence is withheld from the sons because of the resistance towards the mother and later towards women. It is important for the young men, that they do not miss out on the resources which the aware mother is able to give them. Patriarchy inflicts many kinds of damage on women and men, and men are as much victims of patriarchy as women are. It is pretended to men, that they would have to detach from the mother at about 12 years old already. Resistance towards the mother interrupts an emotional maturity process, resulting in reduced emotional and social intelligence and, accordingly, reduced compassion. Women are victims of patriarchy, among other things, because they are denied the opportunity to pass on their own great knowledge to their beloved sons, during their sons' important developmental phase. Danielle H. Jolissaint emphasizes that by all means, men and women must work together in order to bring about a cure in this wide-ranging area that has a major impact on humanity. Each human being takes over, leads and carries whatever he can do well. Every human being should be able to live his qualities, only this way a world community can function peacefully.

5. Final thoughts

How can men learn from women? By recognising and listening to their competences, when they are female experts, as women have done for generations, when men are experts in their field. Not because of a power hierarchy, but because it shows in reality, as to come back to our incident with the fire. Danielle H. Jolissaint emphasizes, that women actually like benefiting from the knowledge and ability of men when men have qualities in an area.

Applied to everyday life this means, that men should not basically go into resistance towards women. They need to learn to listen carefully and to acknowledge, when a woman is able to do something better than themselves. This includes the willingness to learn from women, because they have different, more constructive knowledge in many areas. It's not about a gender difference between women and men. *«It's not about hierarchy, it's about to see who's good at what» (Jolissaint, 2017).* This is a concrete beginning to overcome men's resistance

towards women. When the importance of this text becomes clear to men, they can, matured by it, analogously and in their own fields, stand up for the reconciliation of the genders. Thus, women and men can meet at eye level and work together by contributing the respective qualities. This is the new knowledge which is needed, so that all beings in this world can feel good, says Danielle H. Jolissaint.

6. Bibliography

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