

***If I have seen further than other men it is because I have
stood on the shoulders of women***

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Introduction

Critique of Patriarchy is our essay title, this essay being a deep and laterally thought out critique of male oppression of women. We show how semiotics of patriarchy cause any attempt to free women from male oppression (consider these words carefully). Thus the most effective means if language is our bind and shackle is to reverse patriarchy dialectically. Female gender is then not an object of inspection for the camera of academia but rather the analytical deduction from logic given the existing terms of gender and their associations. The effect of this is to free women but we see the side effect of this solving all world problems. A superior institutional structure of a dialectical progression of male gender, what we call the 'man-slave', is deduced. The long term outcome is a synthesis of misogynist and man-slave to become knight, which means that women can redefine their gender freely in the presence of a better and more accommodating structure. Men will not be man-

slaves forever for women will themselves form a women's liberation movement to free man-slaves after gender semiotics have been progressed to the point where both can be free

Critique of Patriarchy

Patriarchy is a hierarchical hegemony of the male. The female is the oppressed within this structure. Feminist theory purports to free women from this structure yet feminism is unable to do this fully unless a definite change in the very nature of women is effected. By this we mean in keeping with postmodernist-feminists that gender is socially constructed so to define the female gender we must consider the problems of patriarchy, its reversal in dialectic terms into the femarchy, its relative effects on the world and then reconstruct gender on rational terms to unleash human potential in order to create a new institutional structure for society. We see that the effects of this are to bring about a solving of all world problems under the femarchy whereas under patriarchy humanity suffers and will one day collapse and be destroyed by its own internal processes and dynamics. The institutional structure we suggest for this is something we call the man-slave family structure to replace a newly engendered feminine superior class.

A survey of the literature

We look at a series of currents in feminist thought, which we distinguish from female gender thought of which

this work is a part of. Feminist thought deals with taking gender as a given, largely, rather than reversing patriarchy to determine analytically gender. A writer of female gender thought is called 'female gender'. The ascription of this name is to use a post-modernist thinker idea of not attributing a name to one's movement or thought in order to avoid it being part of the political matrix.

Feminist thought can very briefly be summarised to include post-structural feminism, anarcho-feminism, radical feminism, marxist feminism, liberal feminism, black feminism, post-colonial feminism.

All these currents of thought are based around redressing gender inequality. What their weak point is is that they have not considered the beneficial effects of reversing patriarchy and thus reversing a world of suffering. Suffering is the core of this argument as well as a means to determine rather than analyse gender, to give birth to feminarthy rather than accept the rape of patriarchy. All these currents of thought are based around defining gender, though post modern feminists do seek to accept languages role in determining the lifeworld of humanity. Thus we see support for the redefinition of male gender to 'man-slave', in the sense that it would be able to bind the unbound Prometheus. What differs in our approach is that gender already exists and any amount of change of language, law and political activity will always fall into the patriarchal dynamic. Thus we suggest that defining the superior as femininity is the means to undo the problem. Since the other to feminine is

masculine, we need to have a long term program of defining men as man slaves. This approach as a comprehensive worldwide program would have the effect of undoing the problem of historically constructed gender and thus allow an actual success for the feminist project. The nature of patriarchy has stopped feminism from developing to this logical next stage because of the anti-teleological approach and assumptions of the post-structuralist and post-modernist forces of thought that spread across academia in the 20th Century.

Patriarchy is defined by female gender as the other. While feminism opposes the patriarchy, female gender simply redefines patriarchy as the other. This concept of the other is credited with coming from Simone De Beauvoir, who separated and enquired into the gender of females into biological, psychological, sociological and linguistic entities. Many feminists criticise her argument for enhancing patriarchy, ironically furthering its oppression of both men and women by enquiring into gender. The reader may be forgiven for considering that there is something intrinsic to logic that patriarchy can never be overturned however we feel that the semiotic analysis of patriarchy is a means to understanding this incredible problem. What is clear though is that as women seek to liberate men and women they find themselves further lead away from such a free day.

What we argue is that patriarchy is the source of all problems in the world and thus a reversal of it, in the sense of what we call the 'female gender dialectic', allows for all

those problems to be solved. Thus feminists did not see the great opportunity of their project, itself stymied by the semiotics of patriarchy. In the academic world feminists have become lost in this semiotic trap that breaks down the central purpose of female gender which is to reverse patriarchy.

Feminists tend to look towards either equality of sexes or separation of women completely from society. This is seemingly in line with the liberal aesthetic, that liberal ideology entails all finding themselves in the same space and relation. As such we disagree *pace feminism* since it is blocked semiotically by an appeal to the so called innate difference in gender. Much has been said in the nature or nurture debate about every single human attribute which drives women away from their goal of freedom. We will argue that the lack of freedom for women is the lack of freedom for men. We argue that men in fact are oppressed by their oppression of women.

The word 'gender' is itself a social construction since it is a part of language rather than an innate law of the universe. Thus once set in patriarchy continues along its course to self-destruction. Patriarchy, the other, is man, masculine, male, penis, power, strength, torture, rape, father, war and warrior, rich and slick, dangerous and rebellious, chaos, destruction, an eye for an eye. Yet patriarchy is also what is commonly thought to be feminine, the mother who stays at home, the daughter who dotes after her father, the sexually harassed secretary, the glamorous air

hostess who serves and cleans up air passenger's sick, the stripper, the whore, the bitch, the slut, the slave-girl, the lady Macbeth, the singer who does not write her own music, the weak, the one who must be protected, the incompetent, the bad driver, the one who must not be promoted, the hysterical, the silly, the sweet and wonderful precious jewel, the possessed, the witch, the gossip, the fat, the too thin rake, the supermodel who is too thin yet feels too fat, the child puking in the toilet because she sees the supermodel, the part of man that is all good, the Mira Hindley serial killer, the victim, the abused, the raped, the mutton dressed as lamb, the old sour faced crone, the young care-free girl who must find a husband, the lonely women in a career who needs to have a baby to feel complete, the Ali McBeal, the Audrey Hepburn, the .

There are some aspects of patriarchy which are more in line with a moral approach to the world. The knight, the chivalrous and respectful man, who saves the princess from her prison (thereafter the story ends with their union), is the source of our analysis of reversing the patriarchal semiotic prison. We extend this concept to essentially make all men into knights, in the sense that they are that kind of person. However to reach this stage of evolution of the male gender concept men must first be contained and disciplined by making them into a nascent version of this, 'the man-slave'. The man-slave is a man who defers to women and exists to serve them, cherish them and protect them. Their reason for being is intrinsically linked to the happiness of women

particularly the wife of them. The use of a man-slave is to do all the tasks that women find unappealing, uninteresting, unrewarding or demeaning. This is an inversion of the patriarchal structure and thus is not subject to its dynamic of control of any opposition to it. As the antithesis of patriarchy, the man-slave is a progression of male gender, and its forward movement through time will one day lead to a synthesis of the patriarchy and man-slave into becoming the knight. The lack of dialectic analysis of gender and feminist focusing on themselves rather than thinking about men is the weakness in feminist theory as a whole and is the reason why women today are still oppressed.

The Semiotics of Patriarchy

Our approach in this essay is to consider the notion of patriarchy as being not just the cause of female oppression and paradoxically male oppression but also the solution. Oppression is part of its dynamic, an observed and well researched part, yet as a relational entity oppression does not exist without power, just as the slave-girl does not exist without the master. Thus a complete description of patriarchy is needed from a semiotic approach. The semiotic approach is crucial since the solution to the problem of female oppression is semiotic and cascading from that institutional. We take the socially constructed terms and

associations in gender as given, yet we realise that whilst one can spend eternity changing these associations a quick and simple revolution in the institutional structure of patriarchy into feminarthy can be a quicker route rather than feminism and women being locked down in an endless problem that faces them every time they try to escape.

The concept of patriarchy is as introduced above a notion that involves and is symbiotic with female as well as male genders. In addition to Simone De Beauvoir's lucid explanation of the association of the meanings of women to be an opposition of 'not-part' of male associations, in other words in sum the meaning of women is simply an external foreign land of slave-girls, princess' and evil bitches. We hold it that social science looks into relations, thus we see that a slave-girl has a master, a princess has a king father. The idea of a bitch however is different. A bitch is free, has no association with a man necessarily. A bitch is powerful, vocal, spirited and is not a victim. A bitch is essentially the result of a woman who has become self-liberated by feminism. This is a newer concept and shows the development of the semiotics of patriarchy. We give the reader cause to consider whether this is in some ways a strategic plan by misogynistic forces within the West to reproduce the earlier held patriarchies. It shows that patriarchy has developed over time, that it is a strategically and thus conscious entity that when berated by the waves of feminism reacts in a dangerous way. Thus it must be tamed and become the docile yet cute man-slave. What is clear is

that the socially constructed form of female gender associates closely with the concept of harmony, the bitch word being a semiotic control method to stop women being against harmony between people.

The male side of patriarchy is associated with ideas such as dominance, imperialism, control, surveillance, obsession, greed, war, negativity such as anger depression and deviance. In essence it is about expansion. Thus patriarchy is deeply rooted in the problems of the world and power. Surrounding patriarchy is legitimacy created by so-called positive traits associated with masculinity and men. The man is the hero in the play, the man is the protector, the man is the sustainer, the man is the passionate wild stallion. God is a man and God is good. The positivity of these dreams and fantasies from a romance novel is just that, dreams and fantasies, as women who are subject to the rape of sex and the assault on their being by words that whip them with a sting whilst being tied down by a created feeling of self-loathing and unprogressive criticism know all too well. The nature of man is hate and loathing of difference, this is patriarchy's basis and this is the means by which vertical hierarchy controls and affects the horizontal hierarchy of patriarchy. Just as British political people controlled the working class that was restive by creating and propagating Nazi-Fascist ideas and beliefs that lead to a racist working class current so too does the vertical hierarchy seek to exploit the horizontal hierarchy.

The nature of control allows for someone to restrict, move or predict another. Thus control is the basis of patriarchy. Semiotics is the means of this control. Thus to obtain a political movement to create the revolution in patriarchy and replace it with the more progressive and developed feminararchy one must use a semiotic deconstruction of patriarchy in the form of replacing it with the man-slave institutional structure.

The reader may wonder why we use the word feminararchy rather than matriarchy. The reason for this elucidates another semiotic means of control. Matriarchy implies rule of mother. Thus the associations of mother; loving, kind, supportive, child-bearing, at home and domestic, enslaved and self-sacrificing for her children, are brought into bear to control the woman who would dare challenge man in his dominance. So we who are deducing the female gender by looking at the most effective means to improve humanity therefore use the less loaded word, feminararchy, the fem itself determined by our analysis. Thus we do not fall into the semiotic trap of control which feminism fell into. Instead of using the given terms of gender we determine them.

Women are the subject as men are the object, lower and weaker, softer yet given a patronising yet romantic status of mother, daughter, sugar and spice, pretty, beautiful and one day to become Beyonce. Women are not stupid yet the power of legitimation is in the subconscious steering of the being which semiotics leads the consciousness into. The

fact of the matter is that many women know because of feminism that such problems occur. Yet they are unable to overcome such a problem which leads to women in a worse situation. Instead they face the choice of career or family. They are made to feel that both are vital for self-worth yet if they choose one or the other then they are always losing. The power of semiotics to affect self-worth is evident from its creation of different categories of being, in essence associations that are within the brain which one learns from culture. Clearly there is heterogeneity however the nature of consensus on many points (for example everyone believes that the world is round) is evidence of the fact that such methods can occur and are created purposefully and strategically. What we mean to say is that whenever women try to free women they are put in a more difficult situation, thus the fight to make a career woman leads to women always feeling bad that they have either to sacrifice home or work. If women had man-slaves to do all the work they wanted to occur and these man-slaves were so disciplined that they would do anything women wanted without question then there would be a solution to the problem of choosing between career and home. Instead one could order one's man-slaves to help you with the tasks and menial work one had to do. Thus it is evident that a woman who wishes to work and also have a home life must therefore have man-slaves who specialise in menial domestic tasks and those who are brighter who specialise in helping them with their work. Man-slaves could in addition to being regularly disciplined be controlled by being offered the chance for a more interesting

and important kind of work. Man-slaves who were bad could be given duties at home doing dirty tasks and being castigated all the time. Man-slaves who were hardworking and good to women would be given work in the woman's career, thus allowing women to have children and still work. Sex would be an important means of control so man-slaves had a great reward if they were very good. However one would use all of one's man-slaves for sex at least some of the time. A central point about sex with man-slaves is that women must make it inherently humiliating and remind the man-slave of his lower status in order to keep them under control. Thus the argument is made that for women to overcome the problem of patriarchy's response they must change the institutional structure of society into the man-slave institution.

By creating this system of discipline patriarchy's many tentacles of dirt can be cleaned off from society's social mind, institutions, structures of control, beliefs and knowledge. Thus gender can then become after this period in the washing machine of revolution renewed and progressed. The female gender dialectic moves from slave-girl patriarchy to man-slave feminarchy to the synthesis of woman and noble knight. The movement that frees the man-slaves will be lead and controlled by women and called the women's liberation movement who will argue that women having many man-slaves are actually being oppressed by them, thus to free women from men they must free man-slaves by turning them into a noble knight who is in

some ways a better version of the previous few. Thus the institutions of man-slaves will gradually wither away and develop into the ideal. Thus is the political program for the female gender.

Analytical proof that patriarchy will destroy itself under its own logic

Patriarchy connects to the Imperialist hegemony of the West. This desire for ever expansion can lead to progress in the form it took of the British Empire yet the late 20th Century saw this dynamic of ever greater control leading to excess of greed, lending, house prices, war and colonialism. The ever greater growth led to an overweight society and government which led to the fall of the world's economy in the crash of 2007/8. Men and patriarchy failed, the confidence of the world faltering in colonial ideology built on a system of lies and deceptive tactics. To control this political techniques developed, yet in such a game-theoretic system with so many players there was a deadlock across the world that crippled the world's polity. Patriarchy is expansive and dominating. In order to progress men beyond patriarchy there must be an overthrow of the existing institutional structure and transformation of society into man-slaves who serve women and are kept in check from recreating patriarchy by strict discipline. Patriarchy is inherently destructive if it does not get its way. Thus patriarchy expands yet it comes into contact with other patriarchies. Thus conflict occurs necessarily and is why Marxist dialectic analysis is based around this. A more developed and equal

world can only be created if the patriarchy's central objective of expansion perhaps coming from the idea of the kingdom, is evolved to an idea of harmony and expansion in human potential. Expansion develops into harmony but this is at odds with the central idea in patriarchy but is we argue the foundation stone of our analytical deduction of femininity and thus the meaning of the female gender. The meaning of the female gender is thus harmony as its central core ideal and value. With harmony, an idea that is part of the socially constructed gender of women at present, we can progress the world. Yet the male concept's root is expansion thus there is a necessary outcome of war, financial and economic collapse and political paralysis.

Women in psychological semiotic prisons would say this is going too far. Clearly the millennia of oppression of a slave-girl has led to her losing her realisation of not just that she should be free but in fact that she is better than the master at carrying out worldly affairs. Thus women who oppose feminarchy and defend patriarchy by becoming reactionaries, ideologically coopted or deluded by the glamour of the super-model-man are in fact halting the progress of the world and indeed hastening its destruction in the hands of the contradictions in patriarchy.

As a good wife, mother, daughter, lover, secretary, air hostess, model, women are understood as an extension of man, an object. To change the relation of female to man we must change man in order to change women. Thus male

gender must change to man-slave in order to free women. Thus has it been decreed.

The process of disciplining one's man-slave

Clearly when women have the superior institutional structure for their family and work life in the form of a group of man-slaves there remains the problem of ensuring their efficiency in the tasks they are allocated by the woman they belong to.

The means to do this is through discipline. Clearly one may intuitively wish to be harsh on errant man-slaves, however this is not always the optimum means to obtain the best results from one's man-slaves. Man-slave disloyalty could threaten the legitimacy of the feminararchy and make it a greater chore than patriarchy. Thus man-slaves need to be held to you by a strong desire for something. For example, a man-slave may like to have attractive clothes, thus he may have beautiful outfits bought for him to ensure he is well behaved. Clearly though other man-slaves would need to feel appreciated, however one note of caution this should not be overused as a reward since the man-slave may get ideas above his station. This cannot be allowed. As soon as a man-slave feels dominant he will no doubt re-establish the oppressive patriarchy. In these events where a man-slave comes to feel that they live for anything more than the woman who owns him he must be given the sternest and strictest of discipline including corporal punishment, public humiliation, restraint and imprisonment in a dark room,

castigation as being a bad man-slave to make him lose any undeserved self-respect he may have. Dressing him in humiliating outfits and parading him as a trophy and object saying that you do not care for him, in public, perhaps revealing clothing (consider taking his clothing and cutting parts out of it so he does not go outside or attention drawing g-strings with fluffy bits on it). Dressing him in light blue and treating him as a baby in the sense of making him feel an inferior being is all part of the important process of maintaining feminararchy.

All women including those of the state should be heavily involved in helping women disciplining man-slaves who have got ideas above their station, with potential jail terms (essentially we see female prison guards having a selection of criminal man-slaves whom they give special punishment to) as well as schools where boys are taught how they are less worthy than women and the history of their fall.

The greatest punishment of a man-slave is for the woman who owns him to sell him to another woman whom he does not like. This is coupled with a small monetary transaction to help make the man-slave realise that he really isn't worth very much and should be very guilty for making the woman who owns him decide that he wasn't worth the work to improve him, perhaps because of a deficiency in himself. This is something the new owner should drill into him when he has been bought.

There are numerous problems to allow control of one's man-slaves. The foremost is that they do not listen. What is necessary thus is the process of developing listening abilities. Thus a man-slave is put into a 'nag's room' which has nothing in it at all apart from a recording of what the woman they belong to has said. They are not let out unless they say in a respectful manner what the woman wants to hear. Starvation and lack of things to occupy themselves with leads to a man-slave realising he has been stupid and thus understanding what he must do to please the woman he belongs to.

In the case of some more intelligent man-slaves there is the problem of their shirking of their duties and also lying to the woman they belong to. In such an eventuality they must be given strict and humiliating punishments in front of the other man-slaves. If they say they are sorry for being such a stupid man-slave who does not serve the woman he belongs to in an appropriate and truthful manner then they are not physically punished. Typically causing some degree of pain whilst being held down by other man-slaves is a humiliating means to do this. They can reduce the length of such physical punishment by repeating phrases that the woman wishes them to, for example "I feel guilty that I am such a naughty little man-slave, I do not serve the woman I belong to well enough", or "I will remember to listen, it is only because I am stupid as a man-slave that I do not remember all my orders". Physical humiliation can also involve having to wear more revealing clothing such as pink

sparkly male g-strings with fluffy bits on it all the time and in front of other people. Calling the man-slave “dirty and cheap” for wearing such revealing clothes in front of others is part of this punishment. The additional aspect of the man-slave being more accessible from this is also endearing.

The woman of today may consider some of these punishments to be irrelevant to the appropriate discipline of men, so they are encouraged to come up with new and exciting punishments for man-slaves, which can evolve the whole concept to discipline through punishment. Clearly the above basic frameworks are perhaps not strong enough to completely break man-slaves into being the obedient ideal which will one day evolve into a knight.