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"A must-read for any parent of boys."—**DR. MEHMET OZ**, Professor and Vice Chairman,
New York Presbyterian Hospital, Columbia University

boys adrift

THE FIVE FACTORS DRIVING THE GROWING EPIDEMIC OF
UNMOTIVATED BOYS AND UNDERACHIEVING YOUNG MEN

video games • teaching methods
prescription drugs • environmental toxins
devaluation of masculinity

WITH A NEW AFTERWORD FROM THE AUTHOR

Leonard Sax, M.D., Ph.D.

Author of *Why Gender Matters*

The Revenge of the Forsaken Gods

How does a child become an adult?

The transition from childhood to productive adulthood involves more than mere biological maturation and the kopassage of time.

這不是廢話嗎？

Robert Lee 65歲，希望別人叫他弟弟，跟他媽媽關係也不好，從來沒讚美過他媽媽。實際上，他從來沒讚美過他太太，小孩，孫子。他沒辦法安慰別人，看到別人不開心也無所謂。他就是一個典型的大幼兒。美國人真的好可憐。

- *Children take their cues from the grown-ups they see around them.*

- Girls look to women they know, as well as to the images they see on television, in magazines, in movies.
- Likewise, boys look to the men they see in their lives and in the media.

說來說去說半天，就是『耳濡目染』，『身教重於言教』嘛！

In his memoir
The Tender Bar,
author [L. R. MOHRINGER](#)

describes how he found

- his community of men at a local bar, beginning long before he was old enough to buy a drink.²
- The men at the bar were not all model citizens or great fathers or manly men.
- But collectively they provided [MOHRINGER](#) with what he needed.
- “Manhood is mimesis,” [MOHRINGER](#) wrote. “To be a man, a boy must see a man.”³
- A boy does not naturally become a gentleman
 - —by which I mean a man who is
 - ✓ courteous and
 - ✓ kind and
 - ✓ unselfish.
 - *That behavior is not hardwired.*
 - *It has to be taught.*

難怪女人喜歡老男人，老紳士了！
難怪美國男人除了逞兇鬥狠外，啥都不是



In May 2006,

I delivered the commencement address at AVON OLD FARMS, a boys' school in CONNECTICUT.

I noticed that there were a great many teenage girls in the audience
—far outnumbering the boys.

“You guys all seem to have about four sisters apiece,”
I said to some of the boys.

“Those aren't our sisters, Dr. Sax,”
one of the boys told me.
“Those are friends.”

“You mean girlfriends?”

“Some of them are girlfriends,
most of them are just friends,”
he said.

This piqued my interest.
I spoke with some of the girls.

A few were from MISS PORTER'S SCHOOL,
a girls' school about five miles away,
but most were from the WESTMINSTER ACADEMY,
a coed school right next door to this boys' school.

“A coed school?”
I said.

“So what are you girls doing here?
Why would you want to hang out here at a boys' school,
when you have boys at your own school?”

One girl rolled her eyes.
“The boys at our school are all such total losers,”
she said.

“Being around them is like being around my younger brother.
They're loud and obnoxious and annoying.
And they think they're so tough.
It's totally—nauseating.”

The other girls laughed and nodded their agreement.

“And the boys here are really that different?”
I asked.

They all nodded their heads again.
“Totally,”
another girl said.

“The boys here are, like—gentlemen.

I know that sounds really strange and weird and old-fashioned,
but that's just the way it is.

Like, they stand up when you come in the room.
They open doors for you.”

“And they don't interrupt you,”
another girl said, interrupting.

“I hate trying to talk to guys at our school 'cause they are
always interrupting you.”

“You should come here some weekend, Dr. SAX,”
another girl said.

“You would totally not even know that this is a boys' school.
There are probably more girls here than boys on the weekend.
We just totally mob the place.
Not even to hang with the guys necessarily.

Last week a bunch of us girls went down to the hockey rink here at
the school just to slide around on the ice, just us girls.”

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“But why bother to come to this school at all?
You could have just gone to a public ice skating rink,”
I said.

She shook her head ‘no.’
“It wouldn't be the same.
It's fun to hang out here, because. . . .”
“Because it's like we're family,”
another girl said.
“Because it feels safe,”
another girl said.

This boys' school is not unique.

- I have heard similar comments from other girls who like to congregate at boys' schools, for example at [GEORGETOWN PREP](#) in [BETHESDA, MARYLAND](#).
 - I hasten to add that I have heard very different comments at certain other boys' schools:
 - I have heard girls say that they would never ever in a million years hang out at certain boys' schools.
- Just establishing a boys' school doesn't make that school a place where girls like to gather.
 - On the contrary, when you put teenage boys together in groups, without the right kind of adult leadership, they can easily become a gang of bullies and thugs,
 - "crashing through several moral guardrails,"
 - to borrow [DAVID BROOKS](#)'s memorable phrase.⁴
- The [Animal House](#) frat-house party exemplifies the stereotype of young men without the right kind of leadership.
- [Lord of the Flies](#) exemplifies a different stereotype, but illustrates the same underlying idea:
 - Teenage boys without strong leadership can easily become barbarians.
 - Leadership from responsible adults makes the difference between boys' schools where girls feel safe and welcome, and boys' schools where girls feel unsafe.
- Boys' schools like the one in [CONNECTICUT](#) where I spoke don't leave this to chance.
 - They make a point of teaching boys to be gentlemen.
 - At this particular school, the boys are taught the school's eight "core values," which are:
 - • *Scholarship*
 - • *Integrity*
 - • *Civility*
 - • *Tolerance*
 - • *Altruism*
 - • *Sportsmanship*
 - • *Responsibility*
 - • *Self-discipline*

"It's not enough for a boy to become a man.

We want him to become a gentleman,"
the headmaster,
[KENNETH LAROCQUE](#),
explained to me.

- ✓ A gentleman doesn't pretend to make farting noises to amuse his buddies.
 - ✓ A gentleman doesn't harass girls or women.
 - ✓ A gentleman doesn't interrupt a girl when she is speaking.
- At this boys' school, all these points are explicitly taught to the boys.

"You can't assume that boys today know these things.
Many of them don't.
But they can be taught,"
Mr. [LAROCQUE](#) said.

"A boy does not naturally grow up
to be a gentleman.

You need a community of men
showing boys how to behave.
And that's what we have here."

Almost every culture of which we have detailed knowledge takes great care in managing this transition to adulthood.

- One example:
 - The !Kung bushmen of southwest Africa, who call themselves “the harmless people.”
- Their culture is nonviolent:
 - war is unknown.
 - They have no warriors and no tradition of combat.
- “Yet, even here,” according to anthropologist [DAVID GILMORE](#),
 - “in a culture that treasures gentleness and cooperation above all things,
 - the boys must earn the right to be called men by a test of skill and endurance.
 - They must single-handedly track and kill a sizable adult antelope, an act that requires courage and hardiness.
 - Only after their first kill of such a buck are they considered fully men and permitted to marry.”⁵
- Professor [GILMORE](#) devoted several years to researching the various manifestations of masculinity in cultures around the world, including the !Kung.
 - “There are many societies where aggressive hunting never played an important role,” [GILMORE](#) writes,
 - “where men do not bond for economic purposes, where violence and war are devalued or unknown, and
 - yet where men are [even] today concerned about demonstrating manhood.”⁶

Teenage boys are looking for models of mature adulthood, but we no longer make any collective effort to provide such models.

USA Today,

November 1, 2006:

Violent crime rates are increasing in dozens of cities across the nation, according to a recent analysis by the [POLICE EXECUTIVE RESEARCH FORUM](#), a police advocacy group.

- The [POLICE GROUP](#)’s report led the [JUSTICE DEPARTMENT](#) to launch a review of possible demographic and economic triggers for violence in cities from [PHILADELPHIA](#) to [SACRAMENTO](#). . . .
- Across [FLORIDA](#), police are reporting spikes in violence after a decade of historically low crime rates.
 - Homicides are up 27% [in 2006 compared with 2005] . . .
 - [RON STUCKER](#), criminal investigations chief for the [ORANGE COUNTY SHERIFF’S DEPARTMENT](#),
 - reports seeing a new and increasingly deadly escalation of behavior in which offenders are quick to use lethal force. . . .
 - “It goes from zero to 100 mph and sometimes murder, just like that,” Lee says.
 - “You see minimal confrontations blow up, and there is no hesitancy to kill.”
- The random nature of the robbery-related murders
 - makes it more difficult to identify and pursue suspects, he says, and
 - has contributed to a decline in clearance rates
 - —from near 70% in previous years to about 50% today.⁷

What happens when a culture

—like ours—

neglects this transition?

For a decade or two, or three, perhaps, the culture can coast along.

- But after thirty-plus years of neglecting this transition, one might expect problems to begin developing.
- We are now seeing a rise in violent crime committed by young men.
- I suggest that one of several factors driving the current rise in crime may be our collective neglect of this transition to adulthood.

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Boston Globe,

November 9,

2006:

Six members of a [BEVERLY](#) gang were arrested after they allegedly attacked two men with a baseball bat as part of what police called a gang initiation. . . . Once isolated in [Boston’s] congested urban core, gang activity has begun to spread to the suburbs, according to local law enforcement officials and crime reports.

“We’re a very mobile society, and at this particular point, gangs are not just staying stationary,”

said [LIEUTENANT MARY BUTLER](#),
with the [SALEM](#) department.⁸

The *Post and Courier* (SOUTH CAROLINA),
September 30,
2006:

Many of COLLETON COUNTY's *most dangerous gang members still live at home with Mom and commit crimes in their parents' cars. They dress like the guys from the big cities but mostly hail from secluded, tight-knit hamlets. . . .*

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Gang violence has become so bold and prevalent in this county of 28,000 people that deputies with the year-old gang task force say it's just luck that a bullet has yet to hit its target or an innocent bystander.⁹

- If we fail to provide boys with pro-social models of the transition to adulthood, they may construct their own.
- *In some cases, gang initiation rituals, street racing, and random violence may be the result.*
- Of course, not all enduring cultures follow the same template in guiding boys to manhood.

Without doubt, significant attributes of masculinity are constructed differently by different societies.

- One example has to do with attitudes toward homosexuality.
- In some cultures homo sexuality is seen as a deviant, unmasculine orientation.
- In numerous other cultures, however, homosexuality is seen as a normal masculine or even hypermasculine orientation.
 - Among some NATIVE AMERICAN tribes, for example, the most masculine men have sex with other men; having sex with women is perceived as less masculine.¹⁰
 - Likewise, among SAMURAI warriors in JAPAN, particularly in the period from the establishment of the *Tokugawa shogunate*
 - in 1603
 - to the *Meiji Restoration*
 - in 1867,
 - the homosexual orientation was held in high regard as a sign of the truest masculinity.
 - A similar cultural bias in favor of homosexuality was PREVALENT in ancient *Sparta*.¹¹

- Each culture differs somewhat, then, in terms of what is considered masculine behavior.
- But these variations in cultural attitudes should not confuse us.

There are certain constants.

- There is no enduring culture in which
 - cowardly men are esteemed, or in which
 - brave men are held in contempt.
- There is no enduring culture in which
 - lazy men are celebrated while
 - hardworking men are despised.¹²

外國人不懂什麼叫做忍耐, 退讓, 忍讓
不過這裡的 "There is no enduring culture in which" 是說「經久流傳」

Enduring Cultures Have

One Thing in Common

What do cultures that have lasted for hundreds or thousands of years have in common?

ORTHODOX JEWS and NAVAJO INDIANS seem at first glance to have almost nothing in common, except that both cultures have endured more or less intact for more than a thousand years.

- The religious beliefs of the Orthodox Jew conflict fundamentally and profoundly with those of the Navajo Indian;
- rules about what may or may not be eaten differ enormously between the two; and
- they dress very differently.

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But they have one thing in common, having to do with how these cultures pass the rules for what is expected of mature adults from one generation to the next.

- Both these cultures
 - like almost every other enduring culture of which we have detailed knowledge—
 - pass this information from one generation to the next in gender-separate communities.
- Women teach girls what is expected of adult women in their community.
- Men teach boys.
 - I'm not talking about teaching reading, writing, social studies, math, or science.
 - Women can teach these subjects to boys effectively and well (just as men can teach these subjects to girls).
 - I've visited boys' schools where some of the best and most beloved teachers are women, just as I've visited girls' schools where some of the most effective teachers are men.*

But when it comes to showing boys how a gentleman behaves

- how a gentleman interacts with women, how
- he responds to adversity,
- how he serves his community—
- then there is no substitute for having a male role model.
需要『有樣學樣』, 需要身教, 親力親為的示範
- That's where boys can benefit most, in my judgment,
- from seeing a man,
- perhaps a teacher or a coach,
 - who loves to read in his spare time,
 - who participates in projects for HABITAT FOR HUMANITY or in community service with his local synagogue or church,
強調的是奉獻的精神與生活
- who's a regular guy
 - not a saint,
 - not Rambo,
 - not John Wayne.
 - Just somebody real.

In some cultures, this process

—the transmission of adult gender roles from one generation to the next—

is explicit and formal.

- Shortly after a NAVATO girl experiences her first menstrual period, she is SEQUESTERED in the hut of her grandmother for four consecutive days.
 - During those four days, all of her adult female relatives call on her.
 - She engages in a series of rituals illustrating her new status as a woman in the community.
 - She is welcomed into the community of adult women.¹³
- Likewise, in THIS CHAPTER we have already glimpsed a few examples of the ways in which various traditional cultures guide boys to manhood.
- Not all enduring cultures have such formal ceremonies.
 - In many cultures, the transition to adulthood is more gradual and incremental.
- But in every enduring culture,
 - girls are led into womanhood by a community of adult women;
 - boys are led into manhood by a community of adult men.
- The mother and father play an important role in some cultures,
- a less important role in others such as the NAVATO where the process is more communal rather than familial.

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意思就是說我們在創造自己的新世代文化

But there is no enduring culture in which parents attempt this task alone.

- As the saying goes, *it takes a village to raise a boy to manhood or a girl to womanhood.*
- When I speak to parents' groups, I'm often interrupted at this point.

"I don't have a community of men to raise my son,"
one mother told me.

"I don't even have his father, and
I wouldn't want his father back in any case.
He's out of the picture.

So what am I supposed to do, as a single mom, as far as this
'transition to manhood' business is concerned?"

I suggested to that mother that she must do the same thing that every other parent of a boy has to do:

- find a community of men that can give your son healthy and **life-affirming examples** of what it means to be a man.
 - This question has been addressed thoroughly by psychologist [Peggy Drexler](#), who has studied how unmarried heterosexual women and lesbians raise sons.
 - Based on her research, she has this advice for women who don't have men in their personal lives:
 - “Actively recruit male figures from [your] family and from the community
 - —including babysitters,
 - tutors,
 - coaches, and
 - Big Brother-type pals—
 - to be in [your] sons’ lives.
 - *As a result, [your] sons wind up with more, rather than fewer, men upon which to model themselves.”¹⁴*

說來說去都是在重複
細胞誘導
孟子三遷：近朱者赤，近墨者黑
- It's hard for parents, even happily married parents, to do this alone.
- The community you choose might be
 - a [Boy Scout troop](#),
 - an all-male Bible study or
 - [Torah study](#), or
 - a sports team coached by men you know and trust.

去那裡找？
- If a boy does not have a community of men, then he is likely to look elsewhere for his role models.
 - He may look to the media, where he will encounter a blizzard of images of men like [MINEM](#) and [AKON](#) and [50 CENT](#)
 - —all of whom make their money by writing songs that are degrading to women.
 - He may look to his peers, to boys his own age.
- The results of teenage boys looking to other teenage boys for guidance are often confused and self-destructive.
 - Teenage boys are seldom competent to guide one another to manhood.
 - That's what men are for.
- Enduring cultures often **IMBUE** the transition to adulthood with sacred meaning, as we have seen already from some of the examples in this CHAPTER.

We twenty-first-century Americans smile condescendingly at such traditions.

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- We think we have no need for such rituals.
- We are amused by the customs of other peoples and other places, customs that are designed to **PLACATE** gods we don't believe in.
- Think twice before you look condescendingly at the traditions of other cultures that have lasted far longer than our own.

我就是一直這樣跟 Michael Woods 說
- Our culture's neglect of the transition to manhood is not producing an overabundance of young men who are sensitive, caring, and hardworking.
- Instead, there is growing evidence that our society's neglect of this transition results most often
 - either in the “slacker dude” portrayed in *Failure to Launch*,
 - or in the bully and criminal personae exemplified by convicted felons such as Akon and 50 Cent.*
- THE FORSAKEN GODS WILL HAVE THEIR REVENGE.

真是把我的肚皮笑破了！



- When I say that “*THE FORSAKEN GODS WILL HAVE THEIR REVENGE*,”
 - I am not suggesting that I believe in the literal reality of the gods and goddesses who oversee the sacred festivals of the native communities that Professor GILMORE describes.
 - Allow me to ask you to go back to the final e-mail message at the close of CHAPTER 6, from KENT ROBERTSON.
 - Mr. ROBERTSON asked, “Have we violated something that the ancients knew intuitively but which we have arrogantly ignored?”
 - I think Mr. ROBERTSON is on to something.
- *We ignore the importance of these traditions at our peril.*
 - Manhood isn’t something that simply happens to boys as they get older.
 - It’s an achievement
 - —something a boy accomplishes, something that can easily go awry.
 - If we ignore the importance of this transition, and fail in our duty as parents to guide boys through it, then we will learn the hard way why traditional cultures invest this transition with so much importance.

*I make reference to the fact that these men are convicted felons in part because

- both of them are quick to mention their criminal record at every opportunity.
- Both regard their criminal past as an essential ingredient to their current success.
- Neither man publicly expresses remorse or regret for the criminal offenses that led to imprisonment.

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In all the cultures he studied, GILMORE found

- . . . a constantly recurring notion that real manhood is different from simple anatomical maleness,
- that it is not a natural condition that comes about spontaneously through biological maturation
- but rather is A PRECARIOUS OR ARTIFICIAL STATE THAT BOYS MUST WIN AGAINST POWERFUL ODDS....
- [This belief] is found among
 - the simplest hunters and
 - fishermen, among
 - peasants and
 - sophisticated urbanized peoples
- it is found in all continents and environments
- It is found among both warrior peoples and those who have never killed in anger.¹⁵

The recurring theme is that “culturally defined competence . . . leads to reproductive success.”¹⁶

- In some cases, such as among traditional ORTHODOX JEWS, “culturally defined competence” is completely intellectual.
 - An ORTHODOX JEWISH boy must prove his knowledge of TORAH and TALMUD.
- In other cultures the travail is more physical.
 - But the underlying theme is the same.
- According to Gilmore, all enduring cultures agree “that regression to a state of primary narcissism is unacceptable in and of itself as a threat to adult functioning.”¹⁷
- Similar ideas permeated American culture a century ago, Gilmore observes.
 - The explicit motivation behind the founding of the Boy Scouts was to “make men of little boys” and foster “an independent manhood.”¹⁸
 - There was no assumption that an independent manhood would just happen naturally.
- As in other cultures, there was an urgent awareness that boys must be led to manhood.
- The idea that manhood is conditional was a major theme in twentieth century American literature, Gilmore continues, at least until the mid 1970s.

- [William Faulkner](#),
- [Ernest Hemingway](#),
- [John Dos Passos](#),
- [Studs Terkel](#),
- [Norman Mailer](#),
- [James Dickey](#), and
- [Frederick Exley](#)

all communicated the idea that manhood is something you must earn.

這些人我都不認識啊！

American literary critic [Alfred Habegger](#), commenting on the American tradition, notes that **masculinity in American literature “has an uncertain and ambiguous status.”**

他是誰，我還是不認識啊！

- **It is something to be acquired through a struggle, a painful initiation, or a long and sometimes humiliating apprenticeship.**

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- To be male is to be fundamentally unsure about one's status . . . ”¹⁹ GILMORE found this idea
 - —that **manhood is conditional**—
 - **in almost every culture he studied.**
- He adds that the idea that manhood must be achieved is “true of almost all U.S. ethnic subvariants of manhood, **not just some hypothetical Anglo-Saxon archetype.**”²⁰
- Gilmore adds that “this heroic image of an achieved manhood . . . has been widely legitimized in U.S. cultural settings ranging from
 - Italian American gangster culture to
 - Hollywood Westerns,
 - private-eye tales,
 - the current [Rambo IMAGOS](#), and
 - children's [He-Man](#) dolls and games.”
- But these gendered images have changed in the **past fifty years.**
- **Fifty years ago**, these stories of boys becoming men were mainstream cultural stories of real boys becoming real men
- —by which I mean men you might plausibly encounter in your daily life.

Think of

- [The Hustler](#), or
- [Rebel Without a Cause](#), or
- [On the Waterfront](#).

The characters played by

- [Paul Newman](#),
- [James Dean](#), and
- [Marlon Brando](#)

in those movies were ordinary boys or young men, not superheroes.

我還是全部都不認識啊！

- In each of these stories, an immature, lazy, cocky boy experiences personal hardship and the death of a friend, and matures into manhood as a result of overcoming various trials.
- Each of these movies was set in its own time.
- Each story took place in the era in which the movie was filmed, depicting stories that might actually have occurred
 - ([On the Waterfront](#) was actually based on a Pulitzer Prize-winning series of articles for the [New York Sun](#)).
- **Such movies are rare today.**
- We still have masculine heroes in our movies
 - —think of [Braveheart](#) and
 - [Gladiator](#)—
- but scriptwriters seem unable to write a believable story about a boy becoming a heroic man set in our era.
- **The scriptwriters go back five hundred years or more, or set their heroic epics in a science fiction past**
 - ([Star Wars](#))
- **or in a fantasy world**
 - ([Harry Potter](#),
 - [Lord of the Rings](#),
 - [Eragon](#)).

- The SAMBURI, who live in the region just south of LAKE TURKANA in KENYA, are dairy farmers.

- When a SAMBURI boy is on the threshold of manhood, he must **solemnly renounce drinking milk**.

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- This action “**conveys a public confirmation that he has renounced the breast voluntarily in favor of delayed gratifications of work culture**.”

- All women will henceforth be treated as receivers rather than givers of food;

- **the boy will no longer need mothering.**²¹

- Farther south, the MASAI tribes, living in the hills along the border between KENYA and TANZANIA, likewise view “manhood [as] a status that does not come naturally, but rather is **an elaborate idea symbolically constructed as a series of tests and confirmations**...”²²

- A high point of Masai male adolescence is “the **sacrifice of his first ox**.”

- **The major portion of the meat is then given to the boy’s mother, an act that is described as a thank-you to her for having reared and fed him as a boy...**

- For the MASAI, as for the SAMBURI, the idea of manhood contains also the idea of the tribe, an idea grounded in **a moral courage based on commitment to collective goals**.

- Their construction of manhood encompasses not only physical strength or bravery but also **a moral beauty construed as selfless devotion to national identity**.²³

- Many cultures have stories such as these, in which the young man must reject the “**puerile** cocoon of pleasure and safety”²⁴ to achieve real manhood.

- Our culture used to tell such stories as well.

- We no longer do.

American Culture

—*Toxic to Boys*—and to *Girls*?

In 2003,

DARTMOUTH MEDICAL SCHOOL

professor KATHLEEN KOVNER KLINE

gathered together a distinguished panel of experts in child and adolescent development.

- The charge to the panel was to **study** problems facing American children and teenagers from an interdisciplinary perspective.
- Among the experts were Dr. T. BERRY BRAZELTON, the renowned *pediatrician*;
- ROBERT COLES, arguably the world’s leading expert on how *children learn morality*;
- Dr. STEPHEN SUOMI, who has spent more than three decades studying *parent-child bonding*; and about two dozen others.
- The group included leading scholars in
 - ✓ developmental pediatrics,
 - ✓ sociology,
 - ✓ primatology, and
 - ✓ adolescent psychology
 - ✓ —the first and only time such an interdisciplinary array of talent has been gathered to take a careful look at what’s going on with American children and teenagers.²⁵

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The panel began by reviewing what's happened in the United States with regard to the health and welfare of children and teenagers over the past fifty years.

- First the good news.
- Death rates among children and teenagers in the United States due to cancer and unintentional injuries have dropped by more than 50 percent over the past fifty years.
- But over these same fifty years,
 - homicide rates among U.S. youth have risen by more than 130 percent, while
 - suicide rates have risen by almost 140 percent.
 - Suicide is now the third leading cause of death among Americans under eighteen years of age.²⁶
- Among Americans age fifteen to nineteen years, young men are five times more likely to kill themselves than young women are; among Americans age twenty to twenty-four years of age, young men are seven times more likely than young women to die by their own hand.²⁷
- Who's better off:
 - the children of new immigrants to the United States, or
 - children born into families that have been in this country for generations?
- Remarkably, the panel found that on many parameters, **children of new immigrants to the United States fare better than children born to families that have been in the United States for generations.**
 - Adolescents from immigrant families are significantly more likely to attend school faithfully, and they appear to be more motivated.
 - **They try harder.**
 - **They are also significantly less likely to engage in risky behaviors** such as early sexual encounters, substance abuse, delinquency, and violence.²⁸
- *But it doesn't last.*
 - Although children in the families of new immigrants are healthier in many respects and more motivated compared to their American-born peers, "this relative advantage tends to decline with length of time in the United States and from one generation to the next."²⁹

- The DARTMOUTH panel concluded that
 - the longer an immigrant child lives in the United States, the more likely that child is
 - . . . to be less healthy and to report increases in risk behaviors.
- The implication of these findings is unmistakable.
- For the children of immigrants, and for U.S. children overall, some of the basic foundations of childhood appear currently to be
 - at best **ANEMIC**, in the sense of [being] weak and inadequate to foster full human flourishing, and
 - at worst **TOXIC**, inadvertently
 - depressing health and
 - engendering emotional distress and
 - mental illness.³⁰

看吧！
我就說！
美國人不把孩子當人養，
把孩子當寵物狗養，
一點都不關心如何訓練小孩，培養技能

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- ALISON COOPER lives in [BETHESDA](#), about half an hour's drive from my home.
- The *Washington Post* recently published an article by her that provides an interesting perspective on the differences between native born Americans and recent immigrants.

- On a Saturday morning, she was sitting in her car in the parking lot of a local supermarket, talking on her cell phone, when
- . . . a dad and his two sons, roughly 8 and 10, piled into the car next to mine, and in so doing one of the boys carelessly flung his door open so far that it scraped the side of my car. . . I was appalled to see the dad backing out of his parking spot, apparently with no intention of stopping.
- I aborted my call and leaped out of my car, screaming at the driver.

At this point he stopped,
got out of his car and began [yelling]:
It's a ding!
This is a parking lot, what do you expect?! What's the big deal?!
Get some touch-up paint! . . .

- **I let him go, feeling** slightly . . . **sick** about the lessons he had just taught his boys:
 - 1. When you damage someone else's car, try to get away without having to face the owner of the car, and
 - 2. If this fails, come out swinging aggressively, minimize the damage, and assert that parking-lot dings are a fact of life . . .

- The next day my 7-year-old daughter pointed out to me fresh and severe damage to the bumper.
- It was badly crunched.
- We were home in our driveway, but the damage could have occurred any time during the previous 24 hours while we were out and about on errands.
- There was no note on the windshield.
- I sadly accepted that I'd never know who did this to my car.
...

The next day,
a husband and wife come to her home to explain what happened.
The wife, in halting English,
explained that their son had panicked after hitting the car and
rushed to [them . . . They]
notified their insurance company and then
went looking for the damaged car. . . .
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They provided their insurance information and
apologized profusely.

- These parents have taught their teenage son:
 - 1. Take responsibility for your actions, even if you can get away with not doing so, even if it's not convenient or easy, and even though your insurance rates are certain to increase with this acknowledgment, and
 - 2. Don't make excuses, don't lie, be forthcoming and apologize.
- **I am struck by the contrasting lessons taught by the Bethesda dad and the Kensington housepainters**³¹
 - The Kensington family were immigrants.
 - The wife could barely speak English.

Some **pundits**, such as CNN's [LOU DOBBS](#), have argued that we should tighten restrictions on immigration to the United States, because immigrants are less likely to understand our American culture.³²

- Stories like these make one wonder whether we should instead encourage immigration so as to improve the moral fiber
- —and indeed the general health—
- of young Americans.

The Significance of Gender

Gender was not mentioned in the initial charge to the Dartmouth panel.

But as the experts met and consulted with one another about what they were seeing in their research and what they were hearing from adolescents, they kept coming up against one truth:
gender matters.

“Assigning meaning to gender in childhood and adolescence is a human universal that deeply influences well-being,” the panel wrote.

They concluded:

- In much of today’s social science writing, and also
- more generally within elite culture,
- gender tends to be viewed primarily as a set of traits and as a tendency to engage in certain roles.
- Yet the current weight of evidence suggests that this understanding . . . is seriously incomplete.

100% 100% [Pelosi, Biden-Harris](#)

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- **Gender runs deeper,**
 - **near to the core of**
 - ✓ **human identity** and
 - ✓ **social meaning**
 - —in part because **it is biologically primed** and **connected to differences in brain**
 - ✓ **structure** and
 - ✓ **function,** and
 - in part because **it is so deeply implicated in the transition to adulthood.**
- In recent decades,
 - many adults have tended to withdraw from the task of assigning pro-social meaning to gender, especially in the case of boys.
 - For some people, actual and desired changes in sex roles, including a desire for greater **ANDROGYNY**, make some of our culture’s traditional gender formulations appear **ANACHRONISTIC** and even potentially harmful.
 - We recognize the important issues at stake here.
- But neglecting the **gendered needs** of adolescents can be dangerous.
 - Boys and girls differ with respect to risk factors for social pathology. . . .
 - We recognize **the perils of oversimplifying or exaggerating gender differences.**

- But as the medical world has discovered, the risk of not attending to real differences that exist between males and females can have dangerous consequences.
- **Ignoring or denying this challenge will not make it go away.**
 - Indeed, when adults choose largely to neglect the critical task of sexually enculturating the young, **they are left essentially on their own**
 - —perhaps with some help from Hollywood and Madison Avenue—
 - to discover the social meaning of their sexuality.
 - The resulting, largely adolescent-created rituals of transition are far less likely to be pro-social in their meaning or consequences.

Young people have an **INHERENT** need to experience . . . sexual maturing within an affirming system of meaning.³³

The Changing American Father

The stature of the father figure in the American family has taken a considerable tumble in the past forty or fifty years.

- American popular culture illustrates this point dramatically.
- Forty years ago, television shows such as
 - My Three Sons* with Fred MacMurray and
 - Father Knows Best* with Robert Young were popular fare.

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 - The father figures played by Mac Murray and Young were wise, caring, and competent.
- Fast forward to the 1980s and watch an episode of
 - The Cosby Show*.
 - Bill Cosby's character, Dr. Cliff Huxtable, was a wise, caring, and competent father to five children and a loving husband to an intelligent wife.
 - Unlike the characters portrayed by MacMurray and Young, Cosby's character was often the butt of jokes, but it was all in good fun.
 - At the end of each show, Dad's stature as the father was never in doubt.**
 - The Cosby Show*
 - debuted in 1984 near the top of the ratings and
 - stayed there through most of its run, going off the air in 1992.
- Three years before *The Cosby Show* signed off,
- The Simpsons* went on the air.
 - The Simpsons* is now the longest-running sitcom in American history, having aired over four hundred episodes in eighteen seasons, and **shows no signs of slowing down** despite (or because of?) the static nature of the lead characters.
 - In particular, the father
 - Homer Simpson—
 - is always an idiot, always a klutz, always the least intelligent character in any episode, with the possible exception of his son, Bart, or the family dog.
 - By contrast, Homer's wife, Marge, is generally practical although sometimes silly.
 - The most intelligent character is consistently daughter Lisa, who routinely ignores her father's advice, advice that is often hysterically awful.

- I don't want to overstate the importance of a TV show, not even a show as iconic as The Simpsons.
 - My own assessment is **that TV shows reflect our society more than they shape it.**
 - Either way, the success of *The Simpsons* clearly demonstrates that the image of the American father in the American mind today is quite different from where it was forty years ago.
 - Our purpose here is not to debate whether it is "good" or "bad" that the popular image of the American father has been transformed from wise patriarch to bumbling buffoon.

What's important for purposes of our investigation here, is that this transformation has muddled the idea of mature manhood in the minds of American boys.

- Forty years ago, if a boy were told to "grow up!" he knew what that meant.
 - It meant acting like the characters portrayed by
 - MacMurray and Young in
 - My Three Sons* and *Father Knows Best*, or by
 - Gary Cooper in *High Noon*, or by
 - Jimmy Stewart in *It's a Wonderful Life* or by
 - Sidney Poitier in *In the Heat of the Night*.

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But if you ask a boy today to "grow up!" what does that mean?

- Who is he supposed to act like?
 - Homer Simpson?
 - Michael Jackson?
 - Rambo?
 - Akon?
 - Mel Gibson?
- What does it mean to be a man today, a mature adult man?

這就是我說的嘛！

美國人沒大沒小

沒有大師仿倣追隨

不像我們立志長大之後要效法文天祥，李白，杜甫，Benjamin Franklin，只會自以為了不起，可是又頭腦空空，肚子沒墨水

In 2006,
a tenured professor at [HARVARD UNIVERSITY](#)
published a book entitled simply *Manliness*.
The author, [HARVEY MANSFIELD](#),

- was distressed by the devaluation of masculinity he saw in contemporary American culture.
- As any good scholar ought to do, [MANSFIELD](#) began his book with an attempt to define his terms.
- Right off the bat, Professor [MANSFIELD](#) asserted without any disclaimer that “John Wayne is still every American’s idea of manliness.”³⁴
- He then proceeded with a detailed analysis of what makes [JOHN WAYNE](#) the epitome of manliness.

When I read that sentence

—“[JOHN WAYNE](#) is still every American’s idea of manliness”—

I was startled.

- Speak for yourself* was the first thought that came to my mind.
- Like any film aficionado, I know that “[JOHN WAYNE](#)” was born [MARTON ROBERT MORRISON](#) and that
 - the real person, Mr. [MORRISON](#), bore little resemblance to the “JOHN WAYNE” character he played in the movies.
- Speaking personally, my idea of [MANLINESS](#) is epitomized by men such as:
 - [TOSIWA CHAMBERLAIN](#),
 - the [BOWDOIN](#) professor of religion and [RHETORIC](#) who commanded the [20th Maine Volunteer Infantry Regiment](#) (we’ll talk more about [CHAMBERLAIN](#) at the close of the next chapter);
 - [DIETRICH BONHOEFFER](#),
 - the German pastor who left a safe and comfortable home to return to Germany to organize resistance to the Nazis, and who was arrested and subsequently hanged at the [FLOSBURG CONCENTRATION CAMP](#); and
 - [YITZHAK RABIN](#),
 - the Israeli prime minister who had the courage to try to make peace with the Palestinians and was gunned down by a fellow Israeli Jew.

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- These men differ from John Wayne in many respects, most importantly in that they became famous for things they actually did.
 - [JOHN WAYNE](#) was not a real man.
 - He just played one in the movies.
 - Moreover, [MANSFIELD](#) might be startled to learn that most young people today have no idea who “John Wayne” is.
- [MANSFIELD](#) finally defines manliness as “confidence in the face of risk”³⁵
 - an irrational bias “in favor of action over reflection.”³⁶
- In his estimation, boldly plunging forward into uncertainty is the very essence of manliness.
- He claims that “thinking is a challenge”³⁷ for real men
 - a claim that comes close to equating masculinity with stupidity.

Plunging forward boldly in the face of uncertainty, without thinking first, when other less risky options might be available, doesn’t sound manly to me.

- It sounds dumb.
 - But it also reflects the confusion surrounding our concepts of masculinity today.
 - Indeed, if this [HARVARD](#) professor is clueless about what real masculinity is about,
 - how are our sons supposed to know better?

What Does It Mean to Be a Man?

I live not far from an all-boys school that I mentioned earlier in this CHAPTER:

- the GEORGETOWN PREPARATORY SCHOOL (referred to later as “Prep”) in Bethesda, Maryland.
 - Each year the program
 - sends crews of sixteen boys with four adult men
 - to the highlands of the DOMINICAN REPUBLIC for
 - a five-week program called Somos Amigos,
 - “We are friends.”
 - It’s hot and humid.
 - There’s no air conditioning.
 - The boys live with the peasants, eating what they eat, mostly rice and beans.
 - They sleep on the floor, which is often nothing but mud and straw.
 - There are rats.
 - There’s no electricity.
 - There’s no Internet.
 - Every one of the boys I’ve spoken with about this experience regards it among the most meaningful of their lives.
 - And I think I know why.
 - Those boys are learning through their sweat the answer to the question,
 - “What does it mean to be a man?”
 - The answer is:
 - being a man means using your strength in the service of others.
 - This school explicitly teaches that message.
 - Every boy at Prep knows the school’s motto:
 - Men for Others.
 - But didactic knowledge, *Wissenschaft*, is not sufficient.
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- The leaders of the school, including headmaster ED KOWALCHICK, understand that a boy must learn this truth by experience, *Kenntnis*.
 - “You can preach all you like, but there’s nothing like putting a shovel in a boy’s hands to teach him some lessons,” Mr. KOWALCHICK told me.

- After one of the boys from PREP has spent five weeks working dawn to dusk to
 - build an INFIRMARY or
 - a road or
 - an aqueduct, and
 - the job is done,
 - and he returns home,
 - he can watch NFL football on a Sunday afternoon and see a beer commercial that claims that real men drink Miller beer
 - and that boy can laugh.
- He knows that being a real man has nothing to do with drinking any particular brand of beer.
- It has to do with using your strength in the service of others.**

就是成就感的意思嘛!
就是要覺得自己有本事改變環境
就是 Will to Power

That definition

—giving all you have in the service of others—

- is an integral part of the Judeo-Christian tradition that has animated Western history for the past two millennia.

- It is not an original idea.
- “Greater love hath no man than this, that a man lay down his life for his friends” (JOHN 15:13, KJV).

- I am not suggesting that this definition of real manliness is the only one.

- I am well aware that the ANCIENT ROMANS and GREEKS had very different definitions; without doubt the MASAI and the SAMBURU would also see the matter differently.
- But a culture is defined in part by how it answers the question
- “What defines a real man?”

- Every culture must make choices and value judgments.

- Indeed, one can almost define a culture by the choices its people make.
- We must choose, individually and collectively, how we are going to define masculinity.
- If we abstain from this choice, that failure to make a choice is itself a choice
- —and the marketplace will make the choice for us, as the DARTMOUTH panelists observed.

- The end result of ignoring this question
 - is not a generation of ANDROGYNOUS flower children.

- The result is, on the one hand,
 - young men who have no motivation to work or to serve,
 - young men who feel no shame in living indefinitely in their parents’ homes, no shame in taking much and giving little in return.
 - These young men
 - —many of whom are white men living in the suburbs—
 - don’t have any concern about being seen as “real men.”

- It’s not important to them.
- Why should it be?
- Who wants to be Homer Simpson?

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- That’s one outcome.

- On the other hand, we are beginning to reap a fearful harvest of young men who do care about being real men and who

- —receiving no guidance from the adult community about what that means—
- are turning instead to gang violence, or street racing, or drug abuse, for affirmation of their masculine identity and for their rites of passage.
- The devaluation and disintegration of the masculine ideal is the fifth factor driving the growing epidemic we’ve been investigating.

Affluence may have played some role in the decline of the masculine ideal in North America.

- GILMORE found that the more difficult it was to eke out survival in a particular time and place, the more strongly that culture celebrated traditional notions of manhood and masculinity.
- Remember the older Canadian man whom I quoted in the opening CHAPTER?
 - He said “When I was young, we had to walk three miles to school.”
 - Today, very few American children have to walk three miles to school.
- Few middle-class American children have to worry about whether there will be food on the table or a roof over their head.
 - That may be part of the reason why “being a real man” matters less to some American boys than might have been the case a generation or two earlier.

What About Girls?

Boys are having more difficulty making the transition to manhood.

- That's the main point of this CHAPTER and indeed of this book.
- In making that point, I am not suggesting that girls have it any easier than boys.
- They don't.

In 2007, the AMERICAN PSYCHOLOGICAL ASSOCIATION released a MONOGRAPH, commissioned two years earlier, that documented just how difficult the transition to womanhood has become for American girls.³⁸

- The culture of the marketplace teaches girls to value themselves in terms of how sexy they are, not in their own eyes but in the eyes of boys.
- Articles in magazines for young girls emphasize the value of exercise, for example, not in terms of health benefits but because exercise will (the articles assert) make the girl look sexier for the guys.³⁹
- This way of valuing girls is not only destructive to girls' self-esteem
 - —even supermodels are often dissatisfied with their appearance—
- but it is also wildly out of synch with the demands of the real world, the adult world.

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 - Unless she's an actress or a supermodel, a woman's success in the world is less a function of her appearance than it is of her competence.
- What you can do ultimately matters more than how you look.
 - A woman might look like ANGELINA JOLIE or HALLE BERRY—
 - but if she shows up for work three hours late,
 - doesn't answer her phone calls, and
 - can't do the work she's assigned to do, then
 - she won't be successful.
- I hope we figure out what to do for girls before my daughter gets much older.

呵呵

But this book is about boys.

- We've considered the problem in some detail.
- We've examined five distinct factors that have derailed boys from reaching the goal of a healthy and productive manhood.

Now what can we do to get those goals back on track?

呵呵

That's the subject of the FINAL CHAPTER.