

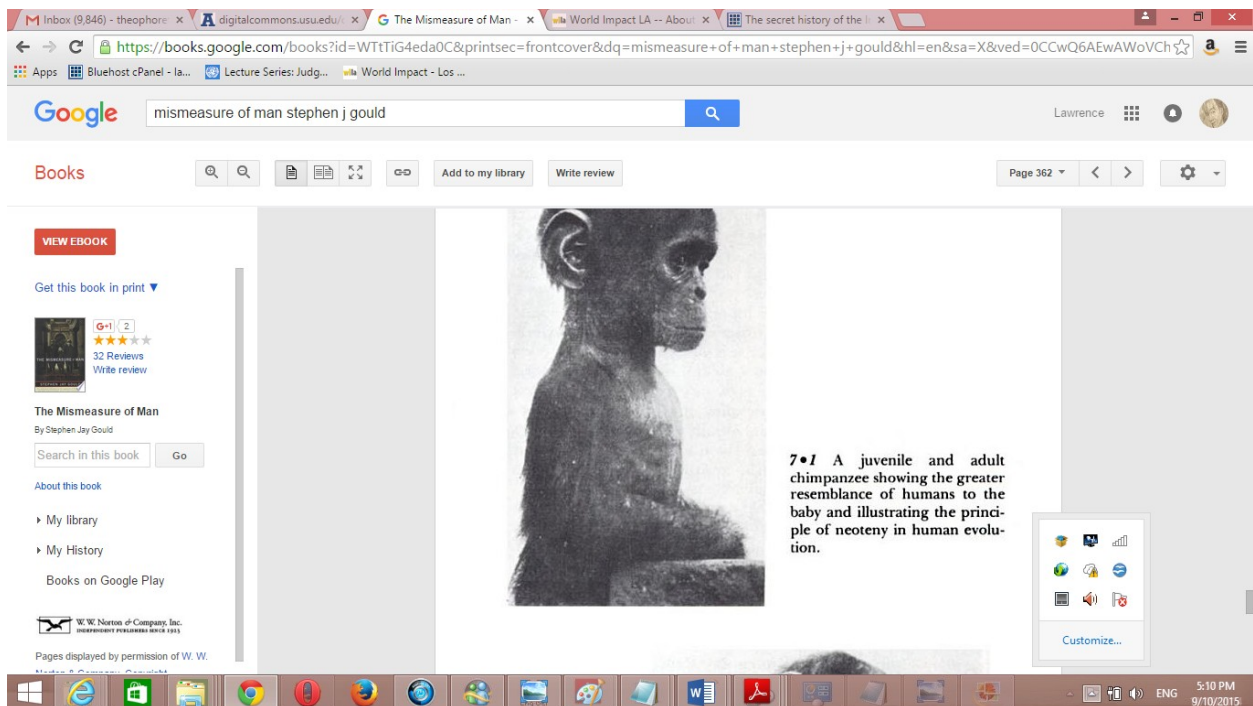
Taken from my blog, December 2014

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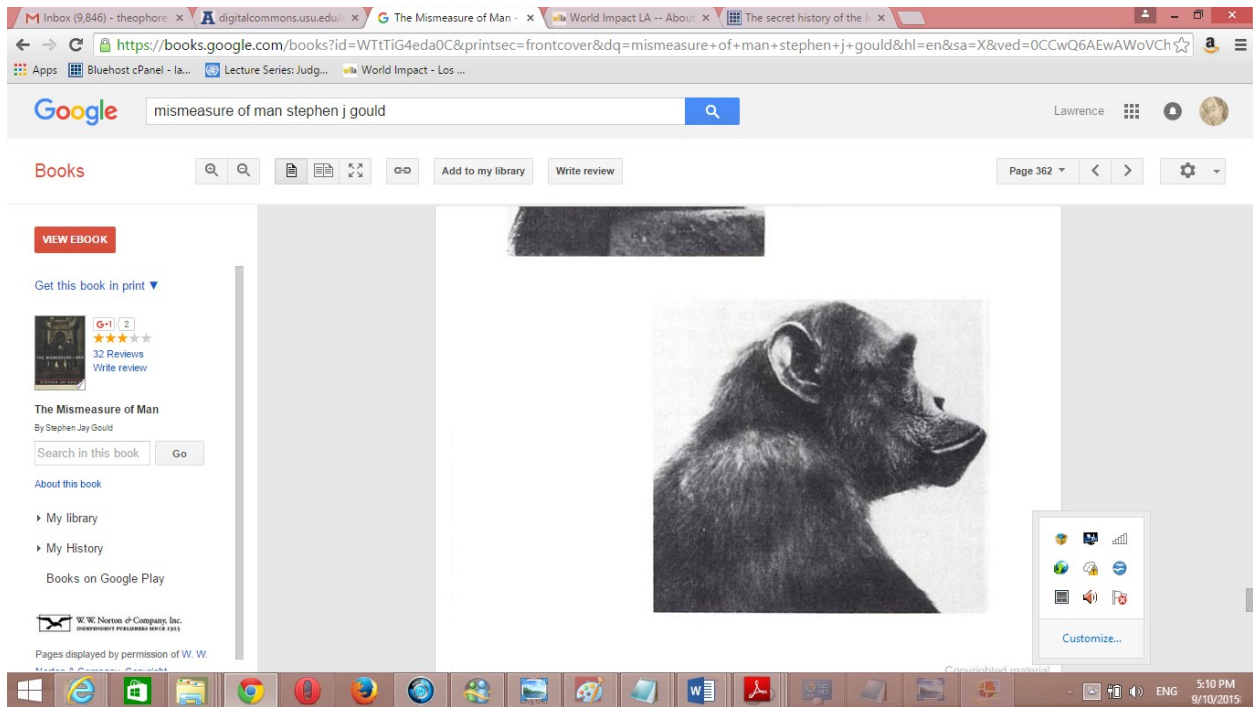
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No check has been done to see if similar ideas have already existed in the myriads of academic journals on the shelves of university libraries.

**The meaning of female evolution as “increasing neoteny”,  
The question of Anglo-American justice system’s bias toward white females,  
And the problem of “counting” in the determination of “gender equality”**



The meaning of “neoteny” in human evolution is most succinctly explained by Stephen Jay Gould in the last chapter of his *The Mismeasure of Man*



You have seen that, throughout several months in 2014, from April until October, I was required to develop a theory of human female evolution as one centering on increasing neoteny (especially among Asian women and women of European descents).

The seminal paper which you must read through in order to understand this most important issue is Doug Jones et al, “Sexual Selection, Physical Attractiveness, and Facial Neoteny: Cross-cultural Evidence and Implications, 1995.<sup>1</sup> It’s my contention that Daniel Pérusse’s objection to Doug Jones’s view is in fact the correct one.<sup>2</sup> Infant encephalization<sup>3</sup> causes child-bearing women to be immobilized. Like animals, human males in previous stages do not provide for child-bearing women. But those females that are neotenous, baby-like, receive male provisioning because they have excited parental instincts in their male partners. Parental instincts are universal. Then, only the neotenous females survive with their offspring, thanks to male

1 At: [http://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1601&context=fchd\\_facpub](http://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1601&context=fchd_facpub).

2He writes in response to Jones: “The implication is that the female-attractiveness-neoteny association reported here may reflect, at least in part, something other than an attractiveness-fecundity relationship. I am willing to take Jones’s word that the female models’ predicted age of about 7 years does not mean that their faces are identical to those of 7-year-old girls, but still, the models’ “age” is considerably lower than that of an average sample of 20-year-old women whose very high fecundity men should have been selected to find extremely attractive. Again, might neoteny elicit something other than just sexual attraction? The answer may lie in Jones’s n.3, where he mentions that neotenous features probably act as a release for parental behavior. Among other things, such behavior entails providing for and giving protection to individuals who are relatively dependent upon oneself. It could thus be argued that in the past neotenous adult females benefited disproportionately from male provisioning – in which case neoteny would not be the result of sexual selection.”

3 Infant’s growing head size due to mutation, eventually accounting for, together with neoteny, i.e. adult retention of infantile features, the large size of the human brain.

provisioning. Gradually, women are selected to become more and more neotenous, with softer skin, baby face, etc., just as women with wide hips are selected because this helps them survive infant encephalization. Men are attracted to neotenous females also as a function of extension of their parental instincts, which are transformed/ sublimated into sexual desires.

While the point of the exercise here is the complete refutation of female fertility as the reason for women having evolved the way they are or for men's way of being attracted to them, the way in which neotenous features excite empathy from others as an evolutionary strategy is meant to be a dialectical process. For example, when a typical evolutionist describes why men put greater emphasis on women's appearance, it might be the same perpetually repeated reason: that women who look like this or like that are presumably fertile. Males might like women with wide hips because men who like women with narrow hips would have far less chances in leaving behind descendants – and women with narrow hips would be less likely to leave behind descendants themselves also – given the fact that infant encephalization has significantly increased the risk of death for women during childbirth. But, if, as we have asserted, women who are more neotenous in features have been sexually selected during evolution because men are more likely to provide for women who are more able to incite parental instincts in them, this also means that men who do not respond to neotenous features in women with parental care, and women who don't have such features, are both less likely to leave descendants behind, given the fact that infant encephalization would have so severely disabled the young mother that she would not be able to survive the ice age without male provisioning.

Here is another important point I wish to emphasize. We know that modern humans first moved out of Africa to reach the Levant around 90,000 years ago. They reached Southeast Asia by 65,000 years ago. By 35,000 years ago, however, they have conquered Europe (as Cro-Magnon) and Northern Asia, both areas under ice age condition. Under such extreme weather condition it was of course impossible for a human female to survive infant encephalization – even more so than under African conditions. As women in Europe and Northern Asia depended even more on male provisioning to survive childbirth, it was again the most infantile-looking women who could have won the greatest amount of sympathy from their male partners – and it was those males whose caring passions were more stirred by “the cute, small, soft-looking” who were going to leave behind descendants. This could very well explain the fact that both women of European descents and women of Asian descents are even more neotenous (“baby-looking”) than women of African descents.

None of this of course denies that humanity has by the time of ice-age already developed complex tribal structures so that, whether under a simple “female family exploiting the muscle power of the suitor” (Chris Knight) or under a more complex “exchange of women” (Levi-Strauss), one hardly has much freedom in mating with whoever one wants without regard for the desires of the whole human group. (E.g. the male always *has to* marry his mother's brother's daughter.) But favoritism due to greater attraction to neotenous features could still widen the gap of development between Africa and Eurasia.

This explanatory mechanism – because of the dialectical nature of the process – has furthermore to be supported by the primacy of the human parental instincts – the way they have been developed. If a human male is as easily stirred up to be parental by a muscle man as by a cute weakling, then there is no reason why neotenous women would be especially sexually selected. But nature has simply developed human parental instincts toward the small and the weak – what babies actually look like – and not toward, say, a muscle big creature.

That was the theory I was programmed to develop throughout 2014. At the time I thought this was for the sake of Higgins' agenda concerning New Feminism. Only toward the end of the year would I realize that her study group's extraordinary concern with female neoteny was actually directed toward the present era of consumerism. That is, the entire basis of American (or all English-speaking world's) justice system's bias toward white females is their neotenous appearance. Ask yourself about the psychological basis when you hear some American reactionary complain: "You are 14 times more likely to get the death penalty when you murder a white female than when you murder a black male. A white woman is worth 14 black males." Similarly, if you watch Democracy Now often enough, you'll see that the news is populated, throughout 2014, with outrageous news items about white police officers shooting unarmed black males to death. (Excessive force; police brutality.) Have you ever heard of police officers shooting unarmed white females to death? Why is the American justice system so biased? After their supercomputer have analyzed the thought-patterns of hundreds of thousands of subjects, the Macrospherian study group must have easily detected the reason: It's because white women (and Asian women to some degree) look pretty, soft, weak, and "white" (infantile), while black males look tough, muscular, strong, and "black" (mature) that people naturally feel more sympathy toward the former while paying no attention to the injuries which the latter have suffered. In the multi-racial society of North America, white women and black men indeed are polar opposites.<sup>4</sup> Human beings are genetically programmed to want to protect those that look small, weak, soft, and *infantile* – i.e. the human stronger parental instinct than animals', which has been especially selected by nature, for otherwise human infants' greater brain growth, which has required greater length of time for maturation, cannot have resulted in surviving offspring. Anglophone societies' increasing bias toward its female members is nothing other than perennial human parental instinct writ large.

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4 Although many would say that Asian women are even more neotenous (infant-looking) than white women, this is mostly referring to Asian women's less assertive attitude and more roundish facial features. (White women are more assertive and have more angular facial features – but "lighter" in color.) In other words, "half-and-half". But it's probably Asian women's more passive nature which has made them so popular among white males – in an age where white women in North American societies are becoming increasingly assertive.



## Stefan Molyneux explains justice system's bias toward white women

But it is only when societies have entered the postmodern age (i.e. the phase of full-blown consumerism) that such human greater parental instinct becomes writ large in such manner – and this is why bias toward females is most developed in the English-speaking countries, where commerce is most developed and consumerist life-style is in its most advanced stage. The further you move toward the other end of the spectrum, toward “backward” societies which revolve around production and saving rather than around consumption and wasting, the more you find that their tendency is to be biased toward males. Think about traditional (especially agrarian) cultures. There neoteny (“looking babyish”) doesn’t bring any advantage. There, just as it is common practice for parents to physically beat their children, so it is common practice for women to stand in order to leave the available seats for men – and common practice for women to labor all day long in order to leave men the leisure to do “spiritual” things: the inverse of “chivalry” common in Western societies. In other words, in traditional societies, those that look soft, weak, and “white” (infantile) are considered to be of less value, while those that look strong, muscular, and “black” (mature) are considered to be of much greater value. Only in postmodern cultures does neoteny bring any sort of advantage at all. In America parents are not allowed to physically beat their children, just as it offends American people more to hurt a white female than to hurt a black male. Once again, we see that postmodern culture has completely reversed the value system of a pre-modern culture, just as post-1990 America is the complete inversion of pre-1900 China. Why?

If you keep in mind the Marxist principle that economic substructure determines cultural superstructure, you of course easily see why: when consumption has overtaken production as the pivot around which the society’s economic growth revolves, those that are like infants – useless beings who can only consume but who can produce nothing – are naturally more valued than

those that are like adults – useful beings who spend their time producing rather than consuming mindlessly. In other words, while human beings must have exhibited greater parental instincts than their animal counterparts, this is so during the hunting-gathering stage (from 200,000 years ago until 10,000 years ago), but human beings’ greater parental instincts must have entered a phase of suppression starting from the neolithic age onward (from 10,000 years ago onward) when human societies have entered a period of intensive production (especially from the bronze age onward, around 5000 years ago). This period of intensive production, to which corresponds (relatively speaking) a suppression of parental instincts, lasts through the industrial revolution and the production phase of capitalism, and ends only in the 1960s. After that human society – with the English-speaking societies leading the way – has entered the phase of wanton consumption as if there were no tomorrow, and it is from this point on that the greater human parental instinct has become “writ large”, i.e. excessively indulged in. If Higgins’ plan centers around the cutting-back of human consumption to save the earth’s limited resources, you can expect as its corollary a cut-back on wanton indulgence in the distribution of parental protection in the domain of cultural attitudes.<sup>5</sup>

“We think the lamb gentle because its wool is soft to our hands: men call a woman voluptuous when she arouses voluptuous feelings in them. Jane’s body, soft though firm and slim though rounded, was so exactly to Mark’s mind that it was all but impossible for him not to attribute to her the same sensations which she excited in him.”

“She also knew, of course, that she was deeply angry with herself for the collapse which had betrayed her last night, into being what she most detested – the fluttering, tearful ‘little woman’ of sentimental fiction running for comfort to male arms.”<sup>6</sup>

As the question of neoteny bears significantly on the consumerist age, we must on the other hand develop a proper way in determining whether females or males are favored in a culture that does not consist in simple “counting” – for the simple fact that it is grossly inaccurate. If you live in the United States and you count all the cars on the street everyday, you will notice that, even today, most drivers on the road are guys. Whatever happens to gender equality? But it’s there. If you check with the DMV records, you’ll find that women who own cars outnumber men who

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<sup>5</sup>You may easily find many references in academic journals documenting the (especially racial) bias in American justice system. And yet the explanations given in all this literature is basically reducible to “racism” — that, somehow, with all the political correctness in place, American society is still racist. In the above, however, *note that we have produced a different kind of explanation*: i.e. that American justice system is still gravely negatively biased toward blacks (and positively toward whites, and especially white females) because of an inherent tendency in human nature to want to protect those that look softer, lighter, and less muscular more than those that look tougher, darker, and more muscular. This, of course, in interplay with economic factors (production vs consumption as the axis of the economic system). We believe that our explanation makes more sense — just consider how popular blackathletes are among women, especially white women, nowadays: something you can never imagine before 1960s. Why is the justice system remaining backward, while public perception of black glamor has “advanced”?

<sup>6</sup> Both come from C. S. Lewis’ *That Hideous Strength*, p. 44.

own cars in the current age. And yet, the combined driving hours of this greater number of women who own cars are less than the combined driving hours of the lesser number of men who own cars. I have had much concern with this phenomenon since it seems to contradict my (implied) assertion in my Thermodynamic Interpretation of History that “women’s liberation has gravely intensified air pollution”. You’ll probably suppose the obvious answer lies in the fact that women like to stay home more often than men since they are more passive, etc. But if you consider the statistics that women are responsible for buying 80 percent or so of all consumer products sold in the United States, you might assert a different claim that “women’s liberation is indeed destroying our environment.” But women are not buying only for themselves; they are also buying for their family members. In the same way, those men on the road might not simply be driving for themselves, but also for their wives and girlfriends. In other words, as long as women and men like to do different things, “counting number” is not a reliable way of verifying the assertion of a Thermodynamic Interpretation of History that feminism is today the most major destroyer of planet earth and humanity’s future. People’s habits have to be dissected structurally rather than numerically.